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The history of the British
and Foreign Bible Society

S.

Geo^d. G. W. Pierpoint,
with the affect^e regards
and best wishes of E. C.

January 1st 1861. -

W. M. WATTS, CROWN COURT, TEMPLE BAR.

THE HISTORY
OF THE
BRITISH AND FOREIGN
Bible Society,

FROM ITS INSTITUTION IN 1804, TO THE CLOSE
OF ITS JUBILEE IN 1854.

COMPILED AT THE REQUEST OF THE JUBILEE COMMITTEE,

BY THE
REV. GEORGE BROWNE,

DURING TWENTY YEARS ONE OF THE SECRETARIES OF THE SOCIETY.

IN TWO VOLUMES.

VOL. I.

LONDON.

SOLD AT THE SOCIETY'S HOUSE, EARL STREET,
BLACKFRIARS;
BAGSTER AND SONS, PATERNOSTER ROW;
AND ALL BOOKSELLERS IN THE UNITED KINGDOM.

1859.

PREFACE.

THE following work was originated in connection with the Society's Jubilee. On that occasion, a "Statement" of the Society's proceedings up to that time, was, at the request of the Committee, drawn up by the Rev. G. J. Collinson, then holding the office of Clerical Secretary of the Institution. This document, prepared with much care, was found to be too long for the immediate object contemplated, and only a small part of it, therefore, was printed. At the same time, a wish was entertained and expressed by many friends of the Society, that a work should be prepared, approaching more in its character to that of a "history." The project came under the notice of the Jubilee Committee, and was favourably received. About the same period, the weakened health of the author of these volumes, compelled him to notify to the Committee his desire to be relieved from the pressure of the full duties of a General Secretary. He was, in consequence, allowed to retire from office, and a smaller amount of service allotted to him; and, in connection with this, he was requested to undertake the present work.

A task, thus unexpectedly and honourably imposed, he did not feel himself at liberty to decline.

In preparing a history of the "British and Foreign Bible Society," it was requisite to bear in mind, that the design had been already, though but to a certain extent, anticipated. A sketch of the first fifteen years of its operations had been given to the world, by the eloquent pen of the Rev. John Owen, A.M., the first Clerical Secretary of the Society. The "Annual Reports" of the Society contain an extensive summary of its proceedings. Its "Monthly Extracts," commenced in August 1817, and con-

tinued through each succeeding year, supply a large number of interesting illustrative facts : whilst, in many separate publications, by various writers, its labours have been from time to time recounted and reviewed. What seemed to be further required, was a comprehensive digest of the whole, accompanied with such additional information from unpublished documents, and other authentic sources, as should contribute to furnish a compendious History of the Society, during the period proposed to be embraced by it, namely, the first fifty years, or from its institution in 1804, to the close of its Jubilee in 1854.

One considerable difficulty incident to the task thus assigned to the writer, arose from the fact of the chief part of the details to be narrated, having already been given to the public ; and to rekindle interest in a train of events, most of them familiarly known, seemed almost a hopeless attempt. Who could tell any thing new of the Bible Society ? It had been contemplated already from every point of view ; and minds of the highest order had, on different occasions, eulogized its catholic principle, and commented, in glowing terms, on its grand and holy design. The incidents of its origin and progress, also, had been the theme of frequent allusion, both at Public Meetings and in Annual Reports ; and how was it possible to invest these with any fresh attractions ?

Such were the somewhat discouraging apprehensions, which met the author at the commencement of a work, the object of which was to retrace the operations of the British and Foreign Bible Society, during the first fifty years of its existence. Yet there were not wanting considerations, tending to show the necessity and value of such a review. While the details of successive years had been made public, a condensed narrative was still required, which, embracing a long period of time, might exhibit the extent and system of the Society's operations, as in a united, so in a more just and impressive point of view. In proportion as the progress of an important movement has unfolded itself before us in minute

parts, and with familiar circumstance, we are less apt to reflect on its hidden and remote causes, or on the extent and magnitude of the change it effects. If its incidents, at each advance, are deeply interesting, they will, on that account, only the more absorb attention to themselves, and veil from us the principles which set the whole in action. These remarks apply to some extent to the history of the Bible Society. Though springing from small, and apparently casual beginnings, that movement can hardly be termed an insignificant one, which ultimately engaged the co-operation of thousands, in this and in other nations, in the diffusion of the sacred Scriptures; neither can its magnitude be fairly appreciated by its details, unless these are combined, and reviewed through an extensive period. Commenced in troublous times, when this country was engaged in a perilous struggle, and had to ward off invasion from its shores, it yet wakened the enthusiasm of all ranks through the empire in its favour; it penetrated, in all directions, to the very depths of society; it brought the light of heavenly knowledge to the homes of the poor; and taught England to look on the whole world as a field of philanthropic enterprise.

When we confine our view to the first years of the Society's history, it is impossible, even at this distance of time, not to contemplate with a feeling of wonder, the singular spectacle of all ranks and parties, during a period of national alarm and bitter political dissension, uniting together in a project for disseminating divine truth, and exhibiting a harmony, of which perhaps, in all history, there had been no similar example, in promoting the sublime object which had combined them. Then, again, the seemingly casual nature of the first measures and suggestions, which were so suddenly expanded and perfected into a plan of religious philanthropy for the whole world, must impress every one who reflects on the circumstances, with the conviction that higher guidance than that of man's wisdom, overruled those deliberations which, by the bold and grand suggestion of one

mind, reached their final result, in the formation of the British and Foreign Bible Society. Nor can it be uninstructive, to mark the succession of attacks made on the Society, as these served only to elicit fresh talent in its service, and to bring out its distinctive principles and claims more prominently before the public. Further, it was believed that a retrospect of the earlier history of the Society, would tend to revive those first impressions of the importance of its aim, which were produced, when its formation stood in immediate contrast with the preceding period of inaction, and with the magnitude of the task set before it. In like manner, the survey of the enlarging scene of its operations in subsequent years, and of the extent to which it has advanced in meeting the wants of the world, cannot fail to suggest lessons of hope for the future, and of devout gratitude to Him, through whose blessing alone success is achieved. Some service it was also thought might be rendered, in the way of reviving the ardent feelings and impressions which animated the first efforts of the Society, by recalling, even though in passing reference, the eloquent sentiments of those who ranked among its early advocates and defenders. Some of these were pre-eminent in genius as in piety; and their noble testimony in behalf of the Society has the stamp of deep conviction and of enduring truth; and challenges assent as fully this day, as when the project of diffusing the Scriptures had the zest of novelty, and did not, as now, wear the familiar aspect of age.

These are some of the general considerations, which inspired the hope, that the narrative of the first half-century of the Society's labours, notwithstanding the general acquaintance possessed by many with its leading events, might prove, in this connected form, replete with interest and instruction, and advance the great object of the Society, by stimulating its friends to continued effort.

The present work is intended to furnish a concise, yet comprehensive account of the proceedings of the Society, during the

period which it professes to embrace. It also contains some reference to the opposition, which the Society has at times encountered; the controversies which have arisen at different stages of its history; and the difficult practical problems which, in the course of its administration, it has been called to solve.

These topics will be found adverted to, and the conduct of the Society reviewed, not, it is hoped, in the spirit of the mere apologist or partisan, but with frankness, impartiality, and fidelity; and so as to bring out the admonitory, as well as encouraging lessons, which the experience of an Institution may be expected to supply, that has had to urge its way through many hitherto un-trodden paths.

The author's aim has been to give a faithful history of one of the most prominent religious movements of modern times,—a movement that has connected itself with, and in some measure acted upon, every department of the universal Church of God. A large measure of the happiest results has been already witnessed and enjoyed; and whilst the triumphs of the Society have yielded abundant matter for grateful praise and adoration of that Divine care by which it has been guarded, it may be asserted with confidence, that, through its instrumentality, a blessing has been provided for ages yet to come.

The plan adopted in this work, is different from that pursued by Mr. Owen. His method consisted of a series of, as it were, panoramic views; the whole circle of each year's proceedings, being made to pass before the reader in succession. Whatever advantages might have attended this plan, in the history of a period comprising only, in the first instance, ten years, to which afterwards were added five years more; it is conceived that the same method, pursued through a period of fifty years, would have proved both, inconvenient and irksome, breaking up the narrative into innumerable, and not easily-connected portions as the operations of each year became more extended and multifarious.

The method now pursued has been, to divide the history into two principal compartments,—the *Home*, and the *Foreign*,—answering to the twofold title of the Society; the former compartment, to comprise its domestic proceedings, and its operations within the limits of the United Kingdom; the latter, to include whatever has been attempted, or accomplished, beyond those limits, for the benefit of the world at large. This second part opens so wide a field, that a further division, and even subdivision, seemed desirable. Europe, Asia, Africa, and America, are therefore reviewed in succession; and afterwards Australia, and the Islands of the Southern Sea. These larger divisions, again, are reviewed in different portions—Central, Northern, Western, &c.—several countries or provinces being grouped together, where practicable; or their history traced separately, if circumstances appeared to call for it—as in the instance of Russia and other parts of continental Europe, where the Society's connections have been the most numerous, and its labours the most abundant. This review has been, in some instances, further divided into distinct *periods*, as well as localities, for reasons which are assigned as the work proceeds. The object has been to give, within very moderate limits, a connected and continuous view of the Society's work; in order that thus, the course of its operations in each province, country, or separate field of labour, might be the more distinctly traced, without materially detracting from a definite and comprehensive impression of the whole; and such details have been introduced, in connexion with each scene of the Society's operations, as seemed necessary to give a just idea of the work itself, or, in other respects, to possess permanent interest. To have multiplied these details, had space permitted, would have been an easy and a grateful task; for the voluminous records whence they are selected, contain a rich mine of facts and incidents, of which those given in these volumes are to be taken only as specimens.

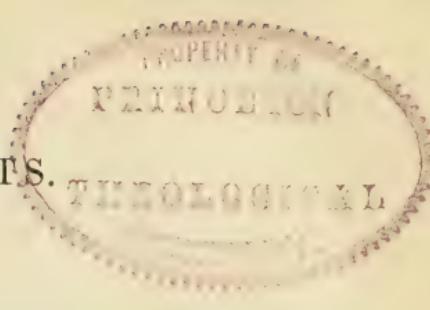
In conclusion, the author must say a word or two with

respect to the use which he has made of Mr. Owen's narrative. However adapted to its object at the time, it is written with a fulness of statement, incompatible with the plan of the present work. Composed in an ardent strain, characteristic at once of the author, and of the enthusiasm of the period at which he wrote, his volumes embody a mass of interesting information, interspersed with eloquent sentiment, yet so expanded as to display rather the copiousness of the orator, than the calm recital of the historian. The present writer does not attempt to emulate his predecessor in the warm and glowing character of his narrative, and he has purposely guarded against amplification. He has, however, sought to avail himself of the substance of Mr. Owen's history, often borrowing largely his very words; and not a few, who still remember his stirring appeals for the Society, will feel gratified to have these recalled.

It is hoped that the work now produced may prove not altogether unacceptable; and if it should be found to promote, in any degree, the great interests to which the Society is devoted, the author will have cause for unfeigned thankfulness. It only remains to add, that while it has been prepared at the request of the Jubilee Committee, and is brought out at the expense of the Jubilee Fund, the author alone is responsible for its execution, and for any observations or comments introduced.

TUNBRIDGE WELLS,

April 30, 1859.



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THE HISTORICAL
HISTORY OF THE
BRITISH AND FOREIGN BIBLE SOCIETY.

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THE BRITISH AND FOREIGN BIBLE SOCIETY may be regarded as one of the many fruits of that religious awakening, which took place in this country towards the middle of the last century. The tide of hallowed and consecrated feeling which then arose within the boundaries of the Christian Church, sought for itself channels in every direction; for genuine piety, however personal it may be in its first principles, is naturally and powerfully diffusive. Hence, among those whose attention had been aroused to their own spiritual interests, sprang up some of the principal Institutions which are now in operation, both for the social and moral improvement of mankind. Among these, Missions to the Heathen, and other unenlightened nations, found an early and prominent place; and Foreign Missions were soon followed by, or rather accompanied with, diversified efforts for the promotion of education, the diffusion of religious tracts and books, and the adoption of other

HOME.

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CHAP. I.
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1804.

Introduc-
tory
remarks.

Relation of
the Bible
movement
to a pre-
ceding
period of
religious
revival.

HOME. similar means for the amelioration of the condition of those at home.

CHAP. I.
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1804. The establishment of a Society for the universal diffusion of the Holy Scriptures, and for that object exclusively, seems, so far as human agency was concerned, to have been rather accidental than premeditated, as will appear from the following History; yet it is clear, that without this, the cycle of Religious and Benevolent Institutions would have been greatly deficient. Experience has taught the necessity and value of such a Society, were it only for the purpose of administering to the requirements of other Institutions. Its chief claim, however, doubtless springs from the intrinsic and superlative importance of its distinctive object—the universal circulation of the Holy Scriptures.

Its neces-
sity. A Society for this simple purpose did not exist, anterior to the formation of the British and Foreign Bible Society. Several important and valuable Institutions were, indeed, already in operation in this country, having the same object, more or less, in view.* One of these actually bore the name of “the Bible Society;” its labours, however, were restricted to Soldiers and Seamen, and its name was afterwards exchanged for the more appropriate title of “The Naval and Military Bible Society.” But none of these excellent Societies, nor all of them united, embraced so wide a field as that contemplated by the British and Foreign Bible Society, or admitted of so large and general a combination of different parties and sections of the Christian Church, in furtherance of their respective plans of usefulness.

Thus the way was open for the introduction of a Society, whose title, “The British and Foreign Bible Society,” indicates its distinctive character, and its comprehensive design. How urgent was the necessity which existed for such an Institution,

	Established
* Society for Promoting Christian Knowledge	1698
Society for the Propagation of the Gospel in Foreign Parts	1701
Society in Scotland for Propagating Christian Knowledge	1709
Society for Promoting Christian Knowledge amongst the Poor,	1750
Bible Society (afterwards Naval and Military Bible Society)	1780
Society for the Support and Encouragement of Sunday Schools,	1785

(See also Appendix I. Note A).

and how far it has been enabled, through the fostering care and blessing of Almighty God, to justify the lofty aims, which, not in a spirit of presumptuous ambition, it is believed, but in humble, yet strong and generous faith, it ventured, from the first, to assume, will be made apparent in the course of the details and incidents, which are now to pass under review.

The Society is founded on the principle of reverence for the Holy Scriptures of the Old and New Testament, as containing a revelation from God to men—a heavenly message addressed to all, and of supreme importance to every one of the human family. It further assumes that these “Oracles of God” are to be looked upon by those who are so happy as to possess them, not simply as a treasure to be enjoyed for their personal benefit, but as a trust to be used by them for the benefit of others. Hence, the Society aims to make these Holy Writings known, in every nation and in every tongue, and, as far as may be, to render them the actual possession of every individual on the face of the whole earth: a magnificent object, surely all must admit, and as benevolent as it is grand! It unites piety with the widest range of philanthropy, and displays the most enlightened goodwill to man, in conjunction with a devout regard to the glory of the Most High God.

An object so exalted and catholic, seemed to demand a corresponding catholicity in the framework and constitution of a Society formed expressly to promote it. Hence, in order to secure, as far as possible, the suffrage and the support of all who do homage to the Bible, as the divinely inspired record, it was thought well, that the circulation of the Holy Scriptures should be the sole and exclusive object of the Society; and further to simplify and protect its proceedings, it was resolved, that these Holy Writings should be issued by the Society “without note or comment”; that thus they might go forth, in their own unadorned majesty, to speak for themselves. On these grounds the co-operation of all the friends of the Bible, in every part of the Christian Church, was invited.

The circumstances which more immediately led to the formation of the British and Foreign Bible Society, are narrated

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Its fundamental principles.

Circumstances of the origin of the Bible Society.

HOME. so much at length in Owen's History,* and have been dwelt upon so often, that a very brief reference to them here may be sufficient.

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Necessities
of Wales.

The ascertained and urgent want of the Holy Scriptures in Wales, and the inability to procure an adequate supply, doubtless, in the first instance, gave rise to the idea of a new Society. As early as the year 1787 complaints had arisen of the great dearth of the Welsh Scriptures in the Principality, and some efforts were made to obtain supplies from the Society for Promoting Christian Knowledge, the only Society that was, at that time, able to furnish them. From that source five hundred copies were obtained; but no further supplies could be procured until the year 1796, when an edition of ten thousand Welsh Bibles, and two thousand extra Testaments, was voted, which was brought out three years afterwards, and put into immediate circulation. This large supply, however, so far from meeting the necessities of the case, only served to discover the extent of the destitution, and to stimulate, in Wales, a more general desire to possess the Book of God. Another application was therefore made to the same Society for an edition of twenty thousand copies, which was, after a time, declined. In consequence of this, various plans were projected, at Chester, Shrewsbury, and elsewhere, for printing, by private subscription, several smaller editions, but all without success; and it was in this emergency that, in the month of December 1802, the Rev. Thomas Charles, of Bala, came to London to try what could be done, by means of private friends, to procure a fresh supply of Welsh Bibles. He was introduced to the Committee of the Religious Tract Society, and the subject was deliberately considered at several of their meetings.† In the course of these discussions it was suggested, that probably Wales was not the only part of the empire destitute of the written word of God, and requiring assistance; that even Great Britain itself was not the only part of Christendom which needed to be supplied; and that it might be desirable

* Vol. I. p. 17.

† For an interesting account of these deliberations, and of the successive steps taken in furtherance of the contemplated object, see the Jubilee Memorial of the Religious Tract Society, c. vi. Appendix I. Note B.

to form a Society, which, while it met the demands of Wales and the necessities of our own country at large, should be comprehensive enough to embrace within its range and scope the entire world. This suggestion proceeded from the Rev. Joseph Hughes, afterwards one of the Secretaries of the Society, who was requested to embody his thoughts in writing; and, in May 1803, he presented his Essay on "The Excellency of the Holy Scriptures." In this Essay the author expatiates on the transcendent excellence of the Holy Scriptures, enumerates the different Religious Societies more or less concerned in promoting their circulation, and describes the limitations of their respective Constitutions, and their consequent inadequacy to the work of a general distribution. He then represents the importance of an association of Christians at large, with a view exclusively to the circulation of the Holy Scriptures; and points out a variety of advantages, both direct and collateral, which might be expected to result from the operations of such an Institution. This Essay, which may be regarded as containing the rudiments of the future Society, was widely circulated, and paved the way for further proceedings.

In the mean time, certain measures were pursued, with a view to the commencement of the undertaking. A communication was made of the scheme contemplated to some persons of distinguished estimation for piety and philanthropy. Among these was William Wilberforce, Esq., who, at a private interview held with the parties who had solicited his advice, furnished such hints as his enlightened mind and liberal heart would be likely to suggest, in order to improve their plan, and facilitate its introduction to public acceptance. A similar communication was made to Charles Grant, Esq., and attended with a similar result.

The Rev. C. F. A. Steinkopff, Minister of the German Lutheran Church, in the Savoy, and afterwards one of the Society's Secretaries, voluntarily tendered his services to promote the design, in the course of a journey which he was about to make to the continent of Europe. His offer was thankfully accepted; and he was accordingly requested to inquire particularly into the want of the Scriptures in such

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1804.Rev. J.
Hughes's
suggestion
of a "So-
ciety for the
World;"

and Essay.

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places as he should have occasion to visit. Similar inquiries were directed to be promoted in Ireland, and in other parts of the United Kingdom; and queries relating to the same object were addressed to the country at large, through the medium of certain periodical publications.*

It was not till the month of January 1804, that the measures had attained a sufficient degree of ripeness, in the estimation of those engaged in them, to justify the consideration of steps for carrying the design into actual execution. An outline of a plan for the projected Society had, early in the preceding year, been prepared by Samuel Mills, Esq., a gentleman, who, to the service he rendered in laying the foundation of the Society, added that of a judicious and useful co-operation in the promotion of its interests, and the management of its concerns.

First plan
of the pro-
posed So-
ciety.

The plan thus sketched out was now regularly completed; and the title was altered, at the suggestion of the same individual† from whom the first idea of the Institution proceeded, from “A Society for Promoting a more extensive Circulation of the Holy Scriptures, both at home and abroad,” the form in which it originally stood, to the definite and comprehensive designation of “The British and Foreign Bible Society.”

Circular
Address.

Things being thus far advanced, it was determined to convene a Public Meeting: a Circular Address was accordingly drawn up, and copies of it were forwarded to such individuals as were thought likely to favour the proposed undertaking, or at least to give an impartial hearing to what should be urged in recommendation of it. The Address, which bore for its title “The Importance of a further distribution of Bibles,” briefly touched upon the principal topics which had been discussed in the Essay, and referred to that publication for more complete and detailed information.

The following extract from this Address will be found to deserve attention, as it explains the views of the projectors in recommending the formation of the proposed Society; accounts for the delay by which the measures preparatory to its forma-

* See “Evangelical Magazine” and “Christian Observer” for June 1803.

† Rev. J. Hughes.

tion had been retarded; and manifests that spirit of candour, conciliation, and amity, in which it was designed that its future operations should be conducted, both at home and abroad.

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“ Several Societies have been formed for the propagation of Scripture truth, but there is room for several more. This assertion is affectingly confirmed by the result of specific inquiries recently made, both in Britain and on the Continent. A few individuals, the promoters of these inquiries, have had frequent discussions on the subject, and are, at length, encouraged to hope that they shall realize their wishes in the formation of a new Society.

“ Their views are considerably detailed in an Essay printed at the commencement of last year. Europe was then in peace, and they were flattered with the prospect of extensive co-operation at home and abroad. But the flames of war, bursting forth again with augmented violence, and spreading unusual alarm through the country, occasioned a suspension of measures requisite for maturing the plan. Now that the public mind is partly recovered from its consternation, though we may not proceed with all the advantages attached to a time of peace, we may be laying a solid foundation, and preparing suitable materials against a happier season.

“ If the present period is not the most auspicious to such undertakings, neither is there any danger of its being fatal to them. ‘The wall of Jerusalem,’ it is written, ‘shall be built in troublous times.’ In fact, how many successful efforts for the promotion of human happiness have been made amidst the clouds and tempests of national calamity! It should also be remembered that the present is the only period of which we are sure. Our days of service are both few and uncertain: whatsoever, therefore, our hands find to do, let us do with our might.

“ Under these impressions, it has been proposed, by the individuals referred to above, to institute a Society entitled

“ THE BRITISH AND FOREIGN BIBLE SOCIETY.

“ Its object—to promote the circulation of the Scriptures in some of the principal living languages.

HOME. “ The sphere of its activity—First, the United Kingdom of Great Britain and Ireland, and the European continent: afterwards, remoter regions, as the state of the finances may admit, and the urgency of particular cases may require.

CHAP. I. “ The object and the sphere of such a Society, considered in their union, distinguish it from all existing Societies.

1804. “ The Bible Society (afterwards, the “ Naval and Military Bible Society”), distributes the Scriptures only, but confines its distributions to the British army and navy.

“ The distribution of Bibles in other Societies forms only a part of their plan; and, with a very few exceptions, the exertions of those Societies are limited to Britain.

“ The projected Society, not refusing to co-operate on the same ground, would traverse scenes which other Societies are, by their regulations, forbidden to occupy; and, presenting nothing but the Inspired Volume, would be sure to circulate truth, and truth alone; hereby avoiding the occasions of controversy, and opening a channel into which Christians of every name might, without scruple, pour their charitable contributions.

“ Several persons have expressed much solicitude on the subject, and, together with those whom it has chiefly interested, look cheerfully forward to the time when a Society, founded on so extensive and liberal a principle, shall be able to announce, in a very public manner, its ample patronage, and its beneficent exertions.”

To these observations the following notice, with the accompanying signatures, was subjoined:—

“ **SIR,—**The prefixed Address is respectfully submitted to your perusal. A Public Meeting will be held relative to the formation of the proposed Society, at the London Tavern, on Wednesday, the 7th of March, when your presence, if you approve the object, is requested by

GRANVILLE SHARP,
WILLIAM ALERS,
JOSEPH BENWELL,
HENRY BOASE,
ROBERT COWIE,
SAMUEL FOYSTER,
JOSEPH SMITH GOSSE,

RICHARD LEA,
ALEXANDER MAITLAND,
SAMUEL MILLS,
JOSEPH REYNER,
HERMAN SCHROEDER,
CHRISTOPHER SUNDIUS,
GEORGE WOLFF.”

On Wednesday, the 7th of March 1804, the Meeting, as convened, took place at the London Tavern. A respectable company assembled, amounting to about 300 persons, belonging to different religious denominations. Granville Sharp, Esq., was unanimously called to the Chair. The business of the day was opened by R. Cowie, Esq., who was followed by W. Alers, Esq., S. Mills, Esq., and the Rev. J. Hughes. These gentlemen explained the nature and design of the projected Society, and demonstrated its necessity from the great want of the Holy Scriptures, and the insufficiency of all the means in existence to supply it. The Rev. Mr. Steinkopff then rose; and, corroborating what had been previously advanced, by a representation of the scarcity of the Scriptures, which he had himself observed in foreign parts, he especially dwelt on the spiritual wants of his German fellow-countrymen, and appealed, on their behalf, with much simplicity and pathos, to the compassion and munificence of British Christians.

After Mr. Steinkopff had resumed his seat, the Rev. Mr. Owen, the future Clerical Secretary of the Society, who, not without some hesitancy, had been induced to attend the Meeting, rose, and moved, as he expressed it, “by an impulse which he had neither the inclination nor power to disobey,” proceeded to express his conviction that such an institution as that which had been recommended was manifestly needed, and that therefore the establishment of it ought not to be delayed. His emotions on the occasion are thus described by him long afterwards:

“Surrounded by a multitude of Christians, whose doctrinal and ritual differences had for ages kept them asunder, and who had been taught to regard each other with a sort of pious estrangement, or rather of consecrated hostility; and reflecting on the object and the end which had brought them so harmoniously together; he felt an impression, which the lapse of years had scarcely diminished, and which no length of time would entirely remove. The scene was new: nothing analogous to it had perhaps been exhibited before the public since Christians had begun to organize among each other the strife of separation, and to carry into their own camp that war which they ought

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1804.Public
Meeting,
March 7.

HOME. to have waged in concert against the common enemy. To him it appeared to indicate the dawn of a new era in Christendom; and to portend something like the return of those auspicious days when ‘the multitude of them that believed were of one heart and of one soul;’ and when, as a consequence of that union, to a certain degree at least, ‘the Word of God mightily grew and prevailed.’”

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The Society
formally
constituted. After giving utterance to these feelings, Mr. Owen moved the Resolutions* embodying the name and the general form and constitution of the Society, which were adopted with unanimous demonstrations of cordiality and joy. The In-

* These Resolutions are here inserted at length, that the reader may observe the gradations of improvement in the constitution of the Society :

1. A Society shall be formed, with this designation, THE BRITISH AND FOREIGN BIBLE SOCIETY; of which the sole object shall be to encourage a wider dispersion of the Holy Scriptures.

2. This Society shall add its endeavours to those employed by other Societies for circulating the Scriptures through the British dominions, and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahomedan, or Pagan.

3. Each Subscriber of One Guinea annually shall be a Member.

4. Each Subscriber of Twenty Pounds at one time shall be a Member for life; a Subscriber of Five Guineas per annum shall be a Governor; and a Subscriber of Fifty Pounds or upwards at one time shall be a Governor for Life. Governors shall be entitled to attend and vote at all the Meetings of the Committee.

5. An Executor, paying a Bequest of Fifty Pounds, shall be a Member for life; or of One Hundred Pounds, or more, a Governor for life.

6. Each Member shall be entitled, under the direction of the Committee, to purchase Bibles and Testaments, for the purpose of gratuitous distribution, at the Society’s prices, which shall be as low as possible; but no English Bibles or Testaments shall be *given away* in Great Britain by the *Society itself*.

7. The Annual Meeting of the Society shall be held in the month of May, when the Treasurer and Committee shall be chosen, the Accounts audited, and the Proceedings of the foregoing year reported.

8. The Committee shall consist of Thirty-six Members, who shall conduct the business of the Society, and have power to call an extraordinary General Meeting. Twenty-four of the Committee, who shall have most frequently attended, shall be eligible to re-election the ensuing year.

9. The Committee shall recommend, at the General Meetings, such Noblemen and Gentlemen as shall have rendered important services to the Society, to be elected Honorary Members.

stitution was considered as established, and more than £700 were immediately subscribed.

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Thus terminated the proceedings of this interesting day :—“A day,” says Mr. Owen, “memorable in the experience of all who participated in the transactions by which it was signalled; a day to which posterity will look back, as giving to the world, and that in times of singular perturbation and distress, an Institution for diffusing, on the grandest scale, the tidings of peace and salvation; a day which will be recorded as peculiarly honourable to the character of Great Britain, and as fixing an important epoch in the religious history of mankind.”

The Society being thus established, the Committee nominated at the Public Meeting, proceeded to the appointment of Officers, the selection of patronage, and the adjustment of the practical machinery of its operations: arrangements which, though not unattended with difficulty, were at length satisfactorily accomplished.* The first measure was the appointment of a Secretary. The Rev. J. Hughes, A.M., was at first proposed alone for that office; but, after some friendly discussion, three gentlemen were appointed—the Rev. Josiah Pratt, B.D., Secretary of the Church Missionary Society, to represent the Established Church; the Rev. J. Hughes, to represent the Dissenters; and the Rev. Mr. Steinkopff, to represent Foreign Christian Churches. Thus a comprehensive provision was made, adapted to satisfy, to conciliate, and to unite all classes of Christians, both at home and abroad. After a few weeks, the name of the Rev. John Owen, A.M., who had at first declined the appointment, was, with the concurrence of all parties, and on the earnest recommendation of Mr. Pratt himself, substituted for that of the latter gentleman. Mr. Joseph Tarn was appointed Assistant-Secretary, and Mr. John Smith, Collector.

The next step was a measure for new-modelling the Committee. By the Eighth Resolution, as settled at the formation of the Society on the 7th of March, it was enacted that the Committee for conducting its business “should consist of thirty-six Members.” Nothing was, however, stated or defined in that Resolution as to the description which these Members

Appoint-
ment of
officers.

* For a full account of the steps taken, in connexion with these objects, see Owen, Vol. I. p. 50.

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should answer, or the religious communion to which they should respectively belong. They were chosen, therefore, indiscriminately, from the Episcopal Clergy, Dissenting Ministers, and the Laity at large; with little reference to any other qualification than that of known or reputed attachment to religion, and either ascertained or probable regard for the object and success of the Institution.

It appeared, upon reflection, that a list which should exhibit such a combination as would naturally arise from so desultory a choice, might excite a prejudice against the designs of the Society, and give it that aspect in the eyes of the public, which would preclude it from general support. It was further considered, that it would be highly inexpedient to let the composition of a body, entrusted with the direction of the Society's affairs, remain wholly undefined, or to leave the annual election of its Members to the uncertain operation of casual and unregulated feeling. A plan was therefore concerted for modelling the Committee on a principle which should define the respective proportions of Churchmen, Dissenters, and Foreigners; and prescribe such other regulations as might obviate prejudice, prevent invidious competition, and maintain inviolate the exercise of those rights, both of conscience and judgment, which no constituent part of the Committee were either expected or disposed to surrender.

Definite
constitution
of the
Committee.

According to this plan, it was determined that the Committee should consist exclusively of laymen; that of the thirty-six Members, to which number it was limited, six should be foreigners, resident in or near the metropolis; and of the remaining thirty, one half should be members of the Established Church, and the other half members of other Christian denominations. In order, however, to secure the services of the Clergy and of Ministers generally, provision was made for their admission to a seat and a vote in the Committee, on the terms which made them Members of the Society; a provision which, while it concealed their names, recognised their privileges and retained their co-operation. The merit of this plan belongs wholly to the Rev. Josiah Pratt.

First Gene-
ral Meet-
ing, May 2.

The revised plan of the Society being now prepared, a General Meeting of the Subscribers and Friends of the Institu-

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tion was held on Wednesday the 2d of May, in the same room in the London Tavern in which the Society had been formed. The Right Hon. Lord Teignmouth, whose name had appeared among the earliest in the list of subscribers, had been solicited to take the chair, and had consented to do so; but ill-health compelling him to retract his engagement, Granville Sharp, Esq., the former chairman, kindly repeated his services in the same capacity. At this meeting, in which William Wilberforce, Esq., took a prominent part, the amended plan of the Society's Regulations was presented, and unanimously approved and adopted.

The following list will show who the parties were, to whom the honour belongs of having served in the first Committee of the British and Foreign Bible Society, after it had acquired a regular and permanent constitution :

WILLIAM ALERS, Esq.	ROBERT HOWARD, Esq.
T. BABINGTON, Esq.	R. LEA, Esq. Alderman.
THOMAS BERNARD, Esq.	ZACHARY MACAULAY, Esq.
JOSEPH BENWELL, Esq.	A. MAITLAND, Esq.
WILSON BIRKBECK, Esq.	AMBROSE MARTIN, Esq.
HENRY BOASE, Esq.	SAMUEL MILLS, Esq.
JOSEPH BUNNELL, Esq.	JOSEPH REYNER, Esq.
J. BUTTERWORTH, Esq.	H. SCHROEDER, Esq.
ROBERT COWIE, Esq.	GRANVILLE SHARP, Esq.
CHARLES CRAWFORD, Esq.	R. STAINFORTH, Esq.
JOHN FENN, Esq.	JOSEPH SMITH, Esq.
SEBASTIAN FRIDAG, Esq.	JAMES STEPHEN, Esq.
CHARLES GRANT, Esq.	ROBERT STEVEN, Esq.
CLAES GRILL, Esq.	C. SUNDIUS, Esq.
JOSEPH HARDCastle, Esq.	ANTHONY WAGNER, Esq.
W. HENRY HOARE, Esq.	W. WILBERFORCE, Esq.
THOMAS HODSON, Esq.	JOSEPH WILSON, Esq.
JOHN DANIEL HOSE, Esq.	GEORGE WOLFF, Esq.

The practical machinery of the Society having been so far adjusted, its principles defined, its officers appointed, and its Committee determined, it now became necessary to devise means for rendering the Institution properly known; and by a fair exposition of its nature, its views, and its actual qualifications, to make way for its obtaining respectable patronage and competent support. With this view, a prospectus was

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“ BRITISH AND FOREIGN BIBLE SOCIETY.

“ A Society having been formed with the above designation, it has been judged expedient to submit to the public a brief statement of *the reasons* which exist for such a Society, of the specific *object* which it embraces, and of the *principles* by which its operations will be directed.

“ The *reasons* which call for such an Institution, chiefly refer to the prevalence of ignorance, superstition, and idolatry, over so large a portion of the world; the limited nature of the respectable Societies now in existence, and their acknowledged insufficiency to supply the demand for Bibles in the United Kingdom and foreign countries; and the recent attempts which have been made on the part of infidelity to discredit the evidence, vilify the character, and destroy the influence of Christianity.

“ The exclusive *object* of this Society is, to diffuse the knowledge of the Holy Scriptures, by circulating them in the different languages spoken throughout Great Britain and Ireland; and also, according to the extent of its funds, by promoting the printing of them in foreign languages, and the distribution of them in foreign countries.

“ The *principles* upon which this undertaking will be conducted, are as comprehensive as the nature of the object suggests that they should be. In the execution of the plan, it is proposed to embrace the common support of Christians at large; and to invite the concurrence of persons of every description who profess to regard the Scriptures as the proper standard of faith.

“ It may be necessary to add, in soliciting the countenance of the public, that, in consequence of the enlarged means of instruction which the lower classes of this country have enjoyed of late years, a desire of perusing the Scriptures has considerably increased among them: and also that in Wales, Ireland, Switzerland, Germany, Denmark, and other parts of the world, Bibles are greatly wanted, and in some are sought with an eagerness which, but for authentic assurances to that effect, would scarcely be credited.”

Before, however, this prospectus was issued, another important step had been taken, by the appointment of a President

to the Society. In this appointment the Society was much indebted to the judgment and advice of the estimable Bishop of London, the Right Rev. Dr. Porteus, who, in an interview with Mr. Owen, the Secretary of the Society (and also his Lordship's chaplain), suggested the name of Lord Teignmouth, as a Nobleman singularly qualified for the office. The suggestion was immediately conveyed to the Committee, and in a few days his Lordship's name, as President of the Society, appeared, appended to the above document. No appointment could have been happier, more honourable, or more beneficial to the Society.

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Lord Teign-
mouth,
President
of the So-
ciety.

One thing more was deemed requisite, in order to complete the organization of the Society, and that was the placing it under suitable patronage. This object also was satisfactorily attained. On the 15th of May, the day after Lord Teignmouth's nomination to the Presidency, the Bishops of London and Durham sent in their names as subscribers of Five Guineas annually to the funds of the Society; and before the close of the ensuing June, both these Prelates, together with the Bishops of Exeter (afterwards Salisbury) and St. David's, accepted the office of Vice-President. By the 27th of July, this list was augmented with the names of Sir William Pepperell, Bart., Vice-Admiral (afterwards Lord) Gambier, Charles Grant, Esq., and William Wilberforce, Esq.; and these, together with Henry Thornton, Esq., who had allowed his name to stand as Treasurer from the commencement of the Society, filled up those stations, which, next to that of the President, determined the character and fixed the respectability of the Institution.

It remains to add, that an alteration, confirmed at the next Annual Meeting, was now made in the Laws and Regulations, in order to bring them to that form which they ultimately assumed, and which, with a very small variation, to be afterwards noticed, they retain to the present day. The principal alteration now made was by the addition of the following words to the first article, or regulation—"The only copies in the languages of the United Kingdom to be circulated by the Society, shall be the authorized version, without note or comment." The words "without note or comment" were afterwards placed in the middle of the article, immediately following the words "Holy Scriptures," in order to render the whole article more

Final form
of the So-
ciety's
Laws and
Regula-
tions.

HOME. perspicuous and explicit. A copy of the standing Laws and Regulations, as thus amended, is here given.

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LAWS AND REGULATIONS

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

I. The designation of this Society shall be the BRITISH AND FOREIGN BIBLE SOCIETY, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment: the only copies in the languages of the United Kingdom to be circulated by the Society shall be the authorized version.

II. This Society shall add its endeavours to those employed by other Societies for circulating the Scriptures through the British dominions; and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahomedan, or Pagan.

III. Each Subscriber of One Guinea annually shall be a Member.

IV. Each Subscriber of Ten Guineas at one time shall be a Member for Life.

V. Each Subscriber of Five Guineas annually shall be a Governor.

VI. Each Subscriber of Fifty Pounds at one time, or who shall, by one additional payment, increase his original subscription to Fifty Pounds, shall be a Governor for Life.

VII. Governors shall be entitled to attend and vote at all Meetings of the Committee.

VIII. An Executor paying a Bequest of Fifty Pounds shall be a Member for Life; or of One Hundred Pounds, a Govenor for Life.

IX. A Committee shall be appointed to conduct the business of the Society, consisting of Thirty-six Laymen, Six of whom shall be Foreigners, resident in London or its vicinity: half the remainder shall be Members of the Church of England, and the other half Members of other denominations of Christians. Twenty-seven of the above number, who shall have most frequently attended, shall be eligible for re-election for the ensuing year.

The Committee shall appoint all Officers, except the Treasurer, and call Special General Meetings, and shall be charged with procuring for the Society suitable patronage, both British and Foreign.

X. Each Member of the Society shall be entitled, under the direction of the Committee, to purchase Bibles and Testaments at the Society's prices, which shall be as low as possible.

XI. The Annual Meeting of the Society shall be held on the first Wednesday in May, when the Treasurer and Committee shall be chosen, the Accounts presented, and the Proceedings of the foregoing year reported.

XII. The President, Vice-Presidents, and Treasurer, shall be considered, *ex-officio*, Members of the Committee.

XIII. Every Clergyman or Dissenting Minister who is a Member of the Society shall be entitled to attend and vote at all Meetings of the Committee.

XIV. The Secretaries for the time being shall be considered as Members of the Committee; but no person* deriving any emolument from the Society shall have that privilege.

XV. At the General Meetings, and Meetings of the Committee, the President, or, in his absence, the Vice-President first upon the list then present; and in the absence of all the Vice-Presidents, the Treasurer; and in his absence, such Member as shall be voted for that purpose, shall preside at the Meeting.

XVI. The Committee shall meet on the first Monday in every Month, or oftener if necessary.

XVII. The Committee shall have the power of nominating such persons as have rendered essential services to the Society, either Members for Life, or Governors for Life.

XVIII. The Committee shall also have the power of nominating Honorary Members from among Foreigners who have promoted the objects of the Society.

XIX. The whole of the Minutes of every General Meeting shall be signed by the Chairman.

These preliminary arrangements having been adjusted,

* Subsequently, in 1823, altered to "no other person": see Nineteenth Report, p. 75.

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1804.

the Society was placed in a condition to go forward in the fulfilment of the momentous task which it had voluntarily, deliberately, and, we may add, in a humble reliance on the Divine blessing, taken upon itself.

Before, however, we proceed to accompany the Society in its onward movements, it may be well to pause, though it be but for a moment, to notice the encouraging combination of circumstances which marked its outset. We see, then, before us an Institution, novel in its scope and constitution, if not wholly so in its immediate object;—reared in comparative obscurity, then suddenly emerging into the full light of public favour;—putting forth claims unprecedented in the annals of the Church, and having those claims responded to;—demanding an organization at once difficult and complex, and succeeding in effecting it;—going forth on an almost illimitable field of labour, yet not without the aid of dauntless hearts and willing hands to further its enterprise. Had the object of the Institution been merely earthly and secular, we could scarcely have failed to watch its future course with interest: how much more may it be expected we should do this, when its aim is spiritual and heavenly. We are about, be it remembered, to trace the outgoings and ramifications of a scheme to communicate to all the nations of the earth the inestimable blessings of revealed truth. The impress of a Divine direction is surely discernible in what we have just seen of the origin of the scheme; and it will not be found less conspicuous in its subsequent unfolding and progress. We have just seen the beginning of a “great and marvellous work:” let us be prepared, at every step, to give the glory to Him, to whom alone all glory is due.

CHAPTER II.

THE FIRST PERIOD OF THE SOCIETY'S EFFORTS, AND
GRADUAL EXTENSION.

1804—1808.

Information diffused of its Aim and Principles—General assurances of Sympathy and Support—Inquiries set on foot as to the existing Need of the Scriptures at Home and Abroad—Correspondence with Oberlin—First distribution of Scriptures in Wales, Ireland, and Scotland—First attacks on the Society.

ONE of the first steps now taken was to make the Society more fully known. The Prospectus already alluded to, which had been previously prepared, and which contained a statement of the reasons existing for such a Society, the object embraced by it, and the principles by which its operations were to be conducted, was, together with a Circular signed by the President, printed and widely dispersed.

An official and respectful communication announcing the formation of the Society, and its general plan and design, was also made by the President to the two Religious Societies of England and Ireland, “The Society for Promoting Christian Knowledge,” and “The Association, in Dublin, for discountenancing vice and promoting the knowledge and practice of the Christian Religion”: from the latter, a friendly reply, was shortly after received.

The notification thus made to the public was soon followed by an influx of communications, giving friendly assurances of sympathy and support. Several associated bodies, as well as innumerable individuals, hastened to testify their approbation of the new Society, and their willingness to co-operate with it. This was the case with the latter of the two Societies, mentioned above.—The Presbytery of Glasgow directed contributions to be received for the Institution from all the churches and chapels within their bounds,* which act was

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1804.
Information dif-
fused re-
specting
the Society.

Cordial
assurances
of support.

* In this friendly movement the name of David Dale, Esq., of Glasgow, appears conspicuous. Owen, Vol. I. p. 161.

HOME. confirmed, and the example followed by the Synod of Glasgow and Ayr, and also by different classes of Dissenters in Scotland. **CHAP. II.** Within the first year, the Principality of Wales, stimulated by the efforts of Mr. Charles of Bala, and the recommendation of the Bishop of Bangor, Dr. Warren, sent up a mass of contributions, both congregational and personal, amounting to nearly £1900. Such a sum was the more remarkable, and certainly not the less gratifying, from the consideration of its having been contributed, for the most part, by persons composing the plain and inferior orders of the community.

1804.
First offer-
ings from
Wales.

The publicity given to the Institution, and the effects resulting from a knowledge of its establishment, were not confined to the United Kingdom. The formation of the Society was hailed with delight in Germany, Switzerland, and many other parts of the continent of Europe. The imperial city of Nuremberg became distinguished as the centre of the first associated efforts commenced abroad in connection with the Society; and Pastor Oberlin and Professor Van Ess, were among the first to be enrolled on the list as its foreign correspondents.

Destituta-
tion in fo-
reign coun-
tries,

In conjunction with these efforts to diffuse information respecting the Society, the inquiries which had been set on foot for ascertaining the want of the Holy Scriptures, both at home and abroad, were renewed. It soon became apparent, that the deficiency which had been discovered in Wales, existed to an equal, if not greater extent in other parts of the United Kingdom, and that the destitution in foreign countries was appalling. Many of the representations thus elicited, especially those from the Continent, were accompanied with the most earnest and affecting appeals for aid. It was felt to be an imperative and immediate duty to take measures for the supply of these necessities; and to this object, which constitutes, indeed, the proper business of the Society, the attention of its Committee was now in good earnest directed.

**and first
grants.**

Grants of books and money were made for the encouragement of foreign operations, and supplies of Bibles and Testaments sent abroad. The attention of the Society was also, at this early stage of its proceedings, called to the subject of foreign translations; and it is remarkable that the first of these were the Chinese and the Mohawk.

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1804.

The measures, however, which were adopted in regard to foreign countries will be more fully detailed in a subsequent part of this history. But it may be proper here to remark, that from the very establishment of the Society, a large portion of the time, at all sittings of its Committee, had been devoted to the Society's foreign transactions—to the reading of correspondence, and to deliberations on the course requisite to be taken, in carrying on a work which was soon found to be one of no ordinary interest, and which, while branching into a variety of departments at home, extended itself at last to almost every part of the globe.

To meet the wants of our own country, measures were immediately taken to obtain large supplies of the English and Welsh Scriptures; to which were subsequently added the Scriptures in the Irish, Gaelic, Manx, and, for the Channel Islands, in the French; thus comprising the several languages spoken throughout the United Kingdom.*

It is worthy of notice, that about this time the process of Stereotype printing had just come into use, and thus, at an opportune moment, contributed greatly to facilitate the Society's operations, both by the rapid multiplication of copies, and by the reduced cost of their production.

Stereotype
printing
now first
brought
into use.

This art, though partially known many years before, had been advanced considerably towards perfection by the united ingenuity and perseverance of Earl Stanhope and Mr. Andrew Wilson; and to the latter belongs the praise of having brought it into general notice, and qualified it for being advantageously employed in printing the Holy Scriptures. Mr. Wilson had opened a negociation with the University of Cambridge, which had been brought to a favourable issue; and the Syndics of the Press had concluded to adopt his process for printing Bibles and Testaments, at the very period in which inquiries were making by the Society into the best mode of obtaining supplies of both, in the languages of the United Kingdom. The plan of printing the Scriptures by stereotype appeared to offer so many and important advantages, by furnishing the means of a regular and permanent supply of copies, by perpetuating a correct and standard text, and favour-

* Owen, Vol. I. p. 89.

HOME. ing its general propagation through the country, and, finally, by
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CHAP. II. materially reducing the price—that it was judged expedient to
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1804. give it the decided countenance of the Institution, and to stipulate
for engagements to such an amount as might encourage the
prompt and complete adoption of the system. Under this con-
viction, after the result of very extended inquiries had been
maturely considered, a Resolution was passed, that a number
of Bibles and Testaments in stereotype should be immediately
ordered, and among that number twenty thousand Welsh
Bibles and five thousand Testaments were included. This was
on the 3d of September 1804.*

Biblical Library com-
menced. About this period, also, the foundation was laid for that Bib-
lical Library which, by gradual accumulation, is now become so
considerable and important. It had appeared to many friends
of the Institution in a high degree desirable and expedient
that copies should be procured (as far as practicable) of all the
existing versions of the Holy Scriptures; in order that the
Society might not be at a loss for a standard edition, and the
means of collation, whenever an occasion should arise for print-
ing an impression on its own account. The first step which
was taken in pursuance of this design is to be traced in a Reso-
lution (passed on the 3d of December 1804), by which it was
determined, that of every edition or translation of the Holy
Scriptures, or of parts thereof, printed under the auspices of
the British and Foreign Bible Society, six or more copies
should be transmitted, to be lodged in its Depository. But as
it was foreseen that the operation of this measure would be
unavoidably slow, limited, and remote, it was afterwards
determined that an appeal should be made to the com-
munity at large, through the medium of certain daily
newspapers and periodical publications of character, soli-

* This process of printing, however, has at length, in a great degree, given place to another—that of “standing types”—which, though involving a much larger outlay at the commencement, proves to be, on the whole, where a great number of separate editions are required, both more efficient and more economical. This process consists of setting the whole book up at once in type, and in keeping the type in that state, “standing,” or “fixed,” and so printing from each page or form as it stands, without casting plates. The type thus prepared is found to last much longer, and errors are more easily corrected.

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citing donations of Bibles, Testaments, or portions of the Scriptures, in the ancient or modern languages. The first fruits of this determination were a munificent present from Granville Sharp, Esq., of thirty-nine copies of the Holy Scriptures, or certain portions of them, in various languages, together with the Irish and Italian versions of the English Liturgy. Thus the first chairman of the Society became also the first contributor to its library.*

The Society had now entered with much vigour on its prescribed course of action, encouraged by the patronage of many of the great and honourable, and effectively sustained by the liberal contributions, and doubtless also by the prayers of a multitude of the good, in every community, and of every grade and rank.

It was soon, however, found that the path which the Society had marked out for itself, however simple, unexceptionable, and praiseworthy it might appear, was not to be pursued without impediment and opposition. Irrespective of the difficulties naturally attendant on a work of such a nature and magnitude, and where the advantage of experience had yet to be gained, suspicion of the Society's motives began to show itself in some quarters, and in others an attitude of direct hostility was assumed.

The first painful discussion that arose, related to the text to be employed for a new edition of the Welsh Bible; that which was in use having been revised, and slightly altered, chiefly in

First indications of hostility to the Society.

Charges against the Welsh version.

* The example set by this illustrious man has been since extensively followed by other friends of the Society, who, from time to time, have contributed versions of the Bible in various languages, works on Biblical criticism, Grammars, and Dictionaries.

The Library now consists of about 5000 volumes of printed books and manuscripts, of which by far the "greater part are presents, while a few have been purchased, and the rest are copies of versions published by the Society."

Altogether it contains versions of the Holy Scriptures—either in whole or in part—in more than 150 different languages. In Commentaries and Biblical criticism the Library is not so rich as could be desired. The same may be said of its Liturgical works, and the department of general theology. With Grammars, Dictionaries, and philological works generally, it is respectably furnished, but here also many deficiencies might be noticed.—See Preface to the new Catalogue of the Society's Library.

HOME. the orthography, under the care of the Rev. Mr. Charles of Bala. Some imputations being cast on this revised text, and on the Society as countenancing it, the subject was submitted to a full and careful investigation, and was ultimately disposed of, without any disparagement of the labours of Mr. Charles, by the adoption of the same text as that employed or sanctioned by the Christian Knowledge Society.* By this step all further controversy was avoided, and the affair brought to an amicable conclusion. There were ordered to be printed twenty thousand copies of the complete Welsh Bible, and ten thousand Testaments; and such has continued to be the demand for the Scriptures in Wales, that subsequent editions, amounting in the whole to nearly nine hundred thousand, including about twelve thousand Testaments in Welsh and English, have been, up to the present time, called for.

The movement represented as hostile to the Established Church.

Of the many direct attacks, which the Institution was destined to encounter, the first was opened in a publication entitled, "An Address to Lord Teignmouth, &c., by a Country Clergyman."† Though little deserving of notice in itself, yet, from the importance of the question which it professed to discuss, namely, the danger to be apprehended to the Established Church from the new Society, it was judged expedient by the Bishop of London to convene a meeting of the episcopal patrons of the Society, to deliberate on the subject of this pamphlet. After receiving full explanations from the President and Secretary, their Lordships expressed themselves entirely satisfied with the conduct of the Society, and unanimously determined that it should continue to receive their support. Mr. Owen, at the request of the Bishop, published a pamphlet in reply, which was entitled, "A Letter to a Country Clergyman, &c., by a Suburban Clergyman."

We may here allude to a circumstance which, though it relates to a foreign transaction, may be taken as illustrative of

* For a full account of the proceedings in this case, in which the Society was for a time brought into collision with the Christian Knowledge Society, see Owen, Vol. I. p. 138; and Dealtry's Vindication. See also Appendix to the same, where the official correspondence is detailed.

† Owen, Vol. I. p. 155.

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the cautiousness with which the proceedings of the Society were conducted at home. It having come to the knowledge of the Committee that the Nuremberg Society had, at the request of a newly-formed Roman-Catholic Society at Ratisbon, exchanged a grant of one thousand Protestant New Testaments for an equal number of Roman-Catholic ones, the Committee, fearing to commit themselves precipitately to a course of action, on the tendency of which they did not feel at the moment prepared to decide, interposed, and induced the Nuremberg Society to rescind their grant.* At the same time, however, to prevent disappointment, and with a view to protect the British and Foreign Society from the charge of illiberality, as well as to uphold the credit of the Nuremberg Society, some members of the Committee united, in their private capacity, to defray the cost of the thousand Testaments required for Ratisbon.

In September 1805, the first impression of a New Testament, printed expressly for the use of the Society, was brought out. It was in English, from stereotype plates, and exhibited the earliest example of the application of this mode of printing to any part of the Holy Scriptures. As it was the first sample of the editions provided by the Society for home circulation, a copy of it was presented to the President, the Vice-Presidents, each member of the Committee, and the principal officers of the Society, both as a mark of due respect, and as a testimony that the copies issued in the languages of the United Kingdom would be, what the fundamental rule had stipulated they should be, "the authorised version, without note or comment."

The Society's first impression of the New Testament.

With a view to identify the copies issued by the Society, and thereby to prevent, as far as possible, any fraud upon its charity, the Society's imprint was inserted in the title-page, and its designation stamped upon the binding: an expedient which has since been adopted by other Societies, both at home and abroad.

An impression of the New Testament having thus been prepared, the work of distribution in the United Kingdom commenced without delay. Ireland, whose wants were deemed the most urgent, and were also, at that time, the best

* Owen, Vol. I. p. 177.

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—
1805.

ascertained, was the first scene in which it was carried into effect. Individual agents and Sunday Schools were the medioms through which the copies transmitted for this purpose were put into circulation. The Dublin Association was also assisted, as were, subsequently, the Naval and Military Bible Society in London, and other religious Institutions in this country, by being permitted to share with the Society in its advantageous arrangements with the University of Cambridge; and every opportunity was eagerly embraced of supplying, both directly and indirectly, the scriptural wants of the population, and of exciting attention to the importance of reading and dispersing the lively oracles of God.

Dublin Bi-
ble Society.

One of the earliest and most beneficial results of the distribution in Ireland, was the establishment of a Bible Society at Dublin, on similar principles and in friendly connection with the British and Foreign Bible Society; an honourable precursor to which, had been found in the Dublin Association for Discountenancing Vice and Promoting the Knowledge and Practice of the Christian Religion, which, in conjunction with its other objects, had also done much towards the circulation of the Holy Scriptures;* not enough, however, to preclude the necessity of a new Society exclusively devoted to this purpose. Hence the formation of the Dublin Bible Society, afterwards called the Hibernian Bible Society; an Institution, small in its commencement, and subsisting for a period with very limited countenance and equivocal support; but now possessing distinguished patronage, and operating with enlarged means and great activity through the whole of the sister country.

Destitu-
tion of the
Highlands
of Scotland.

The attention of the British and Foreign Bible Society was, about this time, excited to the consideration of the Gaelic Scriptures. Representations were transmitted from persons of credibility, stating that, in the Highlands of Scotland, very few persons were in possession of a complete Bible; that among those who possessed a single volume of the four in which the Scriptures had been published, the proportion did not exceed one in forty; that the price of a complete copy

* For a fuller account of the valuable efforts of this Society, see Owen, Vol. I. p. 198.

was beyond the ability of the poor to purchase; and that, in fact, it was not easily procurable at any price. It was added, that, in the Island of Skye, containing about 15,000 persons, scarcely one Gaelic Bible was to be found.

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It further appeared, on the authority of an address, delivered in May 1803, by the Secretary to the "Society in Scotland for Propagating Christian Knowledge," that, "out of 335,000 persons in the Highlands, 300,000 were considered not to understand any other language than the Gaelic, so far at least as to comprehend a book written, or a continued discourse."

This information was of a nature to awaken the most lively concern in the minds of the Committee. It was immediately felt that an attempt ought to be made to meet the wants and the desires of a people so truly deserving of compassion and relief. After a friendly correspondence with the Society in Scotland for Propagating Christian Knowledge, which was at that time itself engaged in printing an edition of these Scriptures, it was determined, on the part of the British and Foreign Bible Society, to print a new edition of 20,000 copies of the Old and New Testament, in the Gaelic lan-

Gaelic
Scriptures.

The version which constituted this text had been effected with singular care, and was recommended by testimonies to its fidelity and accuracy which entitled it to the highest respect. That portion of it which contained the New Testament, was the production of the Rev. James Stewart, Minister of Killin, and was printed, at the expense of the above Society, in 1767, previously to which era no part of the Holy Scriptures had appeared in a Gaelic dress. In 1802, under the auspices, and at the expense of the same Society, the Old Testament was published. Three parts out of four, into which this portion of the Bible had been divided, were rendered from the Hebrew, with great simplicity, and with as literal an adherence to the original text as the idiom of the respective languages would admit. In the fourth part, executed by another hand, the style was described as receding from this simplicity, and

HOME. the literal and plain interpretation was said to have been exchanged for the free and elevated. This division, therefore, of the sacred text, was judiciously placed under correction by
CHAP. II.
1805. the Scottish Society.

Such was the text from which the impression of the British and Foreign Bible Society was afterwards printed; and it deserves to be recorded, to the honour of the Directors of "the Society in Scotland for Propagating Christian Knowledge," that, when addressed on the subject of the Gaelic Scriptures, though occupied themselves in preparing an edition, they did not betray any symptoms of selfishness or jealousy, but generously imparted the desired information; and furnished a copy of the Old Testament, as soon as it left their press, for the use of the printer employed by the British and Foreign Bible Society. Successive editions, either of the whole Bible or the New Testament, have since been brought out and distributed, amounting in the whole to nearly 150,000 copies.

Scriptures provided for prisoners of war.

The case of the numerous prisoners of war, in this country, next claimed and received the consideration of the Society. They numbered, at that time, about 30,000, being chiefly French and Spanish prisoners. For their special benefit, impressions both of the French Bible and Spanish Testament were printed, and other measures adopted that appeared called for by the occasion. Thus a beginning was made in that department of beneficence which afterwards, for a length of time, occupied the labours of the Society; many evidences of the pleasing results of which, both immediate and remote, were afforded. Other foreigners also, whether occasionally located or permanently established in this country, shared in the solicitude of the Society, and, where they needed its assistance, readily obtained it. Among these may be particularly mentioned natives of Germany, resident in the metropolis, or in different parts of the empire.

Auxiliary Associations.

The period was now come for the commencement of that wider organization by which the Society was destined to diffuse itself through the length and breadth of the empire. We refer to those voluntary Associations in aid of the Society, which this year began to be formed. The first demonstration

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in favour of the Society, upon a principle of combined and aggregate exertion, had been made in March 1805, when the Presbytery of Glasgow set the example, so speedily and honourably followed by the Synod of Glasgow and Ayr, and afterwards by different Presbyteries, of a collection at all the parish churches and chapels within its bounds. The Society in Scotland for Propagating Christian Knowledge, also issued an Address recommendatory of the Society, one of the earliest and most beneficial results of which was a collection on its behalf throughout the bounds of the Presbytery of Edinburgh. An Association was formed in London, in July 1805, originating with a few individuals of comparative obscurity, and aspiring to no other distinction than that of exemplary zeal for the diffusion of scriptural truth. Another Association was established, in April 1806, in the town of Birmingham, chiefly through the instrumentality of a highly-respected clergyman, the Rev. Edward Burn, of which he and the Rev. John Angell James became the first Secretaries. It must, indeed, be conceded in favour of the Principality, that the congregational collections made in that country (the first which took place on any considerable scale), partook, in some measure, of the aggregate quality of the above Associations, with this difference, however, that the collections transmitted from Wales were contingent and occasional, while the contributions from Glasgow, Edinburgh, London, and Birmingham, were raised upon system, and accompanied with a pledge of continuance and periodical renewal. The Associations in London and Birmingham contained the rudimental originals, and were, in fact, the harbingers of those most useful and productive Institutions, Auxiliary Bible Societies.

While the Society was thus variously occupied, and receiving testimonies of approbation and countenance from different quarters, the elements of hostility were still secretly at work, and a storm was collecting, by which the agents who raised it presumptuously hoped to involve the Institution in certain and irremediable destruction.* The mode of attack was similar to that which had been adopted on the former occasion—an attempt to detach from the Society its episcopal patrons; and

* Owen, Vol. I. p. 221.

HOME. it ended, as that had done, in utter disappointment and defeat.
CHAP. II. A pamphlet was addressed to the Bishop of London, charging
 him with "misleading his episcopal brethren, and betraying
 1806. the Established Church by his connection with the Society." At the desire of the Bishop, Mr. Owen prepared for him a memorial, containing a solid examination of facts, adapted to explain the nature of the Society's general proceedings, and to evince the correctness with which it had adhered to its fundamental regulations, in all its transactions both abroad and at home. After a time, Mr. Owen had the satisfaction of learning from his Lordship, that the whole impression of the pamphlet had been withdrawn. It turned out that the writer of it was the same individual who, in the Spring of 1805, had, under the character of a "Country Clergyman," addressed Lord Teignmouth.

Welsh New Testament. In the month of July 1806, the first edition of the Society's stereotype Welsh New Testament, the printing of which had been retarded by causes already adverted to, was completed, and immediately put into circulation. It obtained a rapid sale, and was considered, on good authority, to surpass, in correctness, any other which had then been printed in the Welsh language.*

New editions of the English Scriptures. Further editions of the English Scriptures, from the stereotype press, including two of the entire Bible, were now brought out; showing that the Society was not unfaithful to the domestic object of its appointment, and was not tempted, by its various and interesting engagements in foreign parts, to lose sight of a due provision for our own country. And when it is observed, that in these, as well as in all subsequent editions of the English Scriptures, the authorized text, without note or com-

* The following account of the manner in which these Testaments were received is given on the authority of "an eyewitness."

"When the arrival of the cart was announced which carried the first sacred load, the Welsh peasants went out in crowds to meet it; welcomed it as the Israelites did the ark of old; drew it into the town; and eagerly bore off every copy, as rapidly as they could be dispersed. The young people were to be seen consuming the whole night in reading it. Labourers carried it with them to the field, that they might enjoy it during the intervals of their labour, and lose no opportunity of becoming acquainted with its sacred truths.—*Christian Observer for July 1810.*

ment, was exclusively adopted, it may appear that the Society has done no small service to the cause of orthodox Christianity by pre-occupying the ground with the standard translation of the Holy Scriptures, which might otherwise have been seized by the propagators of novel and deteriorated versions.

It ought also to be added, that no ordinary pains were bestowed upon the examination of the copies, with a view to determine the degree of correctness with which they were printed, and particularly to ascertain their exact conformity to the authorized standard. In this work of laborious and minute investigation, several members of the Committee voluntarily participated ; and no one embarked in it with more promptitude, or executed his engagement with more acuteness and perseverance, than a member of the Society of Friends, the late Wilson Birkbeck, Esq. This able and truly excellent individual read the first stereotyped Testament carefully through, collated it with an edition of established reputation, and presented, as the result of his researches, a string of passages (amounting to thirty-six) in which he had found the stereotyped edition to differ from those in ordinary use. This list, after being collated with some of the most approved editions—as that of Blaney, King James, Black-letter Bible, and the Oxford octavo—was laid before the Syndics of the University, for them to express their judgment upon it.

With a view to facilitate the circulation of the Scriptures, the prices of English copies were now reduced, to subscribers, twenty per cent.* from the original cost, with the privilege (extended to Life Members and Life Governors) of purchasing, at the reduced price, to the amount of five guineas, for every guinea annually subscribed. In the case of the Welsh Scriptures, the reduction was undefined and discretionary ; and, with a view to afford still greater accommodation to the circumstances of the subscribers, the Welsh Ministers of every religious denomination, whether subscribers or not, were allowed to purchase, at the regulated prices, for the use of their respective congregations. This gratuitous privilege was founded on the conviction that the

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—
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Collation of
editions for
perfect text
of the Au-
thorized
Version.

Bibles at
reduced
price.

* Afterwards made twenty-five per cent.

HOMÉ. inhabitants of the Principality stood peculiarly in need of such
— **C^HA^P. II.** accommodation.

1806. At the same time the doors were liberally thrown open to applications from all Societies and benevolent individuals in any part of the British empire, whose object was in any measure identified with that of the Society, and whose exertions were directed to the dissemination of the Holy Scriptures. On this principle, copies were furnished at cost prices to the Dublin "Association," and the Dublin "Bible Society," in order to enlarge their means of doing good in their several departments; while to individuals in that kingdom, who had been accredited as zealously and disinterestedly employed in promoting the education of children, and the moral improvement of the poor, accommodation was afforded, according to the circumstances of the applicants, and the nature and extent of the services in which they were respectively engaged.

**Supply of
Scriptures
for Pri-
sons, Ho-
spitals, &c.**

In August 1806, a resolution was taken on behalf of felons and other prisoners, applicable, in the first instance, to the prisons of the metropolis; but measures were soon after adopted to ascertain and supply the want of the Holy Scriptures in the several workhouses, hospitals, and jails throughout the kingdom; and this department of service has ever continued to exercise the sympathy of the Society, and to receive a full share of its attention.

The first donation of Testaments was to the convicts at Woolwich, about 800 in number at that time, by whom they were received so cordially as to afford much encouragement to proceed. "Never," declared the officer who was engaged in the distribution of them, "was I witness to books given or received with more apparent satisfaction.*

Nor were the continued exertions for the supply of the prisoners of war pursued with less vigour, or attended with inferior success. The consequence of the eager reception given to the Scriptures by these unhappy foreigners was, that further and large editions of the New Testament, both in Spanish

* This officer, Lieut. Coxe, almost from that period devoted himself entirely to this particular work, chiefly in connection with the Merchant Seamen's Auxiliary, when that Institution was formed.

and French, were put to press, so that the Society might have a sufficient number ready for any emergency.

The following animated and affecting description of the manner in which the first distribution was made, and of the impression which attended it, was furnished, at this time, by a correspondent. “It is impossible,” he writes, “to give you an adequate description of the anxiety that was manifested by the poor Spaniards to get possession of a Testament. Many sought copies with tears and earnest entreaties; and although I had nearly enough for them all, yet it was with difficulty that they were pacified, until they received from my hand the word of eternal life: since which I have witnessed the most pleasing sight that my eyes ever beheld—nearly a thousand poor Spanish prisoners, sitting round the prison walls, reading the word of God with an apparent eagerness that would have put many professing Christians to the blush.” Copies of the Spanish Testament having been largely distributed among the prisoners of that nation, steps were taken without delay for preparing a second and more numerous impression. Inquiries were also promoted into the state of the prisoners of war generally; and the following account of the state of the prison-ships, and of Mill-prison at Plymouth, will show the call there was for the Society’s bounty.

“Of 5178 French prisoners, about 2820 could read, of whom about 2410 were desirous of having Testaments;” and “of 1700 Spanish prisoners, about 1200 could read, and 800 of them were desirous of having Testaments.”

In the course of this year a communication was received from Dr. Buchanan, then in India, consisting of “Proposals for translating the Scriptures into the Oriental languages” by the Missionaries at Serampore; and these were accompanied with a recommendation from himself, to the effect, that a sermon should be preached before the Society, “on the subject of Oriental translations.” To this suggestion he generously appended the offer of £50 to the preacher of the sermon, on a printed copy of it being supplied for the college of Fort William, in Bengal.

This incident, though relating rather to the Society’s foreign transactions, is introduced here for the sake of noticing the

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1807.

Proposals respecting Oriental translations.

HOME. course adopted by the Committee in regard to the sermon.
— CHAP. II. Dr. Buchanan's proposition was at first acceded to, and Mr. Owen was requested to become the preacher. It was, however, on further consideration, unanimously agreed, that as the measure did not fall strictly within the professed object of the Society, and might open a door to practical irregularities, it would not be expedient to sanction its adoption. The generous offer of Dr. Buchanan was in consequence declined—a further instance of the watchful jealousy with which the Society's counsels were, in its earliest days, conducted.

India having been adverted to, we may here, also, refer to a question which at first assumed a formidable aspect, and which, though relating to the British empire in the East, yet, as it was chiefly agitated in this country, and implicated the Society's administration at home, may be fitly included in this portion of the history. In October 1807, a pamphlet appeared under the title of "A Letter to the Chairman of the East-India Company, on the danger of interfering in the religious opinions of the natives of India, and on the views of the British and Foreign Bible Society, as directed to India." The writer, Thomas Twining, Esq., a gentleman of great respectability, who had recently returned from Bengal, expressed "infinite concern and alarm" at having heard of "proceedings," showing a "strong disposition" to "interfere in the religious opinions of the native inhabitants of India." These "proceedings," so far as the Society was concerned, it need scarcely be said, consisted only of proposed measures to print and circulate the Sacred Scriptures in the languages of India. As the pamphlet produced considerable sensation, and seemed likely to strengthen a party already hostile to the Society's operations in British India, and as notice had been given of an intention to bring the subject before the Court of Proprietors, Mr. Owen, at the suggestion of Lord Teignmouth, hastened to prepare a reply,* in which he chiefly confines himself to a defence of the Society itself on the ground of the simplicity of its object.

On the 23d of December, the Court of Proprietors met at

* Address to the Chairman of the East-India Company, occasioned by Mr. Twining's letter.

Attack on
the diffu-
sion of the
Scriptures
in India.

HOME.

CHAP. II.

—
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the India House; but the subject having excited extraordinary attention among religious persons of different persuasions, Mr. Twining found so little encouragement to expect a favourable issue to his motion, that he declined proposing it, and the Court accordingly adjourned. Lord Teignmouth, the President, afterwards presented to the public a more enlarged view of the whole subject, in a pamphlet entitled, “Considerations on the practicability, policy, and obligation of communicating to the natives of India the knowledge of Christianity, with observations on a pamphlet published by Major Scott Waring,” a gentleman who had come forward to support the opinions expressed by Mr. Twining. The Bishop of London also published, anonymously, “A few cursory remarks on Mr. Twining’s letter.” After a short time, this storm, which had darkened the Society’s horizon, and had portended great danger to its labours in the East, passed away, and the Society, which had, itself, in its collective capacity, taken no share in the controversy, was again left to pursue its course in peace.*

Among the numerous objects at home, which during this year engaged the attention of the Society, was that of printing the Scriptures in the Arabic language. So many difficulties, however, presented themselves at this time, in the attempt to obtain a satisfactory version, that the measure was, after repeated examination and extensive correspondence, postponed.

In the mean time, the editions of the Scriptures in Welsh and Gaelic, which were now completed, were eagerly sought for, and most gratefully received. The joy of the Welsh peasantry on obtaining a supply of the long looked-for treasure has been already adverted to. Similar emotions of delight were manifested by the Highlanders of Scotland, both ministers and people, on learning that the Gaelic Scriptures had been prepared for their use. One correspondent, who had “4000 souls under his pastoral charge, among whom he did not suppose there were a dozen Gaelic Bibles,” speaks of the heartfelt gratitude with which they hastened to subscribe. Another speaks of the “anxiety of his people to get the books,” and their “exceeding thankfulness for the opportunity of providing themselves with the Scriptures in their native mother lan-

Eager re-
ception of
the Scrip-
tures in the
Highlands.

* Owen, Vol. I. pp. 324—362.

HOME. guage"—a thing long wished for over all the Highlands of Scotland. Many of the poor Highlanders of Glasgow (writes a third), upon hearing of the cheapness of the Scriptures now offered to them in their native tongue, "expressed their gratitude with tears of joy," remembering that, hitherto, a single copy of the Bible could not have been purchased by them at a cost of less than twenty-five shillings. Such was the result of this first effort of the Society to furnish a cheap and abundant supply of the Gaelic Scriptures, in which not only the resident Gaelic population, but those also scattered abroad in distant lands, participated. Five hundred Bibles, and eight hundred Testaments, were forwarded to Nova Scotia and Canada, to be distributed among the poor Highlanders in that part of the world.

Grants to Ireland.

LIB. CHAP. II. — 1808. Liberal grants to Ireland, both of money and of books, were also made this year. In addition to the Society at Dublin—to which a donation of £100 was given—similar institutions began to rise up in different parts of Ireland. A Bible Society was formed at Cork, under the presidency of the Diocesan of that county, to which the British and Foreign Society contributed £100, granting also to it the same privilege, in regard to the purchase of the Scriptures from the University press, as that enjoyed by the Society. This latter privilege was also granted to a Bible Committee of the Synod of Ulster. These Societies were at length, for the most part, amalgamated and united, under the general designation of the *Hibernian Bible Society*, which had its centre in Dublin, and which, though independent, has ever acted in friendly concert with the British and Foreign Bible Society, as well as received from it much assistance.

The Sunday Schools of Ireland, from the earliest period of the Society's labours, have shared largely of its bounty. Its grants after a time came to be chiefly dispersed through the medium of that useful and important Institution, "The Sunday-School Society for Ireland," whose frequent, and never-unsuccessful, appeals will often have to be adverted to in the course of this history. During the year now under notice, seventy-four Sunday Schools in Ireland, consisting of about 4000 scholars, received a considerable grant of English Bibles and Testaments, at half the cost prices.

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CHAP. II.

—
1808.

The question of printing the Scriptures in the native Irish, which had been previously mooted, was again considered and postponed; the information received at that time on the subject not appearing sufficient to induce immediate action. Inquiries were also instituted with regard to the necessity of an edition of the Sacred Scriptures in the Manx language, for the accommodation of the inhabitants of the Isle of Man.

The state of the Continent at this period, owing to the prevalence of the war, and the rigid enforcing of the French prohibitory system, though it did not wholly interrupt the Society's labours, rendered it extremely difficult to extend them as rapidly as could have been wished. Hence it became the more important to seize such means, as were accessible at home, towards the attainment of this object. Thus, while large editions of the English and Welsh Scriptures continued to be put to press, there were added to the impressions already executed in foreign languages, editions in the Portuguese, Italian, ancient and modern Greek, Dutch, and Danish. These were designed, not only for the numerous individuals, speaking these languages, found in this country, but for islands and colonies, which, by the events of war, became subject to the British Crown.

CHAPTER III.

THE AUXILIARY SYSTEM FORMED AND EXTENDED; AND THE CHIEF ATTACKS ON THE PRINCIPLE OF THE BIBLE MOVEMENT.

1808—1812.

The first Auxiliary, at Reading—Rapid extension of Auxiliaries—Advantages of the Auxiliary System—Attack of Dr. Wordsworth—Reply of Lord Teignmouth and Rev. W. Dealtry—Attacks of Dr. Marsh—“Bible and Prayer Book”—Replies of Dr. E. Clarke and W. Dealtry, and Speech of Rev. Robert Hall—Attack of Dr. Maltby—“Selections from the HOME. Bible”—Speech of Mr. Hall.

- CHAP. III.** Two events occurred at the period on which we now enter, deserving of special remembrance; these were the formation of the first Bible Society (on similar principles with those of the British Institution), in the United States of North America, and the commencement of the system of Auxiliary Societies in Great Britain.

The Philadelphia Bible Society was formed in December 1808, and led the van in a noble career of biblical operations in the Western Hemisphere. This Institution will be again noticed in connection with the American Bible Society, into which, after a time, it merged.

The First
Auxiliary,
at Reading.

Of the rise and extension of the Auxiliary System, which, commencing in the year 1809, ultimately spread over the whole kingdom, we must give a somewhat detailed notice. The town of Reading gave to this country, and to the world, the first example of a regular “Auxiliary Bible Society.” “Associations,” contributing in a collective form to the funds of the Institution, already existed, as has been mentioned, in Glasgow, London, and Birmingham, to which was afterwards added one at Bath. Congregational collections also, to a liberal amount, had been made, as will be recollected, in several parts of Scotland, and in Wales. Moreover, this year the Wesleyan body

presented, through the Rev. Dr. Adam Clarke, an aggregate of collections made in the several congregations, amounting to the munificent sum of £1300. But an Auxiliary, strictly so called, formed on the same principles, and in exclusive connection with the Parent Society, and having for its sole object the distribution of the Sacred Scriptures, together with the collection of funds, did not exist, till the one above mentioned was established on the 28th of March 1809. Of this first Auxiliary, the Bishop of Salisbury, the Right Rev. Dr. Burgess, became the President. In the same month, and only two days later, was formed "The Bible Society of Nottingham and its vicinity." From that time these valuable institutions sprang up, and multiplied with great rapidity, and, by the efficient aid they rendered, justified, to the fullest extent, the appellation they bore,—Auxiliaries of the Parent Society.

The years 1809 and 1810 were distinguished by the establishment of some of the principal Auxiliaries in the kingdom, namely, those at Newcastle, Falmouth, Leeds, Manchester, Exeter, Leicester, Kendal, Sheffield, Hull, Bristol, besides kindred institutions in Scotland* and Ireland.

Several new Auxiliaries were also formed during the following year; among the most important of which were Liverpool, Huddersfield, Cornwall, Montrose. Swansea also took the lead in introducing the Auxiliary system into Wales, where every thing tending to the prosperity of the Bible Society cause has ever found a cordial welcome.

Thus the Society, without neglecting to add to the extent and variety of its foreign operations, was diligently employed in augmenting its strength and influence at home. The spirit of zeal and enthusiasm which had gone forth, continued, in different parts of the United Kingdom, still further to display itself, and, in Great Britain alone, fifty-three new Societies, with their several Branches, were added, in the years 1811-12, to the number of the Auxiliary Institutions. Of these new Societies, fourteen comprehended twelve entire counties, and among them were the Episcopal See of Norwich, and the University of Cambridge. The total of these Societies now embraced a large proportion of at least thirty counties; and

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—
1809.

Rapid in-
crease of
Auxilia-
ries.

* The Edinburgh Bible Society was formed July 1809.

HOME. among them were found places of considerable rank and population, such as York and Plymouth, Aberdeen and Halifax, Glasgow* and Bath; not to mention other towns of no mean consequence. Their aggregate contributions alone amounted to nearly £25,000.

CHAP. II.
—
1810.
Their demand on services of the Secretaries.

The establishment of Auxiliary Societies henceforth drew largely on the time and efforts of the officers of the Parent Society. The services of the three Secretaries were in almost constant requisition; and God eminently qualified and assisted them to render these services exceedingly acceptable and valuable throughout the country. Much aid also was rendered by numerous other friends of the Institution, both lay and clerical; indeed, the amount of talent and zeal,—of benevolent and devout feeling—of eloquence, learning, and piety—called forth by these efforts in behalf of the Society, and willingly and generously consecrated to its service by Christians of various communions, is not easily to be conceived of or estimated. Let the praise be not of men, but of God!

As the formation of these institutions may be regarded as fixing a new era in the history of the Society, this may be the place to advert to their general constitution, and to some of the important advantages derived to the Parent Society, and to the cause at large, by these affiliated Associations.

Their Constitution.

In adverting to their constitution, it may be remarked that the Auxiliaries are expected, not only to recognise the principle on which the Parent Society is formed, but in practice to be assimilated to it. Hence their attention must be directed exclusively, and their funds appropriated, to the dissemination of the Canonical Scriptures alone, without note or comment; and in their constitution, they must be open to all. Wanting in either of these particulars, they may indeed render valuable and acceptable aid, but are not acknowledged as Auxiliaries,† and cannot claim

* The Glasgow Auxiliary Bible Society may be considered as the revival, on a larger scale, of one that previously existed, and which, dating back as far as July 1805, appears to have been the first of the kind in the kingdom. The earlier Institution originated in the benevolent zeal of David Dale, Esq. of Glasgow.

† See Rules, &c., recommended for adoption; Appendix I, note C.

any of the privileges to which Auxiliaries, as such, are entitled. HOME.

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1810.

Their ad-
vantages.

The advantages derived from the accession of these Auxiliary Establishments may be summed up chiefly in the two following; first, the public recognition, and next, the permanent support, they yielded to the Parent Institution.

The former was an advantage of no small moment at this period of the Society's history, when its character was still subjected to suspicion in some quarters, and its claims directly impugned. The publicity of the Meetings at which the Auxiliaries were formed; the consideration, not unfrequently the high rank and station, of the persons under whose direction or patronage they were held, including in some instances a large part of the local magistracy, together with several members of the Aristocracy, the Bishop of the Diocese, besides resident Clergy, Dissenting Ministers, and others; the recorded approval of the object, constitution, and proceedings of the Parent Society, which usually took place at the formation of every Auxiliary; the notification of the entire transaction through channels of general communication;—all these circumstances, gave to the Society the benefit of a deliberate, unequivocal, and wide-spread attestation.

Recognition
of
principles
of the Bible
movement.

But it was not general approval merely, which the formation of Auxiliary Societies secured; they afforded also a most efficacious means, by local and combined exertions, of permanently promoting the great object of the Institution. Besides assisting to diffuse the Scriptures at home, they had, by their multiplication and extension, become a principal source of revenue for carrying on the Society's operations abroad. The amount received within this year from the recently-formed Auxiliaries amounted to £6000.

Perma-
nent sup-
port.

Nor must we omit here to mention the friendly concert established, in carrying out these operations, between ministers and members of different religious communions, and between persons of opposite political creeds, as well as others differing widely from each other in many points;—a religious unity which formed no part, strictly, of the Society's original purpose, and for the success or failure of which, therefore, it is not responsible: but yet which sprang out of its original principle, and

Union of
various de-
nomina-
tions.

HOME. was, as it continues to be, greatly promoted by the simplicity and oneness of its object. Many gratifying illustrations of this most beautiful result will have yet to be recorded, in tracing the progress of the Auxiliary system in the Society's history.

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—
1810.

Local agency of Auxilia-
ries.

It is important further to remark, that, in addition to the advantage derived from their contributions, the Auxiliary Societies began forthwith to manifest their practical utility, by active co-operation with the Parent Society in the home-distribution of the Sacred Scriptures.* It is scarcely necessary to say how much better qualified they are, both to ascertain the wants of the poor, and to apportion the degree of supply in their several districts, than those could have been, who must have depended for their information in these matters upon merely written and transmitted statements. In this view, as well as in the other modes already described, the Auxiliary Societies showed themselves competent to render essential service to the object of the Parent Institution; and it appeared, very early after their formation, that they were not lightly attentive to this part of their duty. The Bristol Society was able to report, at the expiration of its first year, a local distribution of Bibles and Testaments to the amount of 4210, and the Manchester and Salford Society, of 7034.

Patronage enlisted by them.

One result of the formation of so many Auxiliaries, was greatly to augment and extend the patronage accorded to the Society. Thus, those established in the present year, comprehended in their List of Patrons, the names of Her Royal Highness the Princess of Wales; the Dukes of Gloucester, Bedford, Buccleugh, Grafton, and Manchester; the Marquisses of Buckingham, Cornwallis, Hertford, and Huntley; the Earls of Bristol, Cardigan, Carysfort, Chatham, Coventry, Derby, Dysart, Glasgow, Hardwicke, Moira, Northesk, Orford, Sandwich, Temple, and Yarmouth; Viscounts Barnard, Dudley and Ward, Falmouth, Grimston, Hampden, Hinchingbrook, Kirkwall, Milton, and Proby; Lords Anson, Boston, Braybrooke, Carrington, Gardner, Grenville, Henniker,

* This remark applies equally, if not more powerfully, to the Associations afterwards formed in connection with the Auxiliaries.

Mahone and Riversdale—names altogether new to the Society—HOME.
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besides those of its tried Episcopal Patrons, the Bishops of Durham, Salisbury, and Norwich ; and many other persons of distinction, property, and influence.

Many of these Auxiliaries occupied a sphere, and possessed an influence, or were formed under circumstances, entitling them to particular consideration. Such was the case with that formed for the town and county of Bedford, at which the Duke of Bedford presided ; and that for Norwich and the county of Norfolk, the first Auxiliary at which the Bishop of the Diocese attended and took a prominent part ; that at Colchester, formed after much discouragement, and the failure of a first attempt ;* those for Huntingdonshire, Hertfordshire, Staffordshire, York ; and two Auxiliaries besides, which must not be passed over without more special notice, namely, those which were originated at Cambridge and Liverpool.

The establishment of a Society at Liverpool was, under all circumstances, an event of considerable importance. The rank, wealth, and commercial influence of this city and port, gave to the institution of a Bible Society, under the auspices of the mayor, clergy, and principal inhabitants of the place, no common interest and effect. It ought to be stated, as reflecting great credit on the active benevolence of Liverpool, that though the Society in that place was formed only on the 25th of March 1811, and under circumstances of great commercial distress, it was enabled to present to the Parent Society, at its seventh Anniversary, on the 1st of the following May, the very liberal contribution of £1800.

The formation of the Cambridge Auxiliary was rendered memorable by the conspicuous part taken in it by members of the University, both Seniors and Juniors,† by the extraordinary talent and eloquence called forth at the Meeting held on the occasion of its institution, and also by the opposition and controversy to which it gave rise, and which will

Cambridge
Auxiliary.

* The first President of this Auxiliary was Horatio Cock, Esq., who, after showing much interest in the Society during his life, at his death bequeathed to it a legacy of £11,695. 12s. 9d.

† See first Report of Cambridge Auxiliary.

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Its inter-
esting in-
cidents.

Gradual
advance of
the Society.

presently be more fully adverted to. The Earl of Hardwicke presided on the occasion, and the speakers were Dean Milner, Dr. Clarke, Rev. W. Dealtry, Professor Farish, Rev. C. Simeon, and other distinguished persons. The Society may be said to have originated in the zeal of some of the Junior Members and the Undergraduates, stimulated not a little by a Sermon preached before the University by the Rev. C. Simeon. These parties, however, in a manner which did them great honour, retired, with much gracefulness and self-denial, from acting a prominent part, perfectly satisfied when the cause was undertaken by the University, the County, and the Town.*

Thus the Society, advancing from small and scarcely perceptible beginnings, had already attained an extension and importance, which could not fail to give it consideration in the eyes of mankind. The different portions of the United Kingdom had recognised it with approbation, and supported it with liberality. Establishments had arisen for the promotion of its object in three important stations on the European continent. Its excellence and utility had been proclaimed in India, and plans were forming there for bringing its operations to bear on the ignorance, superstition, and idolatry of the East. A footing had been obtained for it on the territories of the American States, and its entrance on the Western Hemisphere had been marked by all the signs and presages of prosperity and triumph. Its resources were considerable, as its works had been numerous; and there was every thing in its condition, both as it respected its domestic and its foreign connections, to justify what may be regarded as the dying testimony of the venerable Bishop Porteus,† that “it was rising uniformly in reputation and credit; gaining new accessions of strength and revenue, and attaching to itself more and more

* A high testimony was borne by Dean Milner, Mr. Simeon, Dr. Jowett, and Professor Farish to the conduct of the young men, alike creditable to all parties.

† The Bishop died, May 14, 1809. It may be truly said, in the words of Mr. Owen, that “In this event the Society had to regret the loss of a zealous Patron; the Church of England an exemplary Prelate, and the cause of Christianity a most active, vigilant and liberal benefactor.” See Owen, Vol. I. p. 424. For an interesting account of Mr. Owen’s last interview with the Bishop, see ib. pp. 426—428.

the approbation and support of every real friend to the church, and to religion."

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In the course of the preceding year, the first edition of the Irish Scriptures, consisting of 2000 copies of the New Testament, in a text conformed to the accredited version of Bishop Bedell, was ordered to press. This measure was adopted after a discussion, alternately suspended and renewed during a period of nearly five years, and a correspondence of considerable extent with prelates, scholars, and public bodies in Ireland.

Another opportunity was at this time afforded of testifying the Committee's vigilant and zealous regard for the simple object of the institution. An application was received from the respectable body of the Moravian brethren for aid in printing a Harmony of the Gospels in the Esquimaux language, a form of printing the Scriptures in general practice among the brethren. To this an objection was taken, on the ground that any deviation from the mode of exhibiting the Scriptures, as they stand in the Canon, would be a deviation from the letter and spirit of the Institution. A similar exception had previously been taken against printing the Calmuc in this form. Nor has the Society ever departed from the principle there laid down, in regard to "Harmonies."

The Com-
mittee de-
cline aid to
Harmony
of the Gos-
pels.

We have now to call attention to a series of attacks on the Society, which, as they were directed against the fundamental principle of its operations, and elicited the more emphatic vindication of that principle, require special notice at this stage of the Society's history.

Attacks on
the Society.

In the spring of 1810, a pamphlet appeared against the Society, which gave occasion to a vexatious and protracted controversy. It was entitled "Reasons for declining to become a Subscriber to the British and Foreign Bible Society, stated in a letter to a Clergyman of the Diocese of London, by C. Wordsworth, D.D., Dean and Rector of Bocking, and Domestic Chaplain to his Grace the Archbishop of Canterbury." It was written under the alleged apprehension, that the Bible Society would interfere with and damage the Christian Knowledge Society, and thus "impede and curtail the inestimable interests of piety, and peace, and true religion;" the preservation and continual promotion of which were, it was stated,

Dr. Words-
worth,
"the Bible
Society detri-
mental
to the
Christian
Knowledge
Society."

HOME. eminently the object and aim of the latter Society. This apprehension, like many other prognostications respecting the Society, time has shown to have been ill-founded and imaginary.

**—
1811.**

The little jealousies which, perhaps at first not unnaturally, were awakened by the novel character and rapid growth of the new Society, have happily long since passed away; a better understanding has been established; and the two Societies are now found reciprocating friendly offices, and mutually co-operating in the object common to both.

Replies by
Lord Teign-
mouth, and
others.

To the above pamphlet Lord Teignmouth replied, confining himself to what appeared to his Lordship the real ground of Dr. Wordsworth's objection: "That the Bible Society withdrew from the Christian Knowledge Society funds which would otherwise have been appropriated to its support."

Shortly after the publication of Lord Teignmouth's reply, "a spirited and ingenious letter, addressed to the Rev. Dr. Wordsworth, by William Dealtry, M.A., Fellow of Trinity College, and Examining Chaplain to the Lord Bishop of Bristol, introduced to the public a writer, to whose promptitude, acuteness, and constancy, in defending and vindicating the cause of the Institution, the friends of the British and Foreign Bible Society were under the greatest obligations. Mr. Dealtry had been a college-associate, and was still the personal friend, of Dr. Wordsworth. He had therefore to balance between private feeling and a sense of public duty. It is not saying too much of Mr. Dealtry (and more could not be said of any man), that he sacrificed neither to the other, but so fulfilled the obligations of friendship, as at the same time to satisfy those of affection."*

A second pamphlet by Dr. Wordsworth, in defence of his former one, afterwards appeared, which was replied to by the Rev. W. Dealtry, in a volume entitled, "A Vindication of the British and Foreign Bible Society," &c., in which, in a very able manner, he enters fully into an examination of all the points introduced and commented upon by Dr. Wordsworth, illustrating his arguments by numerous facts and statements collected from the documents of the Society, and other sources, leaving nothing unnoticed

* Owen, Vol. I. p. 481.

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that could give to his able work the character of a complete vindication. An eloquent and conciliatory pamphlet, on the same subject, was also written by the Rev. W. Ward, Rector of Myland, near Colchester, under the anonymous designation of "An Old Friend to the Society for Promoting Christian Knowledge." The triumphant defence which the Society obtained, from the exertions of these distinguished advocates, contributed not a little to elevate the spirits of those on whom the toil and the responsibility of conducting its affairs officially devolved. Here the controversy closed, so far as Dr. Wordsworth was concerned; not, however, without proving of eminent benefit to the Society, by making, not only its existence, but its principles and operations, more extensively and advantageously known.

Just as measures were being taken for forming the Auxiliary Society at Cambridge, above alluded to, there appeared "An Address to the Senate," by the Rev. Dr. Marsh, Margaret Professor of Divinity, in which he contrasted the British and Foreign Bible Society with the Society for Promoting Christian Knowledge, and contended that the latter was entitled to exclusive encouragement and support, at least by members of the Church of England. After comparing the constitution of the two Societies, and their respective objects, the Professor contends that "the encouragement of the ancient Bible Society must contribute to the welfare of the Established Church; while the encouragement of the modern Society, not only would contribute nothing to it in preference to other churches, but might contribute even to its dissolution."

Attack by
Dr. Marsh.

To this "Address" a "Reply" was produced by the Right Hon. N. Vansittart (afterwards Lord Bexley), of which 1000 copies were printed, and, on the recommendation of His Royal Highness the Duke of Gloucester, Chancellor of the University, distributed among the persons assembled at the formation of the Auxiliary. In this reply, which contains, within a small compass, a clear and satisfactory refutation of the charges advanced by the learned Professor against the principle and tendency of the institution, were found those memorable words, so worthy of the future President of the Bible Society: "If we cannot reconcile all opinions, let us endeavour to unite all hearts."

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—
1812.

Another
attack:
“That the
Scriptures
were dis-
tributed
alone.”

In the month of January following, Dr. Marsh brought out another and more elaborate work against the Society, entitled “An Inquiry into the consequences of neglecting to give the Prayer Book with the Bible, interspersed with remarks on some late speeches at Cambridge, and other important matter relative to the British and Foreign Bible Society.”

The grounds on which the Professor had in his “Address” objected to the Society, were miscellaneous: that which he took in the “Inquiry” was simply—the distribution of the Bible alone.

After dwelling at large on the excellence of the Liturgy, and maintaining, as well from history as from argument, that the Liturgy is essential to the welfare of the Establishment; he proceeds to take credit to himself, for doing what he thinks other writers had failed to do, namely, for pointing out the danger arising to the Established Church, from the practice of neglecting to give the Prayer Book with the Bible.

Replies by
Dr. E.
Clarke, &c.

Replies to this publication were speedily furnished by Dr. E. Clarke, Mr. Dealytry, Mr. Otter, and Mr. Vansittart. The Rev. C. Simeon, also in the preface to his “Four Sermons on the Liturgy,” defended himself and the clerical members of the Society against the accusations implied or expressed in the Professor’s pamphlet. In April 1812, Dr. Marsh brought out a pamphlet, entitled “A History of Translations, &c., composed chiefly with a view of ascertaining in how many languages the British and Foreign Bible Society has been the means of preaching the Gospel;” and, as a sequel to this, “An Answer to Mr. Vansittart’s second letter.” The object of the first of the above pamphlets was to disparage the Society, by attempting to invalidate what the writer presumed to be its claims in regard to the work of translations, in which, however, there was so much of misrepresentation, and manifest ill-will, that a direct refutation was not deemed necessary. To the latter pamphlet, as it professed to gather up and refute all the arguments brought forward by different parties in favour of the Society, a reply was prepared and issued by the Rev. Mr. Otter (afterwards Bishop of Chichester), who had become himself involved in the attack of Dr. Marsh, in consequence of the part he had taken in support of the Society. The Rev. Robert Hall also, in a very argumentative and eloquent speech,

at the second anniversary of the Leicester Auxiliary, furnished what was regarded as a decisive and masterly refutation, of Dr. Marsh's leading objection—the circulation of the Bible alone.*

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1812.

On this question, which, on account of the general consent existing on the subject among Protestants, has been but rarely forced into formal discussion, the argument is presented by Mr. Hall in so conclusive and yet condensed a form, that we cannot refrain from placing a brief extract from his speech before our readers.

Speech of
Rev. R.
Hall in re-
ply.

"For my part," Mr. Hall remarks, "I am at an utter loss to conceive of a revelation from heaven *that must not be trusted alone*; of a rule of life and manners which, in the same breath, is declared to be perfect, and yet so obscure and incompetent, that its tendency to mislead shall be greater than its tendency to conduct in the right path; of a fountain of truth (and the only original fountain, as our opponents themselves allow) more calculated, when left to its silent operation, to send forth bitter waters than sweet. If these must appear to a candid and impartial mind untenable and contradictory propositions, then must the chief objections of our opponents fall to the ground, and their prognostics of danger from the operations of the Bible Society be pronounced chimerical and unfounded. Whoever weighs the arguments of our opponents must be convinced that they all turn upon the following supposition—that the Scriptures are so ambiguous and obscure, that, when left to themselves, they are more likely to generate error than truth, to foment division than to produce unanimity and agreement. If this implies no reflection on the excellence of the Bible, and the wisdom of its Divine Author, what, I will ask, can imply such a reflection? And if this be not admitted, how is it possible for a moment to entertain a scruple respecting the propriety of giving them the most extensive circulation.

* * * *

"What is the reason that the Scriptures may not be trusted alone? 'Why,' say our opponents, 'they are liable to be misinterpreted, and wrested to countenance the respective

* Mr. Owen remarks, that nowhere is the above objection so thoroughly sifted, and so ably refuted, as in this speech.

HOME. opinions and practices of different sects and parties.' Be it so : we admit this to be possible ; but what remedy can be devised to obviate this evil ? Is their use to be entirely proscribed ?

— CHAP. III. —

1812. 'No,' say our opponents ; 'but they must be invariably accompanied by another book, which may be considered in the light of an authorized commentary.' But, we would ask again, are we to judge of this commentary ; or are we to receive it simply on the ground of authority, and upon the principle of implicit faith ; or is any exercise of private judgment permitted to us ? If it be replied that it is not, this is neither more nor less than open and barefaced popery. If the judgment is to be exerted at all, and every thing is not to be taken upon trust, their commentary must be judged of by some criterion, and what can that be but the Scriptures ? The Scriptures must then, after all, be appealed to before it is possible to determine on the correctness of the commentary ; and thus we are led back to the precise point from which we set out, that is, the examination of the Scriptures. According to the views of our opponents, we are either to admit the principle of implicit faith to its utmost extent, which is open and avowed popery ; or we are first to interpret the Scriptures by the commentary, and then judge of the commentary by the Scriptures. Let it once be admitted that the Sacred Volume is the only standard of truth, and the only infallible directory in practice, and it will necessarily follow that all other modes of instruction must be tried by it ; and consequently that every other idea of giving it a corrective or a companion—call it which you please—must be futile and absurd."*

Sermon of
"Catholic
Priest" in
favour of
Dr. Marsh's
principle.

This controversy, after sleeping some time, was on a sudden revived by a singular incident. In December 1812, a publication appeared, under the title of "A Congratulatory Letter to the Rev. H. Marsh, D. D., on his judicious inquiry into the consequences of neglecting to give the Prayer-book with the Bible ; together with a Sermon, on the inadequacy of the Bible to be an exclusive Rule of Faith, inscribed to the same, by the Rev. Peter Gandolphy, Priest of the Catholic Church."

To this extraordinary and unwelcome congratulation, after

* Hall's Works, Vol. IV. p. 368.

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satisfying himself that it was not a mere “pasquinade,” Dr. Marsh hastened to reply, disclaiming the intention ascribed to him by the Roman Catholic priest, of giving up the vital principle of Protestantism, and defending himself from the charge. A rejoinder quickly appeared, in which the Catholic priest contends, that though the Professor did not say in terms that “true religion cannot be found in the Bible,” yet that the principle advanced and argued upon by him, leads directly and legitimately to such a conclusion.

The publications of Dr. Marsh continuing to be circulated with industry, and appealed to and recommended with confidence, Dr. Milner, Dean of Carlisle, in the spring of 1813, gave to the public a volume, under the title of “Strictures on some of the publications of the Rev. H. Marsh, D.D., intended as a reply to his objections against the British and Foreign Bible Society.” These strictures drew forth from the learned Professor another “letter,” in which, after a short reply, he takes leave of the controversy.*

In the summer of 1812, when some of the pamphlets of Dr. Marsh, already alluded to, were coming into circulation, a new opponent of the Bible Society, appeared in the person of Dr. Maltby.† His predecessor in the field had contended, that in giving the Bible alone, the Society had given *too little*. The object of this assailant was to prove, that in so doing the Society gave *too much*. He contends that “out of sixty-six books, which form the contents of the Old and New Testament, not above seven in the Old, nor above eleven in the New, appear to be calculated for the study or comprehension of the unlearned.”

Attack by
Dr. Malt-
by—that
the Bible
was distri-
buted en-
tire.”

Against this attack, which threatened to reduce the Bible, in the hands of the common people, to less than one third of its former dimensions, the British and Foreign Bible Society, or rather Christianity itself, was ably defended by the Rev. J. W. Cunningham, Vicar of Harrow, a gentleman from whose

* For a fuller, and spirited account of this important controversy, see Owen’s History, Vol. II. Parts II. and III.

† “Thoughts on the Utility and Expediency of the plans of the British and Foreign Bible Society,” by E. Maltby, D.D. &c., afterwards Bishop of Durham.

HOME. eloquent exertions on many occasions the British and Foreign
CHAP. III. Bible Society has reaped eminent advantages.

1812. The topic was also referred to in a speech of the Rev. R. Hall, from which, for reasons similar to those given in the former instance, we subjoin an extract.

Speech of
Mr. Hall
in reply.

“To give the (whole) Bible to all classes and descriptions, without note or comment, is represented by some as a dangerous experiment, adapted to perplex and mislead uncultivated minds. Excellent as the Scriptures are allowed to be, some preparation, it is asserted, is necessary ere they are communicated in their full extent; and that the best use that can be immediately made of them is to compose and distribute such selections and abridgments as seem best calculated for popular instruction.

“That some portions of the Sacred Volume are of more universal interest than others; that the New Testament, for example, has a more immediate relation to our prospects and to our duties, than the Old, is freely conceded; just as one star differs from another star in glory, though they are all placed in the same firmament, and are the work of the same hand. But to this restrictive system, this jealous policy, which would exclude a part of the word of God from universal inspection and perusal, we feel insuperable objections; nor are we disposed to ascribe to any description of men whatever, that control over divine communications which such a measure implies. We are persuaded that no man possesses a right to curtail the gifts of God, or to deal out with a sparing hand what was intended for universal patrimony. If the manner in which revelation was imparted be such as makes it manifest that it was originally designed for the benefit of all, we are at a loss to conceive how any man can have a right, by his interference, to render it inaccessible.

“The question itself, whether it was designed to be communicated to mankind at large without distinction, or to a particular class, with a discretionary power of communicating it at such times and in such proportions as they might deem fit, can only be determined by itself. If it bear decisive indications of its being intended for private custody,—if it be

found to affirm, or even to insinuate, that it is not meant for universal circulation,—we must submit to hold it at the discretion of its legitimate guardians, and to accept, with becoming gratitude, such portions as they are pleased to bestow. From the word of God there can be no appeal: it must decide its own character, and determine its own pretensions. Thus much we must be allowed to assume; that if it was originally given to mankind indiscriminately, no power upon earth is entitled to restrict it; because, on the supposition which we are now making, since every man's original right in it was equal, that right can be cancelled by no authority but that which bestowed it. If it was at first promulgated under the character of a universal standard of faith and practice, we are bound to recognise it in that character; and every attempt to alter it, to convert into private what was originally public property, or to make a monopoly of a universal grant, is an act of extreme presumption and impiety. It is to assume a superiority over revelation itself.”

After reviewing successive portions of the Sacred Writings, in order to determine the question as to their original unrestricted publicity, Mr. Hall proceeds: “Thus it appears, from a rapid induction of particulars, that the Bible is a common property, over which there is no human control; that, as “all Scripture is given by inspiration of God,” so it is all “profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished for every good word and work.”*

One consequence of these repeated attacks on the Society was, to excite a deeper interest in its behalf, and at the same time to make its distinctive principles more widely and intelligently known. This result was also further promoted by the system which came now to be adopted, of selecting such speeches, addresses, or other compositions, advocating the claims of the Bible Society, as were considered to be popular and impressive, and dispersing them, not at the expense of the Society, but by means of a private subscription, in those circles which required to be excited to effort, or to be fortified,

HOHE.
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The ultimate good effect of these attacks.

* Hall's Works, Vol. IV. p. 384.

HOME. in their attachment to the Society and its principles, against
— CHAP. III. the influence of sophistry and misrepresentation. This plan
— 1812. was devised, and chiefly conducted, by Richard Phillips, Esq.,
a member of the Society of Friends.

In conclusion we may remark, that the controversies referred to in this chapter were not afterwards revived, except to a very limited and unimportant extent. It would seem that the several questions then at issue, were discussed with so much ingenuity and ability, that little remained to be said, or at least, that little more was required to be said, on either side. The Society, was no loser by the conflict; while to the cause of truth in general the result was a positive gain: for the principles discussed were fundamental principles, affecting not simply the character and well-being of a particular Society, but the integrity and supremacy of Divine revelation itself, and the right of every one to its free use and enjoyment. The very able elucidation and defence of these principles, which the controversy called forth, could not fail to be of service at the time, and conferred on the whole Christian community, more than an ephemeral benefit, by placing in so clear a light the claims of divine truth to an unrestricted and universal promulgation.

CHAPTER IV.

GENERAL PROGRESS OF THE SOCIETY—JUVENILE AND
FEMALE BIBLE ASSOCIATIONS.

1812—1814.

Increasing Demand for English Scriptures—Metropolitan Auxiliaries—Visit of Dr. Steinkopff to the Continent—Juvenile and Female Bible Associations—Dr. Chalmers' Address—Safe and beneficial tendency of Bible Associations.

WE now return to the transactions of the Society: The increasing demand for the English Scriptures, created in great part by the claims of the new Auxiliaries, rendered it necessary to have recourse to extraordinary expedients, in order to keep up the requisite supply. The two Universities lent their co-operation by adding to the number of their presses, and His Majesty's Printers also were at this time induced to put into exercise the powers of their patent; and these have ever since been largely and satisfactorily employed in the service of the Society.*

This augmented demand for the English Scriptures was stimulated by the discoveries successively made of the want of them existing in a degree that could hardly have been conceived. It was now that a statistical inquiry, instituted by the Bishop of Durham, through the agency of his parochial clergy, brought out the fact, that there were 6026 families in his diocese destitute of a Bible; and a moderate calculation, on the authority of the Norwich and Norfolk Auxiliary, justified the supposition that there were at least 10,000 families in that county in the same truly lamentable condition.

For the purpose of further ascertaining, and supplying more fully, these local wants, which were shown to be so much larger than had been anticipated, the establishment of Branch Societies and Bible Associations was recommended. Clergymen

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Demand
for English
Scriptures.

* These are the three authorized sources from which the English Scriptures are obtained in this country, and from which alone those circulated by the Society are obtained.

HOME. also, and Dissenting Ministers, were invited to form Associations in their respective spheres; and the same encouragements were held out to them as to the Auxiliaries. They were authorized to receive Bibles and Testaments for distribution to the amount of one half of any congregational collection they might make and transmit within the year.

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Increase of Auxilia-
ries.

In proof that the Society was taking deeper root in the affections of the public, may be mentioned the fact, that this year exhibited an addition of seventy-five to the number of the Auxiliaries, and an advancement of the Society's income, through that channel, from £24,813 to £55,099. The Hibernian Society also augmented its Branches from eight to thirty-five. Many of these new Societies were of a very interesting character.

Under the patronage of the Bishop of St. David's, the counties of Carmarthen and Pembroke, and the town of Aberystwith, in Cardiganshire, with a return of nearly £1100, were added to the contributory counties in South-Wales; while, in the northern division of the Principality, the counties of Merioneth, Carnarvon, and Anglesea, under the patronage of Sir Watkin Williams Wynne, Bart., and the Earl of Uxbridge, (afterwards Marquis of Anglesea,) together with certain places of inferior importance, united themselves to the general Association, with contributions exceeding, in the aggregate, £2500.

Of the remaining British Auxiliaries, eleven were established for entire counties; viz. for those of Chester, Fife and Kinross, Gloucester, Kent, Northampton, Perth, Rutland, Somerset, Surrey, and Wilts; several for cities, or districts of great consideration; and eight for the central position of London and Southwark.

**Metropoli-
tan Aux-
iliaries.**

The Auxiliary Societies of the Metropolis, from their peculiarity and importance, require to be treated of as constituting a separate class, distinct from either the County or District Societies.

**South-
wark.**

The Southwark Society was formed on the 3d of June 1812, under the Presidency of the Earl of Rothes, who delivered his sentiments on the general subject, from the Chair, with much clearness, liberality, and decision.

Among the steps preparatory to the establishment of this Society, was an inquiry into the local circumstances of the poor, as to the want of the Scriptures among them; and the following result of a *partial* and *indiscriminate* examination was given, as a fair criterion of the state of the district, containing a population of nearly 150,000 souls.

"In 925 families, comprising 4508 individuals, 2745 can read, and only 395 have Bibles and Testaments. Of the 530 families who are thus destitute of the Holy Scriptures, more than 400 expressed a strong desire to possess them; many of whom professed a willingness to pay for them, so far as their very limited means would admit: 14 of those families had never seen a Bible; and about 60 are Roman Catholics, a large proportion of whom are extremely desirous of copies."

On the basis furnished by this and corresponding representations, the proposed Institution was accordingly formed. So sanguine were its Committee in their prospects, that they ventured to assert, in their Address at its formation, that though not the first in point of time, it would be second to none in diligence, ardour, and generosity. A return of £2832. 19s. 2d., within the year, followed up, as it was, by a progressive increase both of activity and contribution, compels us to admit that the assertion was fully justified, and the pledge redeemed.

Scarcely had the Southwark Auxiliary Society been established, when measures were taken to effect a similar Institution for the City of London. For a considerable time previously, some friends of the cause had united their councils, with a view to produce such a distribution of the Metropolis, as might lead to the establishment of a system of productive and efficient Auxiliary Societies within its precincts and immediate vicinity. Among those who took the lead in these provisional deliberations, were the Rev. Josiah Pratt, Richard Phillips, Benjamin Neale, and Gurney Barclay, Esqrs., together with Major (afterwards Colonel) Handfield, and Captain (afterwards Major) Close. The result of their labours, in which they were assisted with advice and co-operation from various quarters, was a determination to insulate the City of London, and to divide the remaining

HOME.
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City of
London.

HOME. territory in such a manner as a consideration of local circumstances should appear to recommend.
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In consequence of this decision, the requisite arrangements were made for carrying the first part of the design into execution, and the City of London Auxiliary Bible Society was formed, on August 6, 1812, at a Public Meeting in the Egyptian Hall of the Mansion House, the Right Hon. the Lord Mayor, Sir Claudius Stephen Hunter, Bart., in the Chair.*

**Other Me-
tropolitan
Auxilia-
ries.**

The City of London Auxiliary Society having been thus successfully established, active preparations were made for covering the ground by which this central Society was nearly surrounded, with similar Auxiliary Institutions. On the 28th of August 1812, the plan concerted for this purpose was issued and distributed. It contained an arrangement for six Societies; viz. the Westminster, the North-West London, the Bloomsbury and South Pancras, the North London and Islington, the North-East London, and the East London; and was accompanied by a topographical chart, on which the limits of each Society were accurately delineated. Provisional Committees had been constituted within these several divisions; and at the Meeting which definitively settled the plan for distributing the metropolis in the manner described, an aggregate Committee, consisting of the Secretaries of the different Provisional Committees, together with Gurney Barclay, Esq., Major Handfield, the Rev. Josiah Pratt, and Mr. Joseph Tarn, were charged with the duty of carrying the objects of the plan into effect.

On the 15th of October 1812, the East-London Auxiliary Society was formed, and the establishment of others followed, as their preparations were respectively completed; the Westminster on the 17th of December, the North London and Islington on the 19th, the Bloomsbury and South Pancras on the 25th of February, the North-East on the 16th, and the North-West on the 18th of March 1813.

**Patronage
of these
Auxilia-
ries.**

The patronage acquired by these Societies comprehended no inconsiderable proportion of the rank, and opulence, and talent, which are to be found, either occasionally or regularly,

* For interesting notices of this Meeting, see Owen, Vol. II. p. 330.

within the precincts of the metropolis. At the head of those who thus became connected with the British and Foreign Bible Society, must be placed their Royal Highnesses the Dukes of York, Kent, Cumberland, Sussex, and Cambridge; and to these high and honourable names might be added a numerous list of noblemen, public functionaries, and commoners of the first distinction.

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The Earl of Moira, Lord Teignmouth, the Chairman of the Middlesex Quarter Sessions, C. Grant, Esq., M. P. (as representative of the Duke of Bedford), and their Royal Highnesses the Dukes of Kent and Sussex, severally presided at the formation of the six Societies, in the order in which they have been named; and they were supported by the attendance and exertions of persons high in station, and eminent in ability, who, rising above their political differences, evinced a magnanimous agreement in countenancing and advocating a cause to which, as Christians, they professed an equal attachment, and acknowledged a common obligation.

The union of men in the support and recommendation of the British and Foreign Bible Society, whose political sentiments were diametrically opposed to each other, had, by the frequency of its occurrence, become, in a manner, familiar to the friends of the Institution. But one of the most remarkable instances of this kind was exhibited at the Westminster Meeting, when Lord Castlereagh and Samuel Whitbread, Esq., were seen personally united in recommending the formation of the Westminster Auxiliary Bible Society, and respectively moving and seconding the resolutions by which it was to be established.

The proceedings at the formation of these sectional Societies were regulated, as nearly as might be, by a principle of uniformity; and, with the exception of the difference occasioned by the rank and talent of the speakers and conductors, and by certain other contingent circumstances, they were only so many copies of one approved and well-constructed model.

The basis of the proceedings was, in every case, a formal and accredited statement, on the part of the Provisional Committee of the division, representing the condition of the poor population included within it, as to the want of the Holy Scriptures. This statement, the result of a personal and sys-

HOME. tematic investigation, did not confine itself to a general report on the object for which the inquiry was instituted, but discriminated between those who could, and those who could not read, in order to show how many were competent to make a proper use of the boon intended to be conferred. To this it may be added, that the course of the investigation, which, taking the entire range of London and Southwark into the account, extended to more than 17,000 families, led to the unexpected and painful discovery, that half the population of the labouring classes in the metropolis of the British empire were destitute of the Holy Scriptures. Some of the cases which these inquiries brought to light exhibited the want of the Scriptures as prevailing to a deplorable extent. Not to mention others, it was found that among 858 families, containing 3000 individuals, in one part of the Bloomsbury division, only *thirty-eight Bibles were found.* The pain arising from such a representation was, however, not a little relieved by the assurance (in which all the returns concurred) that a strong disposition had been manifested by the poor in general to become possessed of the sacred treasure, and that many declared themselves ready to make no ordinary sacrifice in order to be able to acquire it.

Visit of the
Rev. C. F. A.
Steinkopff
to the Con-
tinent.

In the course of the year 1812, the Rev. C. F. A. Steinkopff, the Foreign Secretary, at the request of the Society, and with the design of promoting more extensively the object of the Institution, made a tour on the continent of Europe. In furtherance of the above design, the sum of £2000 was placed at Mr. Steinkopff's disposal, while prosecuting his tour, with instructions to appropriate the same according to his discretion. The more particular import of those instructions was, to make him the fully-accredited agent of the British and Foreign Bible Society; to authorize him, wherever he should go, to hold out the completest encouragement to the formation of Bible Societies; to supply such wants of the Scriptures as might appear to him to require immediate attention; to purchase such books for the Society's use as he might consider important; and, generally, to take all such steps, in its name and behalf, as might seem in his judgment calculated to promote the accomplishment of its object.

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Thus commissioned and instructed, Mr. Steinkopff entered upon his journey on the 12th of June; and, after an absence of nearly six months, during which time he visited many important stations in Denmark, Germany, and Switzerland, he returned to England on the 6th of December.*

The reader should be reminded, that the period in which Mr. Steinkopff embarked in this benevolent undertaking was a crisis of extraordinary peril and embarrassment. That portion of the Continent through which he had to travel was under the jealous tyranny and vigilant inspection of Napoleon Bonaparte, the implacable enemy of that country in the charitable service of which our traveller was despatched. But, fortified against alarm by a consciousness of the excellence of his cause, and the purity of his motives, he went out in faith, and returned in safety.

The services of Mr. Steinkopff were (as might reasonably be expected) justly appreciated by that body at whose instance he had sacrificed his convenience, hazarded his liberty, and even endangered his life. At a Meeting of the Committee, in which Lord Teignmouth presided, Admiral Lord Gambier, and the learned Dr. Adam Clarke, charged themselves severally with moving and seconding a resolution of thanks to Mr. Steinkopff for his valuable services. In conveying their thanks, the Committee stated, as their unanimous determination, "that the result of Mr. Steinkopff's journey to the Continent had fully justified the expectations which induced the Committee to request him to undertake and perform it; that the various communications made by Mr. Steinkopff to Societies and individuals respecting the nature, object, and operations of the British and Foreign Bible Society, had contributed materially to increase their attachment to the Institution, strengthen their confidence in its wisdom and liberality, and animate their exertions for extending the circulation of the Holy Scriptures; that by his judicious dispensation of the funds entrusted to him, Mr. Steinkopff had fulfilled the wishes of the Committee in supplying the spiritual wants of

Its benefi-
cial results.

* For the interesting particulars of this tour, see Mr. Steinkopff's official statement in the Society's Ninth Annual Report, and his "Letters" from the Continent.

HOME. numerous poor and destitute Christians, promoting the formation of new Bible Societies, and assisting the measures of those already in existence; and, finally, that the proceedings of Mr. Steinkopff had been conducted with a zeal and discretion eminently calculated to give the most favourable impression of the British and Foreign Bible Society; to enlarge and strengthen its external relations; and thus to facilitate the accomplishment of its object, the distribution of the Holy Scriptures in the widest possible extent." The details of this tour will come under notice in a future part of this history.

Increased work of Society in printing.

The progress of the Society in the acquisition of influence, connections, and support, tended greatly, as might be inferred, to the increase of its business. Great efforts were now required and made for providing the Scriptures wanted, both for domestic and foreign circulation. The united exertions of the two Universities and the King's printer, stimulated as they were by every consideration of duty and emolument, and further urged by the importunity of the Committee, were yet disproportioned to the actual and still increasing demand. Besides the English and Welsh Scriptures, which were furnished only from the above sources, editions were now required in the Gaelic, Irish and Manks; and also in the current foreign languages, for Aliens in the British dominions and elsewhere, as the French, Dutch, German, Spanish, Portuguese, Italian, Danish. In all of these European languages editions were printed in this country; while Scriptures in the Swedish, Finnish, and some other languages, were imported from the Continent.

Attention was also now directed to the preparing of versions in languages either wholly new to sacred literature, or further removed than any of the preceding from general cultivation and use; as the Modern Greek, the Esquimaux, the Ethiopic, and the Syriac.

New Auxiliaries.

The year 1813 witnessed the formation of fifty additional Auxiliaries, independently of Branch Societies and Associations; among the most important of which may be mentioned those for the counties of Somerset, Cumberland, Huntingdon, and Flint, and one for Oxford and Oxfordshire. This last Auxiliary was

Oxford.

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not, however, formed without some previous controversy, in which John Cohen, Esq., appeared as the assailant of the Society, and the Hon. N. Vansittart (afterwards Lord Bexley), and the Rev. James Hinton, Dissenting Minister at Oxford, its defenders. When at length, very much through the personal exertion of G. F. Stratton, Esq., a gentleman of the county, of considerable talent and respectability, the Society was formed, the Lord-Lieutenant of the county and the Chancellor of the University, became the Patrons, and the Bishop of Durham its President, while several noblemen, gentlemen, Heads of houses, and Professors, gave it their countenance. The Rev. Hugh Pearson, the senior Proctor, took a prominent part in the proceedings at the Public Meeting, having been also previously, next to Mr. Stratton, the most active in the establishment of the Society. To its formation, also, the zealous efforts of the Undergraduates of the University, and, among these, of C. F. Lefroy, Esq., (author of the letters signed Peter the Hermit,) very materially contributed. The formation of the Hackney and Newington Auxiliary gave occasion to a violent attack on the Society by the Rev. H. H. Norris, Curate of St. John's, Hackney, first, in the form of a correspondence with J. W. Freshfield, Esq., and afterwards in a pamphlet entitled "A practical exposition of the tendency and proceedings of the British and Foreign Bible Society." The learned Bishop of St. David's, in a Tract published by his Lordship, entitled "The Bible, and the Bible alone, the religion of Protestants," pronounced Mr. Norris' publication to be a most unjustifiable attack on the Bible Society, adding, that "it was so destitute of the demonstration which it professed to give, so defective in its premises, so inconclusive in its inferences, and so reprehensible in its calumnies respecting the church-members of the Society," that it might be left "to its own refutation." The work, however, being industriously circulated, and being found to raise a prejudice in some quarters, a more formal reply to it was furnished by the Rev. W. Dealtry, in a pamphlet entitled "A review of Mr. Norris' attack, &c."

In connection with the rapidly multiplying Branch Societies and Bible Associations, were now found rising in every Minor As-
sociations.

HOME. rection numerous minor Societies, distinct from both, but
—
CHAP. IV. equally with them contributing to the general Auxiliary fund.
—
1814. Allusion is here made to Juvenile and Female Bible Societies,
 which were at this period originated.

It is to be observed that the Branch, as well as the Auxiliary Societies, comprehended persons of each sex, and of every condition, while Bible Associations, as originally constituted, were peculiarly adapted to the circumstances of the poor, being designed to assist them in supplying their own wants, besides affording a medium through which their humble yet willing offerings might find a place in that enlarged fund of benevolence which the Society was honoured to dispense. It now occurred to some friends of the cause that much might be done by the young and by females, in aid of the common undertaking, by Associations constituted from among themselves, and co-operating with the local body, whether a Branch, or an Auxiliary Society.*

The first example on record of a Juvenile contribution to the Bible Society was furnished by the Holborn Sunday School. This was commenced in 1808, and was continued for many years. The first Juvenile Association, on a regular and systematic plan, was the Surrey Chapel Bible Association, formed in 1812, in connection with the Southwark Sunday School Society. In the course of eight years this Society enrolled about 12,000 contributors and subscribers, distributed 7316 Bibles and Testaments, and remitted to the Southwark Auxiliary £2115. In the same year the "York Juvenile Society" was formed; and very soon these interesting youthful efforts extended to Scotland and Wales, and no inconsiderable amount of revenue was the result. By the Tenth Anniversary, nearly £500 annually was found to flow in directly to the Parent Institution from this source. Several Associations were formed in connection with private Educational establishments.

The first regularly formed Ladies' Bible Society, in direct and exclusive connection with the Parent Society, appears to

* For an interesting account of the origin of the various kinds of Bible Associations, and particularly of a Juvenile Bible Society, formed at Sheffield in 1805 (without knowledge of the existence of the British and Foreign Bible Society), see Dudley's Analysis of the Bible Society, p. 277.

have been that of “Westminster,” established in 1811. In the following year a similar one was instituted at Dublin, under very distinguished patronage, for the purpose of contributing to the Hibernian Bible Society.

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1814.

The meed of priority is, however, in no small respect due to females in an humble class of life. The “Aberdeen Female Servants’ Society, for promoting the diffusion of the Scriptures,” was formed in 1809; and though not exclusively devoted to this object, yet there is reason to believe that this was the first Association of adult females, formed for the purpose of aiding the Bible Society’s operations. This was followed in Scotland by a Society at Paisley, in 1811, under the title of the “Female Bible Association,” which is thought to have been the first Association of the kind, that contemplated the supply of *local wants* as a primary object.

From the period above mentioned, “Ladies’ Bible Associations” began to be extensively established, till at length the supply of local wants fell in a great measure into their hands, and with the most efficient and happy results.*

Nor was this laudable zeal for the dissemination of the Scriptures confined to the youthful and female inhabitants of Great Britain: it extended beyond the Atlantic, and manifested its influence there also in the production of Juvenile and Female Bible Societies. Of the former, the earliest instance on record is, “The Young Men’s Bible Society, formed at New York in 1809: the second of that class, “The Nassau Hall Bible Society.” Of the latter, the first in point of rank, and, it is believed, also of time, is “The Female Bible Society of Philadelphia.” To these were afterwards added numerous similar

* Here it seems but due to Mr. C. S. Dudley to state, that to him may be very much attributed, if not their origin, yet their regular and systematic co-operation. From a very early period of the Society’s history, in consequence of reading in the correspondence of Pastor Oberlin some account of the labours of certain females in his flock, Mr. Dudley’s mind became impressed with the importance of engaging female influence in the work of the Bible Society; and to this impression may be traced the deep interest which he took in the system of Female Bible Associations, and the successful efforts which he has for so many years continued, in developing and carrying it out in all parts of the United Kingdom.

HOME. establishments; and they appear to have multiplied rapidly throughout the American Union.

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1814.** The increase of these various affiliated institutions, and the benefits evidently to be derived from them, made it important that every method should be employed, to render them as efficient as possible.

The origin of Auxiliary Societies having been altogether accidental and unforeseen, the regulations of the Society, as at first framed and adopted, contained no provision for either modelling their constitution, or defining their operations. It followed as a consequence, that there was no uniformity in their construction or internal organization—no principle of agreement (the fundamental principle of the Parent Institution excepted) to govern their conduct, or to direct their separate efforts to the consentaneous accomplishment of the general end.

The regulations for all Auxiliaries, Associations, &c., made uniform.

Among the inconveniences arising from the absence of system, was the irregularity which at first prevailed, both as to the extent and the manner of the home-distribution of the Scriptures; some Auxiliaries reserving a much larger proportion than others of their annual contribution for the use of the domestic poor, while the rules adopted for the disposal of the books were, in the greater number of instances, vague and defective. Little, if any idea was entertained of recommending sale in preference to gratuitous donation, of ascertaining with correctness the proper objects of relief, or of stimulating the lower classes of the people to aid themselves, and to co-operate, according to their means, in the promotion of the general cause.

These irregularities and deficiencies, attracted the attention of some of the active and watchful members of the Parent Committee, and especially, among the rest, of Richard Phillips, Esq., whose name has already been referred to. This gentleman, assisted by the practical experience of Mr. C. S. Dudley, prepared a set of Rules for the regular and effective organization, not of Auxiliary Societies only, and their Branches, but also of Bible Associations under their different forms.* These rules, after a careful revision, were adopted, printed, and widely dis-

* See Appendix I, note C.

persed by the Parent Society, under the title of "Hints on the constitution and objects of Auxiliary Societies." The good effects of this measure soon began to appear. Auxiliaries and Branches assumed a more regular form, and the Associations in particular, profited in no small degree from the directions thus supplied for their constitution and management.

Bible Associations, in connection with Auxiliaries and Branches, now became an important part of the Society's regular system of operation. Ten were formed in the Blackheath district. The Suffolk Auxiliary early adopted the same plan, as also did the Societies at Darlington and elsewhere. The Tindale Ward numbered twenty-four Associations, in a population of 29,605. The twelve Associations formed in the Borough of Southwark, with its 650 active agents, deserve special notice, not only for their zeal and efficiency,* but also for their complete and well-defined organization; on account of which, they have been accustomed to be appealed to as a model, and for which they were mainly indebted to Mr. Dudley, then acting as one of the Secretaries of the Southwark Auxiliary.

The beneficial tendency of these popular Associations had now become demonstrated by actual experience; and the Parent Committee, who had watched their progress with great solicitude, thought it right to give them every encouragement.† The Rev. W. Dealtry, who early perceived their probable results, after a closer and more serious examination of the subject, prepared a luminous and valuable paper on "The advantages of distributing the Holy Scriptures among the lower orders of society, chiefly by their own agency." The Chancellor of the Exchequer, the Right Hon. N. Vansittart, in an address at the formation of the City of London Auxiliary, bore testimony to their great importance, as deduced by him from the working of the ten Associations at Blackheath, with

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Bible As-
socia-tions
multiplied.

Their safe
and bene-
ficial ten-
dency.

* In three years, these Associations raised the sum of £4685, and distributed 9328 Bibles and 4209 Testaments.

For a full explanation of the system adopted at Southwark, see a Vol. of "Southwark Reports," and Dudley's Analysis of the Bible Society.

† See Ninth and Tenth Annual Reports.

HOME. which, as President of the Auxiliary, he was connected.
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CHAP. IV. Much also was done towards the removal of the objections
1814. which had been, or might be, brought against them, by a very ingenious and argumentative essay, published by Dr. Chalmers, "On the influence of Bible Societies on the temporal necessities of the Poor." The following reply to the current objection, that these Associations are a tax upon the poor, will show the reader how worthy this Essay is of an attentive perusal.

Remarks
of Dr.
Chalmers.

"This assimilation of our plan to a tax may give rise to a world of impetuous declamation; but let it ever be remembered, that the institution of a Bible Society gives you the whole benefit of such a tax, without its odiousness. It brings up their economy to a higher pitch; but it does so, not in the way which they resist, but in the way which they choose. The single circumstance of its being a voluntary act forms the defence and the answer to all the clamours of an affected sympathy. You take from the poor. No: they give. You take beyond their ability. Of this they are the best judges. You abridge their comforts. No: there is a comfort in the exercise of charity; there is a comfort in the act of lending a hand to a noble enterprise; there is a comfort in the contemplation of its progress; there is a comfort in rendering a service to a friend; and when that friend is the Saviour, and that service the circulation of the message He left behind Him, it is a comfort which many of the poor are ambitious to share in. Leave them to judge of their comfort; and if, in point of fact, they do give their penny a week to a Bible Society, it just speaks them to have more comfort in this way of spending it than in any other which occurs to them."

"Perhaps it does not occur to those friends of the poor, while they are sitting in judgment on their circumstances and feelings, how unjustly and how unworthily they think of them. They do not conceive how truth and benevolence can be at all objects to them; and suppose that, after they have got the meat to feed, the house to shelter, the raiment to cover them, there is nothing else that they will bestow a penny upon. They may not be able to express their feelings on a suspicion so ungenerous, but I shall do it for them. 'We have souls

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as well as you, and precious to our hearts is the Saviour who died for them. It is true, we have our distresses, but these have bound us more firmly to our Bibles; and it is the desire of our hearts that a gift so precious should be sent to the poor of other countries. The word of God is our hope and our rejoicing: we desire that it may be theirs also; that the wandering savage may know it and be glad; and the poor negro, under the lash of his master, may be told of a Master in heaven, who is full of pity, and full of kindness. Do you think that sympathy for such as these is your peculiar attribute? Know that our hearts are made of the same materials with your own; that we can feel as well as you; and, out of the earnings of a hard and an honest industry, we shall give an offering to the cause; nor shall we cease our exertions, till the message of salvation is carried round the globe, and made known to the countless millions who live in guilt, and who die in darkness."*

Many other explanatory papers were also circulated throughout the kingdom, together with numerous appeals, to different classes of society;† by means of which, the real character of these Institutions became better known, their safe tendency was vindicated, the motives for supporting them strengthened, and the best methods suggested for protecting them from abuse, and giving them their due efficiency.

For these Associations it was pleaded, that, though not free from imperfection, nor secured from the possibility of evil, yet their direct tendency was to produce incalculable good; that they awakened, and at the same time enlightened the benevolent principle; that they elevated the minds of the lower, and softened the hearts of the superior orders of the community, establishing an intercourse of sentiment and feeling between them, which could scarcely fail to improve the character of both; whilst their peculiar constitution, and their simple and defined object, secured them from any serious and durable abuse. This reasoning, it is not too much to say, has, by the course of time, been abundantly and happily confirmed.

* Pp. 21—23.

† See Dudley's Analysis. Mr. Dudley's own pen furnished several of these: others were supplied by Mr. Montgomery, Mrs. Gilbert (formerly Ann Taylor), and other friends.

CHAPTER V.

GENERAL PEACE OF EUROPE, AND EXTENSION OF THE
SOCIETY'S OPERATIONS ON THE CONTINENT.

1814—1819.

HOME. *Effect of the general Peace—Visit of the Allied Sovereigns to England—Deputation from Parent Society to the Emperor of Russia and the King of Prussia—Increase of the Society's Income, and of Bible Distribution—Society's New Premises at Earl Street—Ladies' Bible Associations—Merchant Seamen's Bible Society—Rev. Mr. Owen's visit to the Continent—Concluding Reflections on this period—Extract from Mr. Wilberforce's Speech.*

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1814.**

THE eleventh year of the Society's history opened auspiciously, especially in regard to the extension of its influence and connections on the continent of Europe. The re-establishment of peace threw open channels of communication that had long been closed, and the Society was not slow to take advantage of them, as will be shown in another part of this work. The Rev. Messrs. Paterson and Pinkerton, after full personal conference, held with the Committee at home, were despatched again on a biblical mission to the North of Europe.

Large distributions of the Sacred Scriptures, amounting to nearly ten thousand copies, were at this time made to prisoners of war, who were returning home on the cessation of hostilities on the Continent; in which distribution the Chaplains of the forces took a kind and active part.

**Visit of the
Allied So-
vereigns to
England.**

An event of some moment, bearing on the foreign relations of the Society, occurred at home, during this year—the visit of the Allied Sovereigns to this country, which took place in the summer of 1814. The presence in the metropolis, of the Emperor of Russia, and the King of Prussia, both of whom, within their respective dominions, had taken the cause of the Society under their protection, gave an opportunity of presenting to these august Sovereigns, in person, the Society's

grateful and respectful homage. A Deputation, consisting of the President, several of the Vice-Presidents, and the three Secretaries, waited on the Emperor Alexander, and were very graciously received by him. After acknowledging the Address, presented by the President in the name of the Society, together with a set of the Society's Reports, His Imperial Majesty conversed familiarly, and at some length, with the members of the Deputation.

The Deputation to His Majesty the king of Prussia, the first monarch who gave direct patronage and countenance to the British and Foreign Bible Society, were equally well received, and assurances given on the part of His Majesty of his approbation of the Institution, and determination to protect and favour its object.*

Thus was the Society brought, through the medium of personal intercourse, into a state of closer and more determinate union with these two powerful sovereigns of the North.

During the year now under review, a spirit of generous emulation appeared to actuate the friends of the Society at home. Besides the enlargement, by additional Branches and Associations, of existing Societies, several new ones of great promise were formed. In Scotland, especially, the zeal displayed from the commencement of the Institution, continued to operate. The Edinburgh Society nearly doubled the number of its Auxiliaries and Associations, and that of Glasgow succeeded in organizing four Associations in as many districts, which comprehended the whole extent of the city. The income of the Society this year reached nearly £100,000, and the issues of Bibles and Testaments amounted to nearly 250,000. The distribution effected by Bible Associations is particularly entitled to notice. Of the purchases made at the depository, amounting to more than £27,500, the greater part was computed to have arisen from penny contributions; so greatly had the Society now become indebted both to the liberality and industry of these its humble, but zealous and effectual supporters.

The domestic history of the Society during the year 1815 continued to be encouraging. Notwithstanding the new

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Patronage
of Emperor
Alexander
and King
of Prussia.

Rapid in-
crease of
the Soci-
ety's funds,
and distri-
bution of
Scriptures.

* For a full report of these interviews, see Owen, Vol. III. pp. 6, 8.

HOME. sources of anxiety abroad, created by an event which unexpectedly had broken again the repose of Europe,—the return of Napoleon Buonaparte to Paris; the Society experienced but little interruption in its operations abroad, and no abatement occurred in the zeal and liberality of its friends at home, who continued still to contribute bountifully to the spiritual wants of their fellow-men, both at home and abroad. In this year, the Rev. Dr. Steinkopff was despatched on another tour to the Continent, which extended over 4000 or 5000 miles, and was attended with many advantages.

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1815.
Other attacks on the Society.

The Society was not indeed allowed to pursue its course without the embers of hostility being again stirred up against it. Three of the northern prelates, the Bishops of Lincoln, Chester, and Carlisle, thought it right, in their several charges to their clergy, to arraign the principles and tendency of the Society, as, in some way, pregnant with danger to the interests of both Church and State. Some pamphlets appeared, in which the obnoxious statements were alternately attacked and defended. The Society does not appear to have suffered any material injury from this renewed assault. The episcopal testimony in its favour had now become too strong to be overborne by the authority, however respectable, of two or three members of the Bench.

The Society's new premises in Earl Street.

This year, 1815, the Society took possession of the premises at Earl Street. The inconvenience arising from having the library and depository in one place, the Accountant's office in another, and the Committee-room in a third, as had previously been the case, had long been severely felt, both by the officers and members of the Society. Besides which, the commission paid to the bookseller, Mr. Seeley, on the sale of Bibles and Testaments, had now, owing to the extent of the issues, arisen to a great annual amount, rendering it the more desirable that the Society should, for this as well as other purposes, be supplied with accommodation of its own. To these considerations may be added, as not least, the importance of obtaining a suitable room for the Society's Biblical Library, already consisting of numerous and valuable works, additions to which were continually being made. All the advantages anticipated by this arrangement have been fully realized.

The more decided part which females were now found to take in the work of Bible Societies, led, at this time, to a reconsideration of the propriety of employing individuals of that sex in a participation of the duties which respect, exclusively, the investigation and supply of the spiritual wants of the poor, more especially in reference to the Holy Scriptures. Pains were taken to ascertain the limits within which such agency should be confined, and to point out, as clearly as the case would allow, the line within which such benevolent efforts might be discreetly, securely, and profitably conducted. This was required, as well to satisfy the apprehensions of some of the warm admirers of the principle, as also to meet objections brought against it by others, who were not slow to seize on every thing which might contribute to raise a prejudice against the Society. A determination in their favour was now found to spread and increase through every portion of the country.*

Bible Associations in general were also now deriving increasing evidence in their favour, from a mature experience of their conduct and effects, and that during a period of considerable agitation and disturbance in many districts,—thus fully justifying the confidence reposed in their integrity and discretion. In striking illustration of this, it may be stated, that when about this time “an Act for the suppression of seditious meetings” was proposed to the legislature, a Deputation from the Society found no difficulty in inducing the Officers of the Crown to yield to a clause, exempting from the operation of the Act “any meeting or society for purposes of a religious and charitable character only, in which no other matter or business should be treated of and discussed;” Bible meetings being at that period the most numerous, by far, of all such meetings held. A number of interesting facts, bearing on the influence of Bible Associations on the general character and state of the poor at this period, are adduced by Mr. Owen, who thus sums up the legitimate inference derived from the whole.†

* For a defence of Female Associations, see Dudley’s Analysis, p. 346; especially an extract, p. 347, from Third Report of Manchester and Salford Ladies’ Branch Association.

† See Owen, Vol. III. pp. 160—164.

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1816.

Ladies’ As-
so-cia-tions.
The prac-
tice of vi-
sit-ing the
poor re-
viewed and
de-fended.

Bible meet-
ings ex-
pressly ex-
empted un-
der the
new law.

HOME. "On reviewing these facts, and connecting them with the reflection, that, during the whole of this turbulent period, a crisis so alarming as to have caused a temporary suspension of the dearest privileges of the Constitution, the Bible Associations spread over the country, and ramified among the very classes in which the discontent and faction prevailed, maintained the purity of their character, and escaped altogether the contagion of the popular ferment—we have a proof, at once the most complete and decisive, that the practical influence of such Associations is directly adapted to cherish those principles and dispositions, which conduce to the happiness of individuals, and the well-being of the community."

The prosperity of the Institution at this period, in its domestic relations, though not conspicuous from any splendid acquisitions, the larger divisions of the country being already occupied by Auxiliary Societies, was sufficiently attested by the great increase of Bible Associations, particularly of those conducted by females, and by an extension, in various ways, of the beneficial influence of the Auxiliary system. One of the directions which this extension took was towards the Commercial Marine.

Merchant
Seamen's
Bible So-
ciety.

In January 1818 was formed the "Merchant Seamen's Auxiliary Bible Society." This, however, was not the first direct attempt to benefit British seamen by means of the Bible Society. In 1813 had been instituted the "Thames Union Bible Committee," composed of the Secretaries, and four representatives, of each of the four Auxiliaries bordering on the Thames,—the London, Blackheath, East London, and Southwark. Nearly twenty depositaries were established on both banks of the Thames, from London bridge to Woolwich, which were supplied with Bibles and Testaments in several European languages, and by this means very considerable distributions were effected. Marine Associations had also been formed at Whitby, Hull, and Aberdeen; and, among other efforts in the same direction, those of Lady Grey, at Portsmouth, deserve special mention. Through the activity and persevering zeal of this excellent lady, continued through a series of years, many thousand copies of the Scriptures were brought into the hands of sailors and others, connected with,

or visiting that port. The Merchant Seamen's Bible Society, formed under the auspices of the Lord Mayor, and various noblemen, gentlemen, and merchants of the first consideration, was designed to consolidate and extend the efforts made for this interesting class of persons employed in the Service, of whom it was ascertained that, at that time, at least 120,000 were destitute of Bibles. To show the necessity for such a Society, as well as the vigour and judgment with which it entered on its work, it is stated, that in little more than two months after its formation, 360 outward-bound ships, containing 4416 men, of whom 3968 could read, were visited by its agent, Lieut. Cox, and 1442 Bibles and Testaments were sold, or otherwise distributed among them. The valuable and useful labours of this Society were continued with much zeal, perseverance, and success, throughout the whole subsequent period of this history. The title of the Society showed that it chiefly occupied itself about those employed in the merchant service; sailors connected with the Navy, enjoying a special provision for their benefit, in the Naval and Military Bible Society.

The Society, about this period, became the object of some renewed attacks; but the scene of controversy was now changed from England to Ireland. The Rev. A. O'Callaghan, master of Kilkenny College, announced his hostility in a pamphlet entitled, "Thoughts on the tendency of Bible Societies, as affecting the Established Religion, and Christianity itself as a reasonable service." The main positions of the book, reiterated in a variety of forms, appear to be, that the Bible is, of all books, the most difficult to understand; and that a man born in a low condition, and destitute of a learned education, cannot possibly understand it. Spirited replies to this attack appeared from the pens of the Rev. Rob. J. M'Ghee, and the Rev. W. Napper.*

* These publications were shortly after followed by "The Bible, not the Bible Society, &c.," by the Rev. W. Phelan, Fellow of Trinity College, Dublin; and a second by Mr. O'Callaghan, under the title of "The Bible Society against the Church and State." It does not appear that these two latter works received, or were thought deserving of, any distinct reply. For some further account of these Irish pamphlets, of which

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HOME. The system of Bible Associations had gradually, by passing, in a great measure, into the hands of the female sex, assumed a new character. Ladies' Bible Societies, including a number of separate Associations, under the form of "Branches," were now organized in many of the larger cities and towns in the kingdom. Of the importance and efficiency of this combined plan, the experiment made in the town of Liverpool, may be selected as a striking example. By the Ladies' Liverpool Branch, established May 1817 (re-formed in December the same year) "the zeal, the talents, and the influence of more than 600 ladies were called into exercise, and directed, in a methodical and systematic manner, to the investigation and supply of 341 districts. At the close of the first year the number of Subscribers exceeded 10,000, of whom 3364 were Free Contributors; more than 3000 Bibles and Testaments had been distributed by sale; and the aggregate amount collected was £2552.16s. 10d., of which the sum of £518.1s. 4d. was remitted for the general object of the Parent Institution. During this period more than 20,800 visits had been paid; attended, it was believed, with many happy results, not only to the families of the poor, but amongst the collectors themselves."*

The establishment of the Ladies' "Branch" at Liverpool was immediately followed by that of a similar institution at Manchester, and afterwards at Plymouth, Hull, Newcastle-upon-Tyne, and other places.

Mr. Owen's visit to the Continent.

Reference has been made to visits paid, at different times, to the Continent, by Dr. Steinkopff, the Foreign Secretary, and to the benefits derived therefrom to the Society. In the year 1818, in addition to extensive tours by Dr. Henderson and Dr. Pinkerton, now acting as foreign agents of the Society, and which will come under subsequent notice, the Rev. J. Owen, the Clerical Secretary, was induced to spare ten weeks from his other important and onerous avocations, for a journey to some of the Continental spheres of labour. In the course of this journey he visited Paris, Strasburg, Waldbach, Colmar, Mul-

which that by Mr. Phelan seems to have shown the greater ability and acuteness, see Owen's History, Vol. III. p. 337, &c.

* Dudley, p. 374.

Scheme of Ladies' Associations extended.

Its results.

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hausen, Bâsle, Schaffhausen, Constance, St. Gall, Chur, Winterthur, Zurich, Aarau, Neufchâtel, Bern, Lausanne, and Geneva; these being the principal places in France and Switzerland, where the Society's correspondents resided. Many interesting circumstances attending this tour, and the interviews of Mr. Owen with different individuals, were narrated in a series of letters, to which further allusion will hereafter be made, and which, with the correspondence of the above-named agents, form a valuable part of the Appendix of the Society's Report for the year.*

Thus occupied in the administration of its general concerns, as well as the execution of its particular undertakings, with a distinguished patronage from the highest, and a liberal support from all classes of the community, the Society sealed the business and the triumphs of another year, by the joyful celebration of its Fifteenth Anniversary. The review of its position and labours, taken by Mr. Wilberforce in his speech on this occasion, is so devout and animating, and is unfolded with so much beauty of thought and expression, that we cannot conclude this period more fitly than by quoting a few sentences from his eloquent address.

“ What has been said upon other occasions is strictly true, that, when we come to form any adequate idea of the real benefits which result from our Institution, the very magnitude of them, the very immensity of the scale of the building, prevents our having any just and due feeling concerning it. It is too large for us to comprehend and to grasp with the ordinary feelings of our nature. In order to form a more just conception of the benefits to arise from our labours, we shall do better to banish from our minds all the ideas of empires and nations, and take a single copy of the

Mr. Wil-
berforce's
Speech,
May 1819.

* Not a little has been added to the influence of the Society among the mass of the British community by the periodical issue of certain portions of intelligence, under the title of “ Monthly Extracts from the Correspondence of the British and Foreign Bible Society.” This practice commenced in 1817, and so greatly had it approved itself to the bulk of the subscribers, particularly of the humbler conditions of life, that in a short time 40,000 copies were required to meet the monthly demand. A similar expedient was adopted at Geneva, Bâsle, and other places abroad.

HOME. Scriptures, follow it into the little dwelling in which it is delivered, and see those who have not enjoyed the benefits of instruction, with which a bounteous Providence has favoured us, hanging upon the words of truth and mercy that are there recorded for the consolation of the sorrowful, and for easing the guilty heart of its pangs. Then we behold them, with a deep feeling of compunction, reading of a Saviour who died for sinners, of a Holy Spirit promised them for the change of their natures, while a principle of gratitude begins to warm their hearts: soon you find them engaging in one common prayer, and a prayer, I trust, in which we ourselves shall not be forgotten.

“ But when we come to consider that this is but a single individual case, taken from among those two millions three hundred thousand of which we have been speaking; when we recollect that the benefit conferred adapts itself to all circumstances, suits all individuals, from the monarch upon the throne to the peasant in the cottage, and becomes to both alike a spring of new life, and thought, and action; that it is productive of individual improvement, of individual comfort, of domestic peace and happiness, of social delight and enjoyment; and that it goes on enlarging its sphere, till it enlightens kingdoms, and forms the cement of political society; I say, when, my Lord, you trace it in all its effects, from man to man, from society to society, from nation to nation, the world at length becomes too narrow for its operations, and you are carried on to that better and future state, where its blessings shall be seen in all their vast and endless dimensions.”

And then, after adverting to instances continually occurring, in which the labours of the Society were found attended not only with the approval, but also the co-operation of other countries, and even of some that had been hitherto the objects of our jealousy and hostility, Mr. Wilberforce proceeds: “ It seems of some importance to observe the various striking effects of this union in different parts of the world, and to remark the different sects and nations of men acting in connection and harmonious combination, while, at the same time, each is unconscious of what the other is performing. For is it possible to see all this,

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and not recognise the operation of that Almighty Providence which is thus carrying on its own blessed purposes by human means, and is thus leading us, in paths we know not, to become the honoured instruments of dispensing the greatest benefits to mankind? These are indeed most delightful and cheering views: and, when we see that the operations of the Society are in this way tending to put an end to those distinctions which have almost separated mankind, and to dispel those hostilities which might be thought the least likely to yield to any such influence, is it possible that there can be any persons so in love with the principles of discord and enmity as not to wish to run to us with open arms, and desire that all our differences may at length be done away, and that we may all join in so good and great a work? Undoubtedly, it is to be feared, that, while we continue in this world, there will be differences, and that between nation and nation; and, therefore, that the hopes of universal peace which some have indulged, have been rather the delightful dreams they themselves have encouraged, than the anticipations of a sober judgment speculating on human affairs. But this, at least, we may hope, that even nations, if they should be called into hostilities against each other, may not be enemies at heart; that, by the operations of our Society, and by means of the connection which it forms with the Societies of other nations, there may be feelings of friendship generated which will smooth even the aspect of war, while all are joining together in the great and happy work of seeking to promote the universal benefit of mankind. There is no view whatever in which our Society appears to me more delightful than this, that it not merely gives us that elixir of life, that universal medicine, which, suiting itself to all conditions, to all circumstances, to all diseases, is the universal remedy and cordial of our common nature; but that it contains, also, the elements of peace, of love, and hope, and joy, the means of bringing something of heaven to earth, before it executes its purposes of carrying us from earth to heaven."

With this year closes Mr. Owen's History of the Society, although that part which has now passed under review, includes only its domestic history. When the other portion of it, re-

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Mr. Owen's
retrospect
of the first
fifteen
years of
the So-
ciety's his-
tory.

lating to the Society's foreign operations, comes to be noticed, a much deeper impression and more correct idea will be gained, of the rapid progress and extraordinary success with which, during this period, it pleased God to favour the Society's labours. We give some of Mr. Owen's concluding reflections.

"In reviewing this portion of its history, the mind is filled with astonishment, while contemplating the variety, extent, and influence of those operations by which its simple and benevolent object has been so widely and efficaciously promoted. If, in the earlier stages of its introduction to public notice, doubts might have been reasonably entertained, whether the wants of Christendom were such as to require, and its circumstances and disposition to encourage the experiment of associating the efforts of all classes of Christians in the dissemination of the Holy Scriptures among themselves, as well as in heathen and Mohammedan countries; the facts which have progressively occurred, and especially those of more recent date, have shown, that such doubts were altogether without rational foundation. It has now been ascertained, by local inquiries—the exactness of which is vouched for by unquestionable authority—that there has existed in nations professing to derive the principles of their faith and the rules of their practice from the Holy Scriptures, (and in our own among the number), a scarcity—amounting in some cases even to a famine—of the word of God. But for the existence of the British and Foreign Bible Society, it appears in a high degree probable, that such inquiries would not have been instituted; and, consequently, that the malady would not have been discovered, nor any fit and adequate remedy applied. The fitness and adequacy of the remedy provided by the British and Foreign Bible Society have been demonstrated by evidence not less clear and incontrovertible than that by which the existence of the evil, that called for one, has been exposed and established. Exacting nothing as conditional in the terms of her union, but what every genuine believer in Divine Revelation may conscientiously grant, and what no one professing to be such can without inconsistency withhold; she appeared among the nations of Christendom with advantages, which, had her

object been less simple, and her principle less general, she must utterly have wanted. Observing, in the offers of her friendship, no insidious designs of proselytism and division, a large proportion of the Christian community embraced them with generous promptitude, and consented to take their share in that holy alliance, whose object is the dissemination of truth, and whose spirit is that of benignity, conciliation, and love."

HOME.
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CHAP. V.
—
1819.

CHAPTER VI.

GENERAL PROGRESS OF THE SOCIETY, CONTINUED TO THE
PERIOD OF THE APOCRYPHA CONTROVERSY.

1820—1825.

Ladies' Bible Associations, Liverpool—Death of the Duke of Kent—Increased communication with the Continent—Illness and Death of Mr. Owen—Appointment of Rev. A. Brandram, as Secretary, and of T. P. Platt, Esq., as Honorary Librarian—Issue of Native Irish Scriptures—Scriptures at reduced prices for Sunday Schools.

HOME. THE history of the Society must now proceed without the
CHAP. VI. guiding hand of him, whose well-instructed pen traced its
1820. course for the first fifteen years, and with much fidelity and
skill recorded its multifarious transactions;—transactions in
Mr. Owen's which he had borne an important and conspicuous part from
declining health. the commencement. Mr. Owen's enfeebled state of health has already been alluded to: his visit to the Continent was partly with a view to its re-establishment; and some benefit appears to have resulted, so that he continued, though with diminished and gradually-decreasing strength and energy, to occupy himself in the affairs of the Society for about three years longer.

These few years present nothing very remarkable in the home history of the Institution; yet must they not be passed over wholly unnoticed. The Report presented at the Public Meeting in May 1820, states, that “ notwithstanding the extraordinary pressure of commercial difficulties, and the industrious propagation of irreligious and even antichristian opinions, the resources of the Society, so far from suffering any serious diminution, had been very liberally maintained, and its operations had kept pace with the activity and

HOME.

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CHAP. VI.—
1820.Activity of
Ladies' As-
sociations.

efficiency of its most prosperous years." The efforts and returns of the Auxiliaries and Associations in England and Wales continued very encouraging. One fact may be given in illustration of the vigour with which, at this time, Christian females plied the task they had so generously taken upon themselves. The Liverpool Ladies' Association report 20,800 visits paid by them, in the course of the year, on behalf of the Bible Society. Other localities upheld the interests of the Institution with energy and liberality; and in Ireland the circulation of the Holy Scriptures was doubled.

This year, the Society lost one of its most distinguished Patrons and warmest friends, by the decease of His Royal Highness the Duke of Kent, father of her present Majesty the Queen. The President, on opening the Public Meeting in May 1820, offered the following respectful tribute to the memory of the illustrious Prince, whose marked attachment to the Institution had been expressed in various ways:—

Death of
H.R.H.the
Duke of
Kent.

"I should not do justice to my own feelings, nor probably satisfy your expectations, if I were to omit offering a tribute of respect to the memory of His Royal Highness the Duke of Kent; a tribute most especially due to him from the Members of a Society, the prosperity of which he so anxiously endeavoured to promote. We have had the gratification to witness the exertions of his Royal Highness in this place, and I could with pleasure refer to numerous instances of his condescension in attending the Meetings of Auxiliary Bible Societies. On these occasions the dignified affability of his demeanour was not less conspicuous and endearing than his zeal for the success of the Institution which he so publicly patronized. It has now lost the benefit of his services; but the remembrance of those which he rendered to it will long be retained with heartfelt gratitude, and with the deepest regret for that calamitous event which has deprived the Society of the continuance of them."

The communications of the Society with the Continent became more and more numerous and important; and a third visit to the Continent, accomplished this year by Dr. Steinkopff, contributed greatly to advance its influence. His tour extended through part of France, Switzerland, and

Extended
communi-
cation with
the Conti-
nent.

HOME. Germany, and occupied about six months. His letters, inserted in the Report of the year,* contain, as on former occasions, much interesting and valuable information, which will come under review in connection with the Continental proceedings of the Society.

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CHAP. VI.

1820.

In a Circular Letter drawn up on the above occasion, and addressed to the Bible Societies of Prussia and Switzerland—the countries through which Dr. Steinkopff was expected to pass—the following summary is given, which, as showing the general state of the Society up to that time, may be here advantageously introduced.

**General Summary
in 1819.**

“In October 1819, no less than 629 Auxiliaries and Branch Societies, within the British dominions, had joined the Parent Institution, without including the smaller district and parochial Associations, which exceed a thousand. Since the formation of the Society, in 1804, more than 2,550,000 copies of the Holy Scriptures have been issued from its depository; and if to these be added 330,000 Bibles and Testaments, purchased and distributed at its charge in various parts of Europe, and a still further number of 800,000 copies which kindred Institutions in all quarters of the globe have printed and circulated, a grand total appears of 3,680,000 copies of the Sacred Records of our Holy Religion, which, as an incorruptible seed, have been disseminated in the vast field of the world.

“For the attainment of these glorious results the Society expended £691 in the first, and £123,847 in its last year; and in the whole of the fifteen years the sum of £828,687.

“The number of languages and dialects in which the entire Bible, the New Testament, or some integral books of either, have been printed or distributed, or are now printing or translating by the Society or its Auxiliaries, in various parts of the world, amounts to 128, among which are comprised all the European, many Asiatic, some African and American languages, and one language of the Society Islands.”

Passing lightly over the year 1821—which, in the domestic proceedings of the Society, presents nothing very material to record, except its steady advance and prosperity—we come, in the autumn of the following year, to an event which

* See Appendix of Seventeenth Report.

moved the deep sympathies of the friends of the Institution, and spread among them a feeling of irretrievable loss. On the 26th of September 1822, died the Rev. John Owen, the much distinguished, indefatigable, and devoted Secretary of the Society.

HOME.
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CHAP. VI.
—
1822.

Death of
Rev. J.
Owen.

Mr. Owen, it will be recollected, attended the first General Meeting, and moved the series of Resolutions which were then adopted as the basis of the Society. He was not, however, appointed Secretary till a few weeks later, when the Rev. Josiah Pratt, who had temporarily held the office, resigned in his favour. From that time all the energies both of his mind and body were devoted to the undertaking, in connection with his fellow Secretaries, Hughes and Steinkopff. These three colleagues, attached to one another by the ties of friendship, and by the interest of the one great object to which they gave their energies, formed an harmonious and well-assorted union, at once representing and promoting the harmony so happily characteristic of the Society. “Never,” to use the words of an able writer in the “Eclectic Review,”* “was an individual more admirably fitted for the work assigned him by Divine Providence than the late Clerical Secretary. The public thought so, who were witnesses only of his ready and commanding eloquence, of his wisdom, guided by an ever-watchful discretion; his lively wit, never at war with a serious spirit; his fertile imagination, which seemed but the sparkling of a solid mind; his frankness and urbanity, which were evidently native to his character. But those who knew something—few could know all—of what he had to contend with personally and officially in the cause of the Society; the constant trial which he had to sustain of his prudence and of his principles; the harassing demands made upon his physical powers of exertion; and the occasions which called for the display of all his dexterity, conciliatory address, and sound practical wisdom;—they only can be aware of the value of his services and the strength of his character. In the words of his respected colleague, ‘One of the most efficient agents which the very first of human Institutions ever had the happiness to employ is gone.’”

His effec-
tive and
valuable
services.

* Vol. xxxvi. p. 569.

HOME. The light in which the services of Mr. Owen were viewed by those best capable of forming an estimate of them, may be gathered from the following Memorial of the Committee adopted at a Meeting held September 30, 1822, the Right Hon. Lord Teignmouth, President, in the Chair :—*

CHAP. VI.
—
1822.
Memorial
of Com-
mittee.

“ In adverting to the afflicting dispensation, which has deprived the British and Foreign Bible Society of the invaluable services of its late Secretary, the Committee cannot resist the impulse of duty and affection, thus to record their grateful testimony to his zeal and unwearied exertions.

“ As no one was more deeply impressed with a sense of the great importance of the Institution to the best interests of mankind, no one laboured more strenuously and effectually to promote its influence and prosperity. To this object, which was ever near to his heart, his time, his talents, and his personal labours were unremittingly devoted. The correspondence which his official situation imposed on him, was alone sufficient to occupy the time which he could spare from his professional duties; but the energies of a superior mind enabled him to extend his care and attention to every branch of the multifarious concerns of the Society, and to accomplish more than could have been expected from individual efforts. His pen and his voice were incessantly employed in its cause. The former was frequently and vigorously exercised in elucidating the principles of the Institution, or in defending its character and conduct against misrepresentation or aggression. To his pen the world is indebted for a luminous and authentic history of the origin of the British and Foreign Bible Society, and its progress during the first fifteen years of its existence; in which the characters of truth and impartiality are throughout conspicuous; while his eloquence, so often and successfully displayed in advocating the cause of the Institution, impressed on his audiences that conviction of its utility, which he himself so strongly felt, and which the progressive experience of eighteen years has now so amply confirmed.

“ But his eloquence was entitled to a higher praise: it was the effusion of a heart in which candour and liberality ever

* “ Monthly Extracts,” October 1822.

predominated : it was characterized by that suavity of disposition which had endeared him to the affectionate esteem, not only of his colleagues and the Committee, but of all who were in any way associated with him in transacting the business of the Society ; while his great and diversified talents commanded general respect and admiration, and never failed to produce in Public Meetings an harmonious feeling of mutual regard among all who had the privilege of attending them.

“ In the year 1818, Mr. Owen, at the suggestion of the Committee, undertook a journey to the Continent, principally with a view to the recovery of his health, which had materially suffered in the cause of the Institution ; but also for the purpose of visiting the Bible Societies in France and Switzerland.

“ Of his conduct during this excursion, it is sufficient to say that it tended to raise the reputation of the Institution of which he was the representative ; and to cement the happy union which had so long subsisted between the British and Foreign Bible Society and its Continental associates ; and that his advice and experience were eminently useful in forming arrangements for the establishment of new Societies, or for rendering those already existing more active and efficient.

“ The Committee, while they deeply lament, individually and collectively, the loss which the Society has sustained, cannot but devoutly express their gratitude to Almighty God, for having so long granted it the benefit of the zeal and talents of their beloved associate : to the indefatigable exertion of that zeal and those talents the British and Foreign Bible Society, as far as regards human instrumentality, is essentially indebted for its present prosperous state ; while to the same cause must in a great measure be ascribed that indisposition which has so fatally terminated.”

The next important step was to fill up the vacancy which had been thus occasioned ; and the Committee, at the ensuing Public Meeting, reported that, after a long-continued, conscientious, and anxious research, they had felt most happy in securing for the office of Clerical Secretary the services of the Rev. Andrew Brandram, M.A., Curate of Beckenham, in

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CHAP. VI.
—
1822.

Appoint-
ment of
Rev. A.
Brandram.

HOME. Kent, and late of Oriel College, Oxford. The qualifications of Mr. Brandram, though in many respects different from those possessed by his predecessor, were soon proved to be such as abundantly to justify the selection of the Committee, and gained for him a large share of the esteem and confidence of the Members of the Society in general.

**Appoint-
ment of
Mr. Platt
as Hono-
rary Libra-
rian.**

At the same time Thomas Pell Platt, Esq., Fellow of Trinity College, Cambridge, was appointed to the office of Honorary Librarian. This gentleman, in addition to other eminent services which he had rendered the Institution, both in its Domestic and Foreign departments, had, during the intervening period after the death of Mr. Owen, assisted the Secretaries in conducting the correspondence of the Society. Under the above designation, Mr. Platt not only had charge of the Society's library, but took also the oversight of the literary department of the Society in general, fulfilling the duties afterwards discharged by the Superintendent of the Translating and Editorial department.

**Salaries
assigned to
the Secre-
taries.**

Up to this period, the services of the Secretaries had been rendered gratuitously; but, after mature deliberation, a resolution was now adopted, to attach to the office an annual salary.

The announcement of this resolution in the Annual Report for 1823, was accompanied with some observations, intended to explain and justify the course adopted. It was stated, that in consequence of the gratifying success with which Divine Providence had favoured the Society, the magnitude of its efforts and the variety of its relations had progressively increased, and had thrown upon its Secretaries an accumulation of labour, and a weight of responsibility, which could not have been foreseen, and which, consequently, was not in the contemplation of the Society, when it accepted their gratuitous services. This prosperity, the Committee observe, had been materially promoted, so far as human means had been instrumental in producing it, by the indefatigable exertions of the Secretaries, to whose Christian zeal and disinterestedness they proceed to offer a respectful acknowledgment, adding their conviction, that to have required a gratuitous continuation of these labours, would have been unbecoming the dignity of the Institution. They further mention, that in adopting the amount stated,

CHAP. VI.

1823.

£300, they had been more influenced by an economical attention to the finances of the Society, than by the consideration of a compensation for services, which no salary could adequately remunerate.

HOME.
CHAP. VI.
—
1823.

The above arrangement was accompanied with a slight alteration in one of the laws of the Institution, which enacts, that no person deriving any emolument from the Society should be allowed to be a Member of the Committee. An exception was now made in favour of the Secretaries for the time being, that they might retain the privilege which they had heretofore always enjoyed.

In the same year, the Society was called to mourn the loss, and to record the worth, of Charles Grant, Esq., one of the Vice-Presidents, and among the earliest and warmest friends of the Institution. Mr. Rönneberg also, who had for some years acted as Assistant Foreign Secretary, and whose knowledge of the continental languages, combined with diligent habits of business, and devotedness of heart to the cause, had enabled him to render essential service in the department to which he was attached, was removed by death. He was succeeded by Mr. John Jackson, who continued to hold this office till the year 1849.

The Auxiliaries, Branches, and Associations in England and Wales exhibited this year no symptoms of decay. Large sums were raised, evidence was given of much good effected, and the Scriptures continued to be introduced where they had been previously but little known. In Scotland, a visit to Glasgow, undertaken by Mr. Dudley, was productive of happy results. A Ladies' Branch Society was established, together with eighteen Ladies' Associations. The Edinburgh Society, and its Auxiliaries, seventy-six in number, remitted in Free Contributions the sum of £1150. The Glasgow Society presented at this period the interesting spectacle of an Auxiliary surrounded by more than fifty Branch Societies and Associations. The number of Bibles and Testaments distributed by it, since its establishment, amounted to 18,438; and its receipts to above £14,450, of which more than £7000 had been derived from its connected Associations.

Increased
Contribu-
tions from
Scotland.

HOME. The extraordinary proportion of *free* contributions, when compared with subscribers for Bibles, being nearly as three to one, afforded a gratifying proof of the abundant supply of the Scriptures in the *southern* parts of Scotland. Of the Bible subscribers to the Glasgow Associations, the great majority were not natives of the country; and it is a memorable fact, that in a population exceeding 160,000, the ladies found but *two* native families entirely destitute of the holy Scriptures, though numbers availed themselves of the opportunity to supply their children with copies.

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CHAP. VI.
—
1824.

Speech of
the Rev.
R. Daly,
on the need
of Irish
Scriptures.

It was shortly before this period, that the Rev. R. Daly, now Bishop of Cashel, at the Anniversary Meeting of the Society in London, bore the following testimony to the necessity then existing for increased means of education in Ireland, and to the special importance attaching to the measure of printing the Scriptures in the native Irish.

“In Antrim, Armagh, and Londonderry, the number of children educated in Sunday Schools is, to the whole population, in the proportion of one to twelve; and these are peaceable, quiet counties. But in the county of Limerick—Limerick, too well known by its atrocities and murders—what is the number of children educated there? There are many who will be surprised to hear, that it is only as one to nine hundred and seventy-seven. In the whole of the province of Ulster, it is as one to seventeen; and in Munster, as one to about five hundred. These are circumstances with which many persons here are unacquainted. They look for the cause of the evil in a place where they will not find it; they do not look for it in the ignorance of the Scriptures, and the want of education for the people. I would now give some information with regard to a large part of the population of Ireland; I mean those who speak the Irish language. In the provinces of Munster and of Connaught I have taken the trouble to ascertain, from different accounts, the number of persons who speak only the Irish language, and who understand no other; and it appears that their number is no less than two millions. And how are they provided with the Scriptures? I have been many years looking in booksellers’ shops and stalls for the whole Bible in the Irish language, and

I never saw but one, and I bought that as a curiosity, at the price of two guineas. I went into a part of Ireland, where you seldom hear the Irish language, as they have English enough to answer a common question on the roads or in the fields ; but I found Irish the language of their firesides. In one place some good friends had set up a large Sunday School, and one Sabbath there came in some young men to look at what was going on ; I brought them our version of the Scriptures, and the moment they saw it they turned away, and said they could not read that book. I asked them if they would read Irish. Yes, they said : if there were an Irish class they would all come. I then got a schoolmaster to send his son, who could read Irish, and in that place there is now an Irish class, reading the Scriptures, where they before turned away from the Scriptures with disgust. Now, are we not bound to become all things to all men, if by any means we may save some ? When the enemies of Paul heard him speak in their native language, they kept the more silence : so it will be with regard to the Irish : speak to them, in that language, the words of everlasting life, and you will have their ears, and, blessed be God, you will have their hearts also ; for faith cometh by hearing, and hearing by the word of God.”

Hence, to meet the special need of the native Irish population, thus affectingly illustrated, it was resolved to print the entire Bible in the Irish *character*, as well as language, after the version of the venerable Bishop Bedell, and a separate edition of 20,000 copies of the New Testament was also prepared. Large grants of the Scriptures were also made to the Sunday School, and other Societies in Ireland.

For the benefit of Wales, a new edition of the Scriptures in the Welsh language, with marginal references, was printed. Thus vigorous, at this time, were the efforts, and highly animating the prospects, of the Society, in regard to its general work.

The reported proceedings of the following year did not present an aspect materially differing from those of preceding years. There was indeed, an under current of feeling, which was productive of much anxiety and perplexity ; but the surface of affairs in the Society’s progress still appeared smooth, while,

HOME.

CHAP. VI.
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1825.Scriptures
in the
native Irish.Edition of
Welsh
Scriptures.Steady pro-
gress of the
Society’s
operations.

HOME. both at home and abroad, there were abundant proofs of real
CHAP. VI. prosperity and success in all its usual departments of operation.
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1825. In the United Kingdom the work, on the whole, was advancing; and although some inconvenience was experienced in regard to Scotland, by an interdict having been obtained by His Majesty's printers for Scotland, against the importation into that country of Scriptures printed in England, its chief effect was to diminish the amount of receipts for sales from the Depository in London; the Auxiliaries in Scotland being henceforward obliged to furnish themselves with Bibles and Testaments printed in Scotland. The remittances of contributions from Scotland were still kept up, and the Edinburgh Society undertook to superintend the printing of two editions of the Gaelic Scriptures—one of the New Testament, the other of the whole Bible.

The distributions of the Hibernian Bible Society exceeded at this time those of any preceding year; and the measure already referred to, of printing the Irish Bible, appeared to obtain general approbation. The grants made this year to the Hibernian School Society, the Sunday School Society, and other Institutions for Iréland, amounted to nearly 80,000 copies.

Of the transactions of the year 1825, also, much the same general report may be given. Though the attention of the Committee, and of the Society at large, became greatly occupied with the subject already alluded to, namely, the controversy respecting the Apocrypha—which is reserved for separate consideration in the next chapter,—yet its general proceedings suffered but little interruption. While Dr. Pinkerton was occupied on the Continent in visiting the chief Bible Societies in no less than seven kingdoms; the Auxiliary Societies at home were faithfully and diligently prosecuting their labours, and reciprocating the confidence placed in them by the Parent Society, by their steady adherence, cordial sympathy, and unrelaxed co-operation; and on the whole the work of the Society, in all its different departments, was prosecuted with vigour and gratifying success.

One highly important measure was adopted this year, with a view to extend the Society's usefulness among the poor: it

was that of supplying Sunday Schools with Bibles and Testaments at what was then deemed a very reduced price—the Nonpareil Bible at 2*s.*, the Brevier Testament at 9*d.*, for school stock. This reduction proved a very acceptable boon.

The annals of the Society become now more and more marked, by the losses which the hand of death, in the progress of time, inflicts on all human associations. The Society had this year to mourn the loss, among other friends, of the venerable Dr. Barrington, Bishop of Durham, one of the earliest, and at all times one of the warmest Patrons of the Institution, of which he was also a liberal benefactor. His Lordship's name appeared in the first list of the Vice-Presidents of the Institution, of which he took every opportunity, both publicly and privately, of avowing his hearty approbation.

HOME.
—
CHAP. VI.
—
1825.

Death of
Dr. Bar-
rington.

CHAPTER VII.

THE APOCRYPHAL CONTROVERSY, AND ITS RESULTS.

1825—1827.

Historical remarks on the Apocrypha:—Its intermixed distribution in the Septuagint text—First exhibited in separate arrangement by Luther—Retained also by the English Translators.—Account of the Society's procedure with respect to it; and final resolution for its exclusion.—Ultimate results of the controversy.

HOME. THE present chapter introduces us to a state of things in the
CHAP. VII. Society's history far different from that which it has hitherto
been our privilege to record. Up to this time, we have beheld
1825. the Society pursuing a course of much harmony and pro-
sperity; multiplying its resources, and extending its operations
from year to year, till it had now acquired an amount of in-
fluence, both at home and abroad, that placed it at the head
of the benevolent and religious institutions of the age. Hi-
therto, also, however much assaulted from without—and its
opponents, as we have seen, were neither few nor of mean
note—it had, through the favour of God, enjoyed much internal
tranquillity and harmony. The simplicity, no less than the
magnitude of the object, which had done so much to draw
religious men together, contributed to preserve them in
unity. The spirit of Christian love, shedding its balmy in-
fluence on their hearts, promoted a disposition to mutual con-
fidence, and checked the rise of irritating feelings; and thus
the Society presented, to a very great extent, the spectacle of
an unbroken fellowship.

But now the scene was to be changed, and we are called to
look upon the sad spectacle of discussion and debate within
the circle of the Society's warm supporters. The immediate
occasion of this was the controversy which arose on the subject
of the Apocrypha.

The Apo-
cryphal
Contro-
versy.

The writings which pass under the name of “the Apocrypha,” though not found in the Hebrew Canon, were at an early period attached to the inspired books of the Old Testament in the Greek Septuagint, and they were thence transferred to the Latin Vulgate, and from the Greek and Latin, to versions in other languages. When the New Testament Scriptures were added to the Old, the Apocrypha retained its former place in the entire compilation, now used by the Christian Church. Down to the Reformation, the Apocryphal writings were continued in their original loose order, being interspersed among the inspired books of the Old Testament, according to their presumed appropriate places, as exemplified in the Septuagint; accompanied, however, for the most part, with some distinctive notice, or mark, to show that they were not regarded in the same light as the inspired canonical writings.

At the period of the Reformation, these Apocryphal Books were, by Luther and others, detached from this intermixture, and placed in a part of the volume by themselves, in which form they appear in all the Protestant versions; and they were generally accompanied with a longer or shorter notice, showing their true character.

The Council of Trent took upon itself to declare these books “sacred and canonical,” and “to be received and venerated with the same sentiments of piety and reverence,” as the other Scriptures. Still, however, the prologues of St. Jerome were retained, and also certain monitory notes, which he had introduced into the body of the Text, to mark the redundancies. But from most of the Modern Roman Catholic Bibles these notes and marks have disappeared.

Our English translators and reformers, like those on the Continent, retained the Apocryphal Books; carefully, indeed, distinguishing them from the inspired writings, but still translating them, and allowing them a place in the Sacred Volume, between the Old and New Testaments. And in this form, the English authorized version of the Bible continued to be printed, especially when required for ecclesiastical purposes, as the English Church appoints lessons from the Apocrypha to be read in its public services, though not to “establish any doctrine,”

HOME.
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CHAP. VII.
—
1825.

Historical
Notices re-
specting
the Apo-
crypha.

Its place in
the Sept-
uagint
version.

Retained
in separate
form by
Luther.

Pro-
nounced
Canonical
by the
Council of
Trent.

Retained
by the
English
trans-
lators.

HOME. yet for “example of life and instruction of manners.”
CHAP. VII. The Apocrypha, however, had gone very much out of
 use and repute in this country at the period when the Bible
 Society was instituted: several smaller-sized editions of the
 Bible, which excluded these spurious writings, were accus-
 tomed to be published; and it may be added, *that no edition*
of the English Scriptures, adopted and issued by the Bible
*Society, has ever contained the Apocrypha.** It was only in
 reference to foreign countries and churches, that the question
 was at any time agitated, and that only in the case of versions
 in which the Apocrypha already existed; for as to any new
 translations, assisted or sanctioned by the Society, the idea of
 introducing the Apocrypha into them was never for one
 moment entertained.

Earlier procedure of the Society respecting it.

When the Bible Society was formed, the success and extent
 of its operations abroad were neither foreseen, nor prepared
 for. Its founders, in framing its laws, were careful to guard
 against notes and comments; but, as no impediment existed
 to the omission of the Apocrypha at home, it probably never
 occurred to them, that this might one day prove a hindrance
 to the work of the Society in other countries. The state of
 the Continent was then but imperfectly known, and the sub-
 ject of foreign versions of the Scriptures, and of the editions
 used by Protestants, Roman Catholics, and Greeks, had not
 been specially adverted to, nor was it anticipated that the views
 and prejudices of these bodies would ever interfere with the
 Society’s operations. Of the cautious manner in which the
 directors were disposed to proceed, in a new and untrodden
 path, examples have been already cited. In the case of the
 Esquimaux Testament, they declined to sanction the printing
 of a “Harmony,” because it disturbed the usual order of the
 Canon; and in the instance of the application made by
 the Nuremberg Society, they hesitated to allow an ex-
 change of 1000 Protestant Testaments for an equal number
 of the Roman Catholic version, as they had not then con-
 sidered whether it was necessary or expedient to employ any

* One exception has been charged upon the Society in the case of
 some copies of a certain edition, but this arose entirely from a mistake of
 the printers. See Dr. Steinkopff’s Letters to Haldane, p. 3.

but Protestant versions. Subsequently, however, they yielded this point, and it became, and continues to be, the practice of the Society, to give to different religious bodies their own accredited versions, provided there are satisfactory reasons to believe that they are, upon the whole, faithful. But more of this hereafter.

HOME.
CHAP. VII.
—
1825.

The plans of the Society had come into operation but a short time, when practical difficulties, as to the Apocrypha, began to show themselves. The Protestant Churches of the Continent, like the English Church, had, from the period of the Reformation, been accustomed to append the Apocrypha to their Bibles, and they were not prepared at once to relinquish it. In Denmark, Sweden, Poland, Switzerland, France, and elsewhere, the Apocrypha was, and is still, held in great veneration; and this, as is well known, is more fully the case in the Roman Catholic, Greek, and other ancient Churches.

A version of
Protestant
Churches
abroad to
its ex-
clusion.

When encouragement was first held out to some of the Protestant Societies on the Continent, to print editions of the Scriptures in their respective languages, it does not appear that the Apocrypha was in any way referred to. But when the attention of these Societies was called to the subject, by the fact of Bibles without the Apocrypha appearing, or being proposed, considerable uneasiness began to manifest itself. The copies, thus issued, were represented as unacceptable, and, it may be, the jealousy of the ecclesiastical authorities of these foreign communities, was excited at what they might, not unnaturally, consider as a tampering, on the part of England, with their recognised standards.

The directors of the Society at home became thus involved in perplexity. They at first attempted to obtain the omission of the Apocrypha, on the part of the Continental Societies. Thus Dr. Steinkopff, on a visit which he paid to the Continent in 1812, was distinctly charged with this duty in regard to the Lithuanian Bible, then about to be printed.* Remonstrances, however, having been received from the Societies at Berlin, Stockholm, St. Petersburgh, and other places, it was agreed, by the Committee, in June 1813, "that the manner of printing

First
efforts of
the Society
to secure
its omis-
sion, 1812.

* See Minute, July 6, 1812.

HOME. the Holy Scriptures by Foreign Societies be left to their discretion, provided they be printed without note or comment."

CHAP. VII. To this resolution the Committee was brought, not from any fondness for the Apocrypha itself, as is evident from their having omitted it in several editions of the Foreign Scriptures printed by or for the Society, and from their having, as we have seen, urged its omission in all. They yielded to what appeared to them a case of necessity ; but they did not deem that this concession involved any thing unscriptural or wrong. It was a question, as it then presented itself to them, between communicating Bibles in the manner in which they had been issued both before, and since the Reformation, or not communicating them at all.

The consequence of the above decision was, that Bibles in foreign languages, with the Apocrypha sometimes annexed to the Canon, as in the versions used by the Protestant Churches, and in other cases intermingled, as in those of the Greek and Roman Catholic Churches, continued generally to be circulated throughout the Continent, under the auspices of the Society ; and even in our own country, some foreign editions in the latter form were printed.

After a time, however, serious objections were urged on the part of many members of the Society against the course adopted. The subject was again distinctly brought before the Committee, in Earl Street, in 1820, and it became a matter of repeated grave discussion during the two succeeding years. At length, in August 19, 1822, the following Resolution was adopted :—

Minute
adopted
August
1822.

" That when grants shall be made to any of the Bible Societies in connection with this Institution, which are accustomed to circulate the Apocrypha, it be stated to such Societies, that the attention of the Committee having been called to the fundamental Rule of the Society, as limiting the application of its funds to the circulation of the Holy Scriptures ; and it appearing that this view of the said Rule has been taken from the beginning by the great body of its members ; the Committee, anxious on the one hand to keep entire good faith with all the members of the Society, and, on the other, to maintain unimpaired the friendly intercourse which it has had the happiness

so long to hold with Bible Societies which circulate books esteemed Apocryphal in this country, request of those Societies that they will appropriate all future grants which they may receive from the British and Foreign Bible Society exclusively to the printing of the Books of the Old and New Testament as generally received in this country ; such Societies remaining at full liberty to apply their own funds in whatever way, as to the printing and circulation of the Apocrypha, it may seem good to them."

HOME.
CHAP. VII.
1825.

Discussions having subsequently taken place upon the meaning and extent of this Resolution, it became evident that a more explicit one was necessary ; and, in December 1824, after a renewed and deliberate consideration of the whole matter, the following was adopted :—

" That no pecuniary grant be made by the Committee of this Society, for the purpose of aiding the printing or publishing of any edition of the Bible, in which the Apocrypha shall be mixed and interspersed with the Canonical Books of the Holy Scriptures ; and that grants of money to Foreign Societies, which are accustomed to publish Bibles containing the Apocrypha, but separate and distinct from the Canonical Books, be made under an express stipulation, and the assurance of the parties receiving the same, that such grants shall be exclusively applied to printing and publishing the Canonical Books only."

and Reso-
lution of
December
1824.

This Resolution, however, equally with the former, failed to set the subject at rest. The Edinburgh Bible Society, which had by this time taken a prominent part in the question at issue, strongly objected to the above Resolution, and, in February 1825, transmitted to the Committee at Earl Street " its firm but respectful remonstrance," in considerable detail.*

Dissent of
the Edin-
burgh Bible
Society.

Another protest against this Resolution, but on an opposite ground, was, in March 1825, submitted to the Society in London, by twenty-six members of the University of Cambridge. They urged, against the Resolution, " That it was a violation of one of the grand and fundamental principles of the Society, namely, that of uniting in one common work the efforts of all Christian communities, and would cut off

* See Edinburgh Statement.

HOME. some of the largest and most promising branches of the Society's labours, by giving up, in some quarters, the only way in which any part of the word of God can be circulated ; and, in other quarters, the only way in which the Old Testament can be circulated with the New.”*

Minute of
March 7,
1825.

CHAP. VII. **1825.** Placed thus painfully between two conflicting parties, the Committee, with the view of clearing the ground for another and impartial consideration of the subject, at once resolved, March 7, 1825, that *all* the Resolutions of this Committee relative to the Apocrypha be rescinded.

April 22,
1825.

In the ensuing month, another effort was made to bring this prolonged discussion to a close ; and, on the recommendation of a Special Committee, it was now, by the General Committee, resolved, “not to print or circulate the Apocryphal Books; and, at the same time, to use their best endeavours to aid the circulation of the Inspired Volume in all foreign countries, by grants of the Canonical Books, in whole or in part, without interfering with the future distribution of the same, whether with or without the Apocryphal Books.”

But this Resolution, again, was considered by many as unsatisfactory, since it left the point of *money grants* unnoticed, and, by sanctioning the granting of the Canonical Books in *parts*, gave, as it was contended, facilities to the annexation and interspersion of the Apocrypha.

At this juncture, the Edinburgh Committee, from whom expressions of dissatisfaction on the course pursued in regard to the Apocrypha had chiefly emanated, resolved to discontinue “their remittances” to the Society in London till their “friendly intercourse” should be renewed, “by the removal of the circumstances which led to its interruption ;” and some few Auxiliary Societies, both in England and Wales, sent up remonstrances on the subject, whilst others sought official explanations.

The whole
question
re-consi-
dered.

It had now become evident that some further restriction was required, even by many of the Society's best friends. Accordingly, the *whole subject* of the Apocrypha was again referred to a Special Committee, in which to undergo “a careful and de-

* For the protest at length see “Venn's Remarks.” The names attached to this document will be found in Appendix I. Note D.

liberate consideration." This Committee consisted of the President, five of the Vice-Presidents, six Clerical and six Lay members, together with the three Secretaries, in all twenty-one members;* and the result of their anxious deliberations was a recommendation, which was accepted by the General Committee, and embodied in a Resolution. This forms the basis of those "Fundamental Regulations" which were afterwards adopted, and confirmed at two Annual General Meetings of the Society, and which have continued to guide the practice of the Society to the present time. The Resolution was as follows:—†

"That the Funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those Books, and parts of Books, which are usually termed Apocryphal; and that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole or of any one or more of such Books, be invariably issued bound; no other Books whatever being bound with them: and, further, that all money grants to Societies and individuals be made only in conformity with the principle of this regulation."

The Regulations which, after further consideration, were submitted to, and adopted at, the Annual General Meetings in 1826 and 1827, and which are regularly printed in the Annual Report as part of the fundamental Rules of the Society, are as follows:—

"I. That the fundamental law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

* The names of this Committee were—

LORD TEIGNMOUTH,	President.
BISHOP OF LICHFIELD and CO-	
VENTRY.	
LORD BEXLEY.	
LORD CALTHORPE.	
SIR R. H. INGLIS.	
W. WILBERFORCE.	
REV. J. W. CUNNINGHAM.	
,, W. DEALTRY.	
,, W. ORME.	
,, J. PRATT.	

REV. C. SIMEON.	
,, D. THORPE.	
THOMAS ALLAN.	
J. BUTTERWORTH.	
Z. MACAULAY.	
R. PHILLIPS.	
R. STEVEN.	
J. TRUEMAN.	
REV. A. BRANDRAM.	
,, J. HUGHES.	
,, C. F. STEINKOPFF.	

† Minute of Committee, November 21, 1825.

HOME.
CHAP. VII.
—
1825.

Final Re-
solution,

and Regu-
lations.

HOME. “II. That, in conformity to the previous Resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha; nor, except for the purpose of being applied in conformity to the said Resolution, to any individual whatever.

—
1825.

III. That, in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the books be issued bound, and on the express condition that they shall be distributed without alteration or addition.

“IV. That all grants of the Scriptures to Societies which circulate the Apocrypha, be made under the express condition that they be sold or distributed without alteration or addition; and that the proceeds of the sales of any such copies of the Scriptures be held at the disposal of the British and Foreign Bible Society.”*

Cordial acquiescence in England, &c.

The Resolution of November 1825, above referred to, was, immediately after its adoption, inserted in the “Monthly Extracts,” December 1825, and otherwise extensively issued, accompanied with a Circular signed by the Secretaries; and, in England, it appears to have met with general acceptance, especially in the expanded form in which it afterwards appeared in the Regulations. A large number of the Auxiliaries transmitted Resolutions to the Parent Society expressive of their satisfaction with the decision arrived at, together with assurances of confidence and goodwill.

Dissatisfaction in Scotland.

But a different feeling prevailed in Scotland. The subject had been taken up there with great earnestness and warmth. The concessions made by the Committee to ancient ecclesiastical usages, and to what were supposed to be the insuperable prejudices of the Continental Societies and Churches in favour of the Apocrypha, had been represented as being a “direct violation of the fundamental law of the Society,” as well as a “tampering with the canon of inspired Scripture;” and these charges were reiterated and adhered to. To the latter of these charges the Society would only be obnoxious in common with all the ancient Churches, as the Greek, Latin, Armenian, Syrian,

* This Regulation was not adopted till 1827.

Coptic, Selavonic, &c., and also most of the Reformed Churches.*

HOME.

CHAP. VII.

—
1825.Remarks
on the
usage of
Protestant
Churches.

With regard to the former charge, that there had been a direct violation of the fundamental law of the Society—those of the Society's Directors who had yielded to, and, under a sense of its necessity, pleaded for the annexation of the Apocrypha in some of the Foreign Versions, certainly did not conceive, or admit, that this was a direct, or even a virtual violation of the Laws of the Society: they did not regard the Apocrypha as coming under the head of "Notes and Comments;" and the place it had so long been accustomed to hold, as an adjunct of the Inspired Scriptures, and a part of the *Book* called the Bible, led them to think that, under all the peculiarities of the case, they were not wrong in allowing the Scriptures to be issued in a form sanctioned by the respective Churches and Communions for which they were intended. With these parties it was never a question of inspiration or Divine authority, but simply one of Ecclesiastical usage. Owing to the circumstance of the Apocrypha having very much ceased to be bound up with the English Bible, there was no difficulty, when the Bible Society was formed, in not including it in any of the English and Welsh Scriptures circulated by the Society. It was only when the churches on the Continent, whose Ecclesiastical usages had been less disturbed than ours, showed a repugnance to receive and circulate the Bible without it, that it was thought, by some, that the point might be conceded, especially as the Rules and Constitution of the Bible Society did not, in their apprehension, absolutely prohibit it.

Nor were these views confined to those who were more immediately entrusted with the direction of the Society's affairs. A considerable number of its warm and influential friends were prepared to vindicate the course pursued, and some, as we have seen, formally protested against its abandonment. The voice of the majority was, however, doubtless against the practice; and when the final decision of the Committee came to be generally known, there were, perhaps, comparatively

* It is worthy of remark, that the several Dissenting communities, both in England and Scotland, following in the steps of the Puritans, have always repudiated the Apocrypha.

HOME. few who did not sincerely rejoice in it. Even those who had
CHAP. VII. protested against it, at last willingly acquiesced in the change,
1825. when they perceived the injury likely to arise to the Society
 in this country, by the continued agitation of the subject, and when they further were brought to perceive, that by the strict Rules of the Society, all those prefaces, prologues, headings, and notes, were excluded, which had been employed to warn the reader of the real uninspired character of the Apocryphal writings. And it is but justice to say that some of them became amongst the most zealous and watchful in resisting all measures in connection with the Bible Society, which could, by any fair consequence, tend to countenance the circulation of the Apocrypha.*

Continued
dissatis-
faction in
Scotland.

But the friends in Scotland still were not satisfied. The strong feeling entertained against the Apocrypha, and a mistrust of the Society's whole administration, which had been excited, and industriously fomented, in that country, by some whose opinions and writings greatly swayed the public mind, tended to produce in that quarter a suspicion and jealousy of every thing that proceeded from Earl Street. The Resolutions of the Committee were pronounced to be evasive, or capable of being evaded; and it was demanded that the Executive of the Society, both at home and abroad, should be changed, or so re-modified, that none should be retained in the service of the Society, who had been mixed up with the Society's later proceedings, or who were supposed to have been favourable to Apocrypha circulation. These, and some similar requirements, not being acceded to, the Auxiliary Societies in Scotland, with few exceptions, withdrew from the Parent Society. Thenceforth their Bible operations were carried on separately; and, up to this time, though all irritated feeling has happily been greatly allayed, the former full and harmonious co-operation with the Society, in the work of Bible distribution, has not been restored.

There were other matters introduced in these controversies, and made the subject of censure, such as, the general

* This was eminently the case with Mr. Brandram, the Clerical Secretary.

management of the funds, the agencies of Professor Kieffer, of Paris, and Dr. Leander Van Ess, of Darmstadt, together with the circumstance of the Strasburg Preface, and the Lausanne Bible.

To satisfy inquiries that had been made relative to the management of the funds of the Society, the Committee were induced to publish a more detailed balance-sheet than the Committees of preceding years, conscious of their own integrity, had felt to be necessary.*

With reference to the complaints made, touching the employment and remuneration of Professor Kieffer and Dr. Van Ess, in whom great confidence had been placed, the Committee, after reviewing all the circumstances connected with their highly important and extensive labours, did not conceive that they exceeded the bounds of propriety in continuing the remuneration severally assigned to them. They further judged, that these individuals stood too high in general esteem on the Continent, to make it at all necessary to enter into their defence, by adducing, as might have been done, the strongest testimonials on their behalf. For the satisfaction, however, of the subscribers, a specimen of the accounts of each was published, with a view of showing the accurate manner in which they attended to the affairs confided to them.†

A serious charge was brought against the Society, from the circumstance of there having been a preface affixed to an edition of the German Bible, published at Strasburg. The Committee in consequence issued a publication, containing their "minutes and proceedings" in regard thereto, tending to show, that, immediately on receiving information of the existence of such preface, they had remonstrated against it, and continued to prosecute the matter, until it was entirely removed, and all expenses incurred by it, refunded.‡

The objections to the Lausanne Bible were of a different nature: they related to the character of the text itself, which

HOME.
—
CHAP. VII.
—
1825.

Sundry
charges
against the
Society's
Agency.

* See Monthly Extracts, No. 110, September 1826.

† See Appendix of Twenty-third Report, p. 110 and 148.

‡ See "Minutes," &c., relating to the above preface. 1826.

HOME. was a revised edition of Ostervald's French version, published at Lausanne in 1822. In regard to this work, it was alleged that the revision had been entrusted to unsuitable and incompetent persons; that it was, in many instances, incorrect and erroneous; and that the Committee of the British and Foreign Bible Society had been remiss in the measures taken by them to secure the faithful execution of a work, which had been assisted by a considerable grant from its funds. To meet this charge, also, at least so far as regarded themselves, the Committee published their "Minutes" relating to the transaction, accompanied by the official correspondence which took place on the occasion.*

With the publication of these several statements and explanations, and the brief references made to the subject in the ensuing Annual Reports, the official defence of the Society ceased; but the subjects continued to be agitated, and numerous Explanations and Defences were issued by friends of the Society, including some who, though alienated or hesitating for a time, were afterwards ranged among its warmest supporters.

Re-union
of Society's
supporters
in Scotland.

Among the most important of these documents may be named a "series of Resolutions" passed at a "Meeting of the friends of the British and Foreign Bible Society at Edinburgh, June 14, 1827," when a "Committee of Correspondence" with the British and Foreign Bible Society was appointed, consisting of twenty-seven ministers and other gentlemen of high respectability.† These Resolutions, as coming from a circle of friends who had been themselves amongst the earliest and most conscientious opposers of the Apocrypha, and who now expressed their satisfaction with "the Regulations of 1826 and 1827," and "their entire confidence in the integrity and uprightness of those men whose office it was to carry those Resolutions into effect," could not but prove peculiarly welcome and gratifying to the Committee of the Parent Society.

A "Statement" was also put forth by the above body, in

* See "Minutes of Committee" relating to Lausanne Bible, 1826.

† "Monthly Extracts," July 1827.

vindication of their conduct in resuming a friendly communication with the Society; than which nothing can be appealed to, as containing a clearer or fuller explanation and elucidation of the several points at issue in that part of the controversy to which it refers.*

HOME.
CHAP. VII.
—
1826.

But we must bring our review of these discussions to a close. Painful as was the character of this controversy at the time, and in some of its consequences much to be regretted, it was not without its advantages to the Society. The line of duty became thenceforth clearly defined and settled, all doubt and ambiguity relating to the meaning and latitude of the laws was removed, and a question, which had long agitated the Committee and many of the Society's friends, was finally set at rest. Thus an incubus was taken off, and the Society seemed to breathe again more freely.

Abroad, too, the discussion was of service. The Apocrypha was not, indeed, abandoned so readily and extensively as some persons had predicted.† A few only, of the continental Societies, could be induced to give it up, and it has of late years become the occasion of increased ill will and hindrance in some quarters. Still, however, very important counterbalancing advantages have resulted to the cause of divine truth. The work of the Society has been simplified, and the course adopted has operated as a silent, constant, and not altogether ineffectual protest against the Apocrypha, which has led, in many instances, to a re-examination of its pretensions, and a rejection of its claims.

And may we not hope that there were benefits of another kind, resulting to the Society from the severe conflicts through which it had, on this occasion, been called to pass? Its rapid and extraordinary prosperity, the harmony and zeal which had everywhere prevailed within the circle of its operations, had perhaps led to an undue confidence in man—an overwrought elevation of spirit; and it may have been, that this afflictive dispensation was permitted to come upon it to humble it, and

On the Con-
tinent,

and at
home.

* See "Statement of the Edinburgh Corresponding Committee," and also "Statement of the Glasgow Auxiliary," on the same subject.

† For numerous letters on this subject, see Correspondence in the Appendix of Twenty-third Annual Report.

HOME. to prove it; and to prepare it, thus chastened, more safely to
CHAP. VII. reap the larger measure of success which, through God's

1826. favour, it was destined afterwards to enjoy. It is sometimes
good for Societies, as well as individuals, to be "afflicted,"
that they may be led to search and discover if in any thing
they have "gone astray," and that they may be stirred up for
the future to be more diligent and faithful in "keeping God's
word."

That such benefits were at least earnestly desired by the Directors of the Society, on behalf of themselves and their friends, may be gathered from the manner in which the subject is alluded to in the conclusion of the Annual Report for 1827. After a review of the transactions of the year, which gave, as they considered, on the whole, occasion for great joy, they proceed to say—"There are, indeed, circumstances connected with the past, as well as anticipations with respect to the future, which will throw over that joy a chastened character. But such a chastened joy, they may observe, is perhaps best befitting every human institution. The Society has passed the days of its youth; and if all the ardent hopes and expectations in which, as is the manner of the young, it may have indulged, have not been realized, it has more than enough received encouragement to gird itself up, in the years of its maturity, at which it has now arrived, to renewed and increased exertion. If its labours shall meet with a less measure of approbation than that with which they have been hailed in former times, a heart-stirring inquiry will be made, whether the favour of Him, whose favour is life, is enjoyed, and a more simple desire will be created to secure His approbation. If, in former times, looking at the delightful harmony, union, and love, which everywhere prevailed within the circle of the Society's operations, a confidence of strength was felt, that confidence led, perhaps, to an exultation, similar to that experienced by the Psalmist, who writes—'In my prosperity I said I shall never be moved.' He coupled with this an acknowledgment, doubtless sincere, 'Lord, by thy favour thou hast made my mountain to stand strong.' An afflictive dispensation soon befel him, and induced him to repair right humbly to his God; and if such a view of the trials of the Society shall be taken by the

Subscribers and the Committee, the Society shall with the Psalmist exclaim, ‘Thou hast turned my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Lord, my God, I will give thanks unto thee for ever.’”

HOME.
CHAP. VII.
—
1826.

CHAPTER VIII.

EXTENSION OF THE AUXILIARY SYSTEM, AND ATTACK ON
THE SOCIETY'S VERSIONS.

1826—1829.

Rev. Dr. Steinkopff's resignation—Renewed assurance of confidence from Auxiliaries—Visit of Dr. Pinkerton and Rev. R. Sibthorp to the Continental Societies—Rapid increase of Auxiliaries, by means of increased Home Agency—Attack on the Society's versions—Vindication by Mr. Platt and Mr. Greenfield—Appointment of Mr. Greenfield to Editorial Supervision of Foreign versions—His Death.

HOME.
CH. VIII.
—
1826.

AFTER the ample explanation given in the preceding chapter, on a subject which occupied several years in its discussion, and which, in order to a complete view of it, required that dates should be anticipated, we now resume the narrative of the Society's ordinary and more peaceful proceedings—a peacefulness, however, which was destined, ere long, to be again disturbed.

Resigna-
tion of Dr.
Steinkopff;

One event took place at that period of the Society's domestic history to which we now recur, which awakened very extensively feelings of deep regret: this was the resignation by Dr. Steinkopff of the office of Foreign Secretary, which he had held from the formation of the Society. His immediate motive for taking this step, as he explains in a beautiful and touching letter, which he addressed to the Committee,* was the state of his health, which had been for some time such as to lead him to anticipate a retirement from his official duties, especially since they had now become more onerous and overwhelming to him, in consequence of the complication of difficulties to which, in his opinion, the Apocryphal agitation had given rise.

The Committee put on record their expression of deep con-

* See Twenty-third Annual Report, Appendix.

cern at the loss of these invaluable services, in a Minute passed on the occasion, and from which the following extract was transferred to the ensuing Annual Report :—*

“Of the magnitude, extent, and beneficial effects of the services of Dr. Steinkopff, both at home and abroad, during a period of more than twenty-two years, an adequate opinion can only be formed by those who were witnesses of them, or have the means of access to the records of the Society, in which they occupy so large a space. Of the zeal, the cheerfulness, and the patient assiduity, with which they were performed, the members of every successive Committee of the Society can bear the most ample testimony. Nor is it to be forgotten that, for eighteen years, those services, which during a considerable portion of that period, occupied nearly his whole time and attention, were gratuitously performed ; and that the salary, which was afterwards annexed to his office, was wholly unsolicited, and reluctantly accepted.

“Never were services rendered by any public functionary more disinterested than those of Dr. Steinkopff. His colleagues and the Committee, will long cherish the remembrance of the truly Christian spirit, that ever tempered the ardent zeal which animated his exertions, and endeared him to their affections.”

But though released from the responsibilities of office, the labours of Dr. Steinkopff in the cause of the Society by no means ceased. His sincere and unshaken attachment to the Institution, led him to embrace every opportunity of promoting its interests, whether by his counsel, or by his active personal services; and twenty-seven years afterwards, he was found still as fresh as ever in his affection for it, taking his full share of interest and delight, in the arrival and celebration of the Jubilee year of the Society’s history.

The general work of the Society, during the recent stormy period, never ceased, scarcely was it relaxed, nor was its income diminished to any great extent, as might have been apprehended. Though the vessel had been in troubled waters, and at times, as some had thought, in no small peril, still it was enabled to hold on its way. This is the more remarkable,

HOME.

CH. VIII.

1827.

and valuable services.

Unabated prosperity of the Society.

* See Twenty-third Annual Report, p. xxi.

HOME. as the din of controversy had spread through the kingdom, and there was scarcely an Auxiliary, which had not been industriously supplied with statements and accusations against the Society's proceedings, so that topics for discussion and disunion were most abundant. Still the Society retained its hold on the attachment and support of its constituents, with the exception of Scotland, and even there, some few Auxiliaries remained, or were newly instituted, as at Glasgow, Aberdeen, Inverness, &c.; and at Edinburgh a Corresponding Board was formed, so that a medium was thus kept open for the Society's continued supply of the Scriptures to that country, where, particularly among the Gaelic population, a considerable destitution and demand was still found to exist. The Annual Report for 1827, for instance, states, on the authority of a communication from the Inverness Auxiliary, that there were then more than 12,000 families in the Highlands, who had not a single copy of any part of the Sacred Scriptures; many of them too poor to pay any part of the price of copies, and most of them able to pay very little. 250 Gaelic Bibles, and 500 Testaments, were immediately sent to that Auxiliary, and 3000 more Gaelic Bibles and 1000 Testaments appropriated to the same purpose. 3500 Gaelic Testaments were also voted to the Gaelic School Society in Edinburgh, 150 to a Minister in Perthshire, and 500 Gaelic Bibles to the Society in Scotland for Propagating Christian Knowledge, for the use of the schools under their patronage. Large grants of the Scriptures continued also to be made to Ireland, where the demand for the Bible in the native Irish, had become increasingly urgent.

Grants to
Scotland.
and Ire-
land.

Renewed
expression
of confi-
dence from
Auxilia-
ries.

From various parts of England, the Committee again received the kindest assurances of confidence. Two new Auxiliaries were formed, together with seventy Branch Societies and Associations. The distributions of the Scriptures from the Society's depository during the year 1827 amounted to 294,006 copies, being a larger number than that of any preceding year. Three additions were also made to the Society's list of Vice-Presidents: these were the Right Rev. the Bishop of Llandaff, the Right Hon. Lord Farnham, and Viscount Mandeville.

CH. VIII.
—
1827.

HOME.
CH. VIII.
1827.

The measure, announced in a preceding Chapter, of lowering the price of copies to Sunday schools, was hailed with very general satisfaction, and acted upon by the conductors of those institutions to a considerable extent.

Thus the Committee had the joy and satisfaction, of bearing the following testimony to the general results of this and the preceding eventful and trying years;—“The desire for the Holy Scriptures remains unabated, and they have continued to be willingly received where they have been offered ; and the Reports of the Societies, both at home and abroad, have brought a large measure of tidings of good, which there is reason to hope has been effected by the circulation of the sacred volume.”

In the summer of 1827, Dr. Pinkerton was deputed to pay a visit to the continental Bible Societies. He was accompanied by the Rev. R. Waldo Sibthorp, who was invited to undertake the journey, with the impression that it would afford additional satisfaction to the friends of the Society.* The object of their visit was, on the one hand, to remove misapprehensions, which, it was evident from the correspondence, existed on the part of many Foreign Societies ; and, on the other, to ascertain what more could be done, through the medium of individual agency, where Societies might not feel at liberty to accede to the wishes of the British and Foreign Bible Society, on the subject of circulating Bibles unaccompanied by the Apocrypha.

This visit was preceded by a “Circular letter,” addressed to Foreign Bible Societies, consisting of various instructions to be observed by them in applying for, and appropriating grants of Scriptures, and which the Deputation were instructed, when necessary, more fully to explain and enforce. Though the document relates to the foreign transactions of the Society, yet we think it right to refer to it here as illustrative of the views entertained by the Committee at home, of the extent and obligation of the Apocryphal regulations.†

Mission of
Dr. Pin-
kerton and
Rev. R.
Sibthorp to
the Conti-
nental So-
cieties.

Circular on
the subject
of the Apo-
cryphal
Regula-
tions.

* Mr. Sibthorp rendered this service free of any charge to the Society : as a small token of gratitude, his name was enrolled on the list of Honorary Life Governors.

† See Appendix I. Note E.

HOME. While the Committee were thus employed in endeavours faithfully to carry out the Society's new regulations abroad, a considerable measure of prosperity was vouchsafed to its labours at home. Its issues for the year 1827 amounted to 336,270, being 42,264 more than in the preceding year; and fifty new Societies were added. The necessity for these increased exertions was made manifest by the still extensive destitution of the Scriptures which continually presented itself. For instance, the Ladies' Associations at Birmingham found, on commencing their labours, not fewer than 2000 families in that town and neighbourhood entirely without the Scriptures. An inquiry, instituted in eighteen villages out of sixty, within ten miles of a market town in Wiltshire, led to the discovery of 500 families similarly destitute. These may be regarded as only indicative of the affecting state of the population in many other places.

The increasing openings which were found for extending the work of the Society by means of Associations, led to the appointment of Mr. W. Brackenbury, as a Domestic Agent, in addition to Mr. Dudley, who was insufficient alone to meet the numerous calls, in all directions, for aid in forming and conducting these valuable institutions.

Contributions from Scotland.

Though the larger streams of Scottish contributions were now, to a great extent, directed into another channel, yet supplies from that quarter did not wholly cease. The several Societies, or associated bodies in that country, still adhering to the Parent Society, remitted this year above £600, showing that feelings of confidence and attachment towards the older Institution still survived in many quarters. The Committee, on the other hand, felt much pleasure in availing themselves of an opportunity to show that their interest in Scotland's welfare, and desire to promote it, were not weakened by any of the untoward events which had occurred. Between 6000 and 7000 copies of the Scriptures, chiefly in the Gaelic language, were, during the year, voted to Scotland, at a cost of about £1590.

Grants to the Highlands.

The Hibernian Bible Society, whose extending prosperity afforded to the friends of the British and Foreign Bible Society matter of unfeigned rejoicing, received this year a grant of 23,150 copies of the Scriptures; the Hibernian School Society

1827.

Demand for increased agency at home.

25,000; the Sunday School Society 20,000; the Irish Society, and the Irish Baptist Society, were also supplied with copies; so that the total number sent this year into the sister country, to be added to its own distributions, amounted to 70,550 copies.

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—
1827.

The Irish Bible, in the vernacular character, long so anxiously looked for, was now reported as at length completed, under the superintendence of the Rev. Robert Daly, H. J. M. Mason, Esq., J. L. Foster, Esq., and Rob. Newenham, Esq., who had kindly formed themselves into a Committee to assist the editor, the Rev. Mr. M'Quige. The grateful acknowledgments of the Society were presented to Mr. M'Quige, who, by his diligence, and the talent displayed in the work, had laid the Society under great obligations.

The entire
Scriptures
in the
native
Irish.

It has not been the lot of the Society to continue for any long interval exempt from attack. In the conduct of so wide and varied a system of operations, it could scarcely expect, nor ought it to desire, to escape criticism. Such criticism, whether fairly or unfairly exercised, can only, in the end, benefit an Institution which seeks to carry out to the full its great design. If real imperfections are noted, such scrutiny leads to their correction. If unfounded charges are made, their refutation sets in a clearer light the excellence and value of the results achieved. These remarks will apply to the Society's operations generally; but they bear still more especially on the question of Scripture versions prepared by the Society, where all must wish that the most sifting scrutiny, whether hostile or otherwise, should be incessantly applied. It was therefore, on the whole, with no feeling of dissatisfaction or annoyance, that the Committee became apprised of a sweeping attack being made, at this time, upon a considerable number of their versions.

Attacks on
Society's
Versions.

In June 1827, an article appeared in the "Quarterly Review," greatly depreciatory of several of the versions adopted and circulated by the Society, and vehemently impugning the conduct of the Society in regard to the preparation or publication of them. The versions selected for special animadversion were the Welsh, the native Irish, the Mohawk, Calmuc, Chinese, Turkish, and Bengalee.*

To these strictures a very able reply was furnished by

Reply by
Mr. Platt.

* See "Quarterly Review," No. 71.

HOME. T. P. Platt, Esq., the Society's Honorary Librarian, who,
 CH. VIII. by a simple statement of facts, demonstrated the critic's
 — great want of information on most, if not all, of the points
 1827. touched upon by him, and consequently the utter ground-
 lessness or futility of the several charges. A more complete
 vindication of the conduct of the Society, in the matters referred
 to, can scarcely be conceived, while at the same time honour-
 able testimony is borne to the character and labours of the
 translators and revisers, whose qualifications, or principles, the
 article in question had so recklessly maligned. It does not
 appear that any similar attacks ever afterwards proceeded from
 that quarter.

In this reply to the Quarterly Review, Mr. Platt alludes to a work, at that time just commenced by himself, at the request of the Committee, and for which the Society was brought under great obligations to him. It is "An account of all the Translations circulated by the Society, stating the reasons which led to their adoption, or the history of the translating and editing of those which were new and revised versions."

This very valuable history, brought down to the period when Mr. Platt's connection with the Society ceased, at present exists only in manuscript. It comprises 12 volumes, which are found in the Society's library. The continuation of this interesting work has been long proposed and desired by the Committee, but circumstances have not hitherto admitted of its accomplishment. The intention, however, is not abandoned. The materials for it, which are most abundant, have been, to a great extent, prepared, and it is hoped that the time is not far distant, when the Society may have it in its power to make this important contribution to the cause of sacred literature.

Mission of
Dr. Pin-
kerton to
Denmark,
&c.

The success which attended the visit of the Rev. R. W. Sibthorpe and Dr. Pinkerton to different Continental Bible Societies in 1827, led the Committee, in 1828, to send the latter, who, since the resignation of Dr. Steinkopff, had been discharging in part the duties of Foreign Secretary, to the Institutions of Denmark, Norway, and Sweden. On his way home, he visited the Society's agents at Darmstadt, Frankfort, and Paris. The results of this journey, proved of much advantage to the Society.

The work of the Society at home, during the year 1828, was conducted with unabated vigour. In Great Britain, 121 new Societies were added to the number of those already existing; and additional aid having been found requisite in this growing department of labour, the Society engaged the services (at first for a portion of his time) of Mr. W. Acworth, of Queen's College, Cambridge, as Domestic Agent in conjunction with Mr. Dudley, and Mr. Brackenbury. The issues of the year increased to nearly 30,000 copies more than in the preceding year; and a corresponding increase was found in the financial resources; while the communications from different parts of the kingdom continued cheering and encouraging. The Corresponding Board at Edinburgh dissolved itself, in order to give place to a regularly formed Auxiliary Society, in connection with which a dépôt was opened for the supply of Scriptures in English, Welsh, Gaelic, Irish, French, and German, together with some other foreign languages. The Inverness Bible Society transmitted an interesting account of the steps taken to appropriate the 2000 Gaelic Bibles and Testaments which had been placed at their disposal. To Ireland the grants continued on the same large scale as usual.

It may serve to show the extent to which the Society was now engaged in printing editions of the Scriptures in this country, to mention, that, during the year, besides the English, twenty-two separate works, consisting of 132,000 volumes, were reported to have been completed. These comprised editions in the Amharic, Aimara, Danish, French, German, Gaelic, Greek, Italian, Irish, Portuguese, Swedish, Spanish, Welsh.

The Society had to lament the loss, this year, of a valuable friend, by the decease of the Right Hon. Lord Liverpool, one of the Vice-Presidents, who, though immersed in the duties of his high position, took a lively interest in the Society's operations, and often publicly advocated its claims. The following memorial was adopted by the Committee, at their Meeting, January 5, 1829:—

“That the Committee feel themselves called upon to take Memorial. the earliest opportunity of recording their sense of the very serious loss the Society has sustained in the decease of one of its Vice-Presidents, the late Earl of Liverpool.

HOME.
CH. VIII.
—
1828.
Domestic Agency increased.

Death of
Lord Li-
verpool.

HOME. “While, in common with the public, they lament the loss of
CIR. VIII. an able and upright statesman, they are more peculiarly
[—]
 1829. bound, as representing a Religious Society, to acknowledge the
 benefits which the cause of religion and virtue has derived
 from his Lordship’s influence and example, from the weight of
 his declared opinions, and the exemplary regularity of his
 private life: but, in particular, the Committee cannot forget
 that His Lordship undertook the cause of the Institution, and
 defended its principles, when they were openly attacked by
 some, and regarded with distrust and suspicion on the part of
 many, by whose authority an individual of his rank and station
 was likely to have been guided; and that amidst the multi-
 plied cares and avocations of the most important political
 station, he found opportunity to become, on several occasions,
 the personal and powerful advocate of the British and Foreign
 Bible Society.”

Three additional names were now enrolled on the list of Vice-Presidents: Dr. Sumner, Bishop of Chester; Dr. Turner, Bishop of Calcutta; and the Right Hon. Lord Mount Sandford.

Three years had now elapsed since Dr. Steinkopff had resigned the office of Foreign Secretary. It was not felt to be urgent, nor, after much deliberation, was it judged expedient, to appoint a successor, as the duties of the office were satisfactorily discharged by Dr. Pinkerton, when in this country, and, in his absence, Dr. Steinkopff kindly gave his services to the full extent which his health and circumstances would permit.

In the course, however, of the discussions which took place on the above subject, it clearly appeared that there was a department in the Society’s operations, for the due conduct of which, though one of considerable and daily-increasing importance, no specific provision had then been made, and for want of which provision, serious inconveniences had occurred. The department alluded to, is that of the Editorial Supervision of versions of the Scriptures printed for the Society in foreign languages, whether in this country or abroad. In some of the languages referred to, the Society had long been under the greatest obligation to T. P. Platt, Esq., for his frequently laborious and altogether gratuitous services. But it now ap-

peared desirable, that in future the whole of them should be committed to the superintendence of some properly qualified individual, who should be the medium of communicating to all editors, employed by the Society, the instructions of the Committee, and of seeing that those instructions were complied with. And as the translators, or revisers of translations, more or less directly connected with the Society, had now become a numerous body, it was thought that it might be attended with the happiest consequences, if the correspondence with these, relative to the versions of the Scriptures, should be confided to an individual who might give to it his undivided attention.

The views of the Committee as to the qualifications and duties requisite for the above office, and of the advantages to be expected from it, are thus summarily expressed:—*

“ It was not, of course, expected that any one person should be met with competent to understand all the languages in which the Scriptures have been translated, or to become personally the editor of many versions, or, indeed, to be capable of examining all copies of the Bibles and Testaments, to ascertain that they contain nothing contrary to the laws of the Society; but it was not deemed an unreasonable expectation to meet with some gentleman of such literary talents and attainments in languages, as would qualify him to act the part of an editor himself in some versions, and, by conference with others who might be employed by the Society as editors and correctors of the press, or examiners of versions submitted to them, to be a guarantee to the Committee for the general fidelity of the version, and accordance of the copies printed with the rules of the Society.”

Considerable hopes were at first entertained that Mr. Platt might have been induced to undertake an office for which he was so eminently qualified, and with the duties of which he had already become, to no small extent, familiar. But the death of his father having placed him in circumstances which prevented his giving that attention to the work of the Society, which such an appointment demanded, he was under the necessity of declining it. The appointment ultimately de-

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CH. VIII.

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1829.Services of
Mr. Platt.

* See Twenty-sixth Report p. 89; also Appendix of ditto, p. 101—4, for “Proceedings concerning the appointment,” &c.

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1829.
Appoint-
ment of
Mr. Green-
field,
March
1830.

volved on Mr. William Greenfield, a gentleman who, together with very considerable literary talents, was distinguished for his knowledge of many European and Asiatic languages, and had been for several years connected with Mr. Bagster, as editor of various biblical works, and more particularly of various polyglott editions of the Scriptures. Mr. Greenfield had been first brought under the notice of the Committee, by his valuable defence of the Serampore Mahratta version of the New Testament, against an attack made upon it in the *Asiatic Journal*.* Of the Mahratta language he had had no previous knowledge, nor yet of some other languages referred to in the work; and when it is stated, that the pamphlet appeared within five weeks of his directing his attention to the subject, and that it was acknowledged to be a masterly refutation of the charges alleged, no stronger proof could be afforded of the remarkable talent for acquiring languages, with which he was endowed.†

His emi-
nent at-
tainments.

To this gentleman was assigned, therefore, the office above described, under the title of Superintendent of the Translating and Editorial Department.‡

Mr. Greenfield was spared, however, for the discharge of the duties of this new and important office, only for a brief period. At the end of nineteen months, he was called to close at once his labours and his life. Yet in this short space of time, his varied talents had been brought into exercise in no fewer than twelve European, five Asiatic, one African, and three American languages; and, after the commencement of his engagement, he had acquired a considerable skill in the following languages, with which he had been previously wholly unacquainted—the Peruvian, Negro-English, Chippeway, and Berber.

A circumstance had occurred during this year which the

* See Defence, &c. in reply to the animadversions of an anonymous writer in the “*Asiatic Journal*,” for September 1829.

† For an honourable testimony, to the character, labours, and talents of Mr. Greenfield, see Resolutions of the Committee, in the Appendix to Twenty-eighth Report, p. 65.

For Outline of Duties, see Appendix to Twenty-sixth Report, p. 103.

For first year’s labours, see Appendix to Twenty-seventh Report, p. 97.

His death,
November
1831.

Committee, in their report of its transactions, refer to with expressions of unfeigned regret.* It was the discovery that certain copies of the Italian Bible "with the Apocrypha," had been issued from the dépôt at Paris. A careful investigation of the matter showed that this had originated in pure inadvertence on the part of Professor Kieffer, who was filled with astonishment and grief when apprised of the error into which he had unintentionally fallen, and immediate measures were taken to recover, as far as possible, the comparatively few copies issued, and to prevent the occurrence of any thing of the kind in future.

This circumstance was made a great handle of by certain parties, who had persuaded themselves of the Committee's insincerity and unfaithfulness in regard to the Apocryphal Regulations; and though a full and candid explanation of the circumstance was published at the time, it did not prevent the same parties from recurring to it again and again. The very slight grounds on which suspicions and charges were thus made to rest may, considering the eagerness with which any supposed instances of this nature were sought out and reported, be appealed to as no light evidence of the pains taken by the managers of the Society, honestly to carry out the "Regulations" both in the letter and spirit of them.

* Twenty-sixth Report (1830), p. 30.

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—
1829.

CHAPTER IX.

CONTROVERSY REGARDING TESTS AND PRAYER, AND
DOMESTIC HISTORY OF THE SOCIETY TO ITS
THIRTIETH ANNIVERSARY.

1830—1834.

Agitation of question respecting Tests and Prayer—Address of the President, Vice-Presidents, &c., against change—Rejection of Amendment proposed at General Meeting, 1830—Trinitarian Bible Society—Adherence of Auxiliaries generally to the Parent Society—Distribution of Scriptures to the Poor during Cholera—Numerous losses to the Society by Death: Mr. Wilberforce, Rev. J. Hughes, Right Hon. Lord Teignmouth—Retrospect of thirty years of the Society's history.

HOME. ANOTHER stormy period in the history of the Society was now
CHAP. IX. approaching. The Apocrypha controversy, at one time so
1830. threatening in its aspect, had, to a great extent, died away; notwithstanding repeated efforts, in some quarters, to keep alive the spirit of disaffection and distrust, which the course of that controversy had engendered. After a time, however, the smouldering embers were again kindled into a flame, and the Society was called to pass through another ordeal, differing from the former, indeed, in some of its characteristics, but scarcely, if at all, less formidable. In the former case, attention had been chiefly drawn to the administration of the Society's affairs, and the force of the storm therefore fell on the Committee of the Parent Society, and its officers and agents. But now the constitution itself of the Society was to come into question, and endeavours were made to place the Institution on a different basis from that on which it had hitherto rested, and which, in subserviency to the great object of the Society, had been usually appealed to as its most prominent recommendation and excellence, namely, the accepted

co-operation of all who should be found desirous and content to promote that object, the circulation of the Holy Scriptures without note or comment—the Bible, and the Bible alone.

HOME.
—
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—
1830.

Import and
aim of the
Test agita-
tion.

The immediate and ostensible aim of this new agitation was to give to the Society a more directly religious character, by introducing into all its Meetings united devotional exercises, and also by instituting such terms and qualifications of membership, as should render such exercises congruous and becoming. And as it was assumed that the chief hindrance to this arose from the presence in the Society of persons holding the tenets of Socinianism, and further, as very strong and exaggerated notions were entertained of the existence and danger of Socinian influence in the Society, it was proposed, in order at once to exclude these parties, to make some recognition of the doctrines of the Trinity indispensable for the purposes of membership. Some, indeed, as will be presently seen, would have been content that this test should have been used only in respect to management or office, but the greater number pleaded for its application to membership also. Thus arose the controversy on the subject of prayer and tests, which issued in the formation of a separate Society, entitled the Trinitarian Bible Society.

Whatever individual representations might have reached the Committee, it does not appear that the subject above referred to was formally brought before them by any of the Auxiliaries till the autumn of 1830. In September of that year, the Guernsey Auxiliary Society, at its Anniversary Meeting (which was opened with prayer), passed the following Resolution, which was afterwards transmitted to the Parent Society:—“That the members of this Auxiliary Bible Society, deeply impressed with the necessity of a simple dependence on the Divine blessing, to be derived only through the Lord Jesus Christ, both God and man, pledge themselves to discountenance all union with Socinians; and to promote, to the best of their power, this most desirable object among all other Branch Societies, they earnestly recommend the Parent Society totally to withdraw from those who deny the Divinity of our Lord.” Shortly afterwards a Resolution to the same effect was transmitted from Rugby, and one from

Com-
mencement
at Guern-
sey.

HOME. Derby, more distinctly advocating the introduction of prayer
CHAP. IX. at all Meetings of the Society.

1831. In the spring of 1831, it had become evident that the elements of agitation and disaffection had widely spread themselves; and it was, by that time, generally understood that some attempt would be made to bring the subject before the assembled friends of the Society at the approaching Anniversary. In prospect of this event, and as the season approached, some individual and unofficial efforts were made, if not in sanguine hope of preventing a public discussion, yet with the view of somewhat anticipating and preparing for it. "Two letters, addressed to Lord Teignmouth, on the subject of prayer and religious tests &c.," were put forth by Mr. Hughes, under the signature of 'Sexagenarius.' An Address also was pretty widely circulated, signed, in their individual capacity, by the President and a number of the Vice-Presidents, including the Bishops of Winchester, Chester, and Lichfield, Lord Bexley, Mr. Wilberforce, and others, together with the Treasurer, the two Secretaries, and thirty-two members of the elected Committee; in which they assign reasons for not recommending the adoption of prayer, and distinctly object to any alteration of the fundamental principle of the Society with regard to the admission of members.*

This brief but important document we think it right to place before the reader, as expository of the anxiously-weighed decision of those who signed, as well as, ultimately, of the great majority of the members of the Society.

TO THE MEMBERS OF THE BRITISH AND FOREIGN BIBLE SOCIETY—

Address of the President, Vice-Presidents, &c.

"We, the Undersigned, the President, Vice-Presidents, Treasurer, Members of the Elected Committee, and Secretaries of the British and Foreign Bible Society, think it right, *individually*, to express our sentiments upon two important subjects, which, we are aware, have of late excited much public attention, and occasioned anxiety to many of the Subscribers.

* An "Appeal," advocating opposite views, was also drawn up and circulated by the Rev. G. Washington Phillips.

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—
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“ We have considered the proposition for introducing a Law, that the Meetings of the Society, and its Committees, should be opened with Prayer. It is obvious that the Bible Society, by its constitution, unites persons of different religious opinions in one important object, for the furtherance of which they may co-operate without any compromise of their respective principles. No arrangement has yet been suggested on the subject of the introduction of Prayer into the Meetings, which appears to us generally practicable, or which would not demand such a compromise on the part of some of our members; and we cannot venture to recommend the adoption of a measure which might force any friends of the Society to the alternative of either retiring from it, or of appearing to sacrifice that consistency on which peace of mind and usefulness so materially depend. We are likewise persuaded that the tone which has pervaded its Reports, and the sentiments which have animated its proceedings, must make it manifest that the Society has distinctly professed to look up to the favour of the Most High, and to ascribe its success wholly to His blessing. This, we conceive, is the frame of mind in which the Christian is habitually prepared to enter upon any business, whether religious or secular.

“ In the opinion we have given on this subject, we desire to be understood as not expressing any unkind judgment upon the practice, where it exists in Auxiliary Societies.

“ We have also considered the no less important question of adopting measures which would operate to the exclusion of any particular class of persons, on account of their religious opinions, by the introduction of a Test, on the admission of members; and we believe that the sound principles of Christian faith, as well as Christian charity, are more likely to be promoted by an adherence to our present constitution, than by any change which would occasion a breach in the Society.

“ On these grounds we object to the alteration of the fundamental principle of the Society, which admits of the co-operation of all persons willing to assist in the circulation of the Holy Scriptures; and we entreat those among our friends who are inclined to view these subjects in a different light, to weigh against their private sentiments or feelings the danger

HOME. of dividing, if not dissolving, a Society, which, as at present constituted, and as hitherto conducted, has been honoured with such evident testimonies of the blessing of Almighty God upon its objects and its proceedings.

CHAP. IX. 1831. “In conclusion, we would express an anxious desire that the Divine influence may guide the proceedings of the Parent Institution, and of all its Auxiliaries, Branches, and Associations; and that the respective Committees and Officers may continually prove, by their piety, wisdom, and zeal, that they possess the qualifications requisite for the due discharge of their important duties.

“*TEIGNMOUTH, President.*”
 &c. &c. &c.

General
Meeting,
May 1831.

At length the day arrived for the Annual Meeting of the Society, which was this year held, for the first time, in the large room, in the newly-erected Exeter Hall; the larger accommodation giving also an opportunity, for the first time, for the attendance of females, who had hitherto been necessarily excluded from these Meetings of the Parent Society. The audience was thus unusually large.

The Report of the Committee filled as usual, for the most part, with information relative to the general work and progress of the Society, opens with a reference to the two points which had been found of late so much to occupy the minds of some of its friends, and on which a diversity of opinion was well known to exist. To these questions, on account of their confessed importance, the Committee deemed it right to call attention in the following remarks:—

Decision of
the Com-
mittee, as
explained
in the An-
nual Re-
port.

“Several respectable and sincere friends of the Institution have, at various times, urged the Committee to introduce oral prayer in the Public and Committee Meetings, and to recommend the practice to the Auxiliaries generally. Your Committee have never recorded their sentiments on this subject in the form of a Resolution, but they may now state, as their almost unanimous judgment, that, viewing the peculiar constitution of the Society, they cannot advise the adoption of the measure.

“When the second point, namely, a modification of the fundamental laws of the Society, with regard to qualification

for membership, was first brought under the notice of your Committee, during the past year, by two Auxiliaries (one of some years' standing, the other but just formed), they felt it their duty to record a Resolution to the following effect, viz.

“ ‘That this Committee, feeling that it is their duty not only to confine themselves to the prosecution of the exclusive object of the British and Foreign Bible Society, but also to uphold the simplicity of its constitution, under which the contributions and assistance of all persons, without respect to religious distinctions, are admissible, earnestly, respectfully, and affectionately entreat the Committees of the Societies in question to reconsider the Resolutions passed at their late Meetings, with a view to their returning or conforming to the established principles of this Society.’

“ To the opinions then expressed your Committee (with two exceptions), continue to adhere; and they are at liberty to state, that in that opinion they have the concurrence of your President, and many of the Vice-Presidents, together with that of the Committees of several important Auxiliaries, who have addressed them upon the subject.

“ They have felt it their duty thus frankly to apprise you of their deliberate conviction on these momentous points, fully believing that, as has been often stated in former Reports, the Society owes, under the Divine blessing, its extensive opportunities of usefulness to the simplicity, not only of its object, but also of its constitution.”*

The conclusion of the Report, in perfect keeping with the sentiments contained in the above extracts, embodies an appeal so forcible, and at the same time, in its spirit, so solemn and impressive, as to claim to be inserted at length, even in this brief account of the transactions of that memorable day.

“ Your Committee have, on many former occasions, in drawing their Report to a conclusion, delighted to dwell upon a variety of pleasing topics connected with the Society; and especially upon that UNION which has existed within its circle, among true believers of every name. They have thanked God for—they have rejoiced in that union;—their joy and thanksgiving have, peradventure, through the infirmity of the

HOME.
CHAP. IX.
—
1831.

* Twenty-seventh Report, pp. xvii. xviii.

HOME. flesh, occasionally degenerated into an unseasonable glorying
CHAP. IX. in the principle of the Institution, through the simplicity of
1831. which, sincere Christians of different denominations have been
enabled to give to each other the right hand of fellowship, and
to enjoy a delightful communion of brotherly love one with
another. They are precluded from pursuing such a course on
the present occasion; for they have been officially apprised
that it is intended, on this day, and in this assembly, to call in
question the soundness of that view of the constitution of the
Society which your Committee (they believe in common with
every preceding Committee) have taken; and they have been
further apprised, if the soundness of their views be admitted, a
demand is to be insisted upon, that a change without delay be
made; because, in the judgment of those who are moving the
question, the union subsisting in the Society is unhallowed, is
unscriptural. Under these circumstances, your Committee
feel imperiously called upon to offer a few observations on this
important point.

“They will freely admit that, under the view of the constitution which they believe to be correct, it may happen—it does happen—that such as embrace those views of Divine truth, which, by the general consent of Christians, in every age, have been esteemed ‘the truth,’ shall occasionally find themselves in a painful juxtaposition with those who, by the same common consent, have been accounted to hold serious, nay, fundamental and vital error. But, making this admission, your Committee would appeal to experience, and, without any disparagement of the use and value of creeds, ask, Whether, in communions professing the purest principles, the same evil be not occasionally to be deplored? and, further, Whether, if the parties objected against should be removed, there would not remain behind persons professing to belong to purer denominations, who, by their published writings (of which no Committee of a Bible Society could take cognizance), and in other ways, might be as clearly known to hold sentiments almost, if not altogether, as dangerous?

“It may be admitted, again, that expressions have found their way into addresses at Public Meetings, which carry the principle of the Society’s union far beyond its legitimate

bounds. But still, how often, how sedulously, has the all-important distinction been drawn, and how well and how clearly has that distinction been understood, that the union in the Bible Society is a union without compromise—a union in one work alone—a union which commits none of the uniting parties to the relinquishment of their own opinions on any other subject, or to the adoption, or even countenance, of the opinions of others. And why should this distinction be applied to various other subjects, some of which are of equal weight and importance, while it is deemed inadmissible as it respects the one now before you? The introduction, too, of the name of one class of Subscribers, as no longer fit to remain members of the Society, would only prepare the way for the introduction of another, by those who may discover fresh grounds of objection.

HOME.
—
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“They would, further, beg leave to inquire how those who may charitably believe of each other that they hold ‘the truth,’ shall be brought, from among the varied communions to which they respectively belong, into an effective union to accomplish a work like that contemplated by the British and Foreign Bible Society? To the infirmities of the human mind it may be attributed, that there is no common declaration of faith, on the great fundamentals of truth, to which they can all in common subscribe. To the infirmities of the human mind it may be attributed, that some would conscientiously and solemnly object against any actual or implied acknowledgment of submission to any human formulary expressive of the truth: yet other than human formulary would not meet the occasion; for, it may be added, were scriptural declarations simply proposed in the words of Scripture, and as those words stand in Scripture, the parties now objected against, reserving to themselves the right of interpreting those words, would subscribe as readily as others. To human infirmity it is doubtless owing that so many diversities exist, not merely as to minor points, but as to the method and manner of conceiving of, and stating the weightier points of the Gospel. The Society may, in one sense, be said to have its foundation in this very infirmity: and were it attempted to define the limits of fundamental truth, as they lie in the Sacred Volume, those who

HOME. have been brought together upon the simple acknowledgment
CHAP. IX. of the paramount authority of the Sacred Volume must
1831. quickly part; a farewell must be taken of each other by
Christians hitherto united in the Society's ranks; and again
must they retire to their respective communions, and separately
carry on that work of the Lord, which consists in giving his
word to the world. The infirmities of the human mind are
known unto Him whom the Society professes to serve: and is
it saying too much, provided it be said with the humility be-
coming those who venture for a moment to interpret the mind
of God respecting the conduct of man in his endeavours to
serve Him—is it saying too much, your Committee ask, to
say, that, with all our infirmities, He has graciously deigned
to accept our labours? Is it too much to hope that He will
yet deign to accept them, though it be admitted that that
scheme on which we are united be not perfect at every point,
be not free from every objection? Is it too much to hope,
that the number of those who shall love the Bible for its own
sake, for the sake of ‘our God and Saviour’ whom it reveals
to man, and who shall therefore be deeply zealous for its pro-
pagation, will ever outweigh, by a vast majority, those who,
not having these views in common with themselves, may yet,
from other causes, be willing to join in the work of the So-
ciety; and that thus the Institution shall be preserved from
the evil effects dreaded by some; and shall thus remain, what
it has ever substantially been, and which, under God, is the
secret of its strength, a centre around which good men shall
meet; and, if they cannot now lay aside the infirmities which
prevent them from being perfectly joined together in one mind,
look forward to that period when they shall no longer see
through a glass darkly, but shall walk in the light in that city
and that heavenly country, of which the Lamb is the light,
the Sun of Righteousness shining in the brightness of his
strength?

“ Your prayers, which can now ascend in silence to the
throne of grace, are earnestly entreated, that a wisdom better
than man’s wisdom may guide the decisions of this important
day; that the wisdom which is from above may this day appear,
first pure, then peaceable, gentle, and easy to be entreated;

and that, under the guidance of that wisdom, the mind's eye, HOME.
 the eye of faith, may pierce within the veil—may realize the CHAP. IX.
 solemn hour when the question shall not be, Who are worthy
 for admission into a Society such as yours? but, Who shall be
 counted worthy to stand before the Son of Man? May con-
 siderations such as these allay all undue heat of feeling, and
 lead our thoughts to Him who hath made peace by the blood
 of His cross; looking unto which alone can any hope to be
 presented faultless before His glory, with exceeding joy.”

On the accustomed Resolution being put, “That the Report, an abstract of which has now been read, be adopted, and printed under the direction of the Committee,” Captain Gordon rose to move,

“That instead of the recommendation contained in the Report, that the constitution and practice of the Society continue as they are, the following Resolutions be adopted—

“That the British and Foreign Bible Society is pre-emi-
 nently a Religious and Christian Institution.

“That no person rejecting the doctrine of a Triune Jehovah
 can be considered a Member of a Christian Institution.

“That, in conformity with this principle, the expression
 ‘Denominations of Christians,’ in the Ninth General Law of
 the Society, be distinctly understood to include such Denomi-
 nations of Christians only as profess their belief in the doctrine
 of the Holy Trinity.”

Another amendment was moved by the Rev. Lundy Foot,
 restricting the specified qualification to the agency, and not
 extending it to membership generally: it was as follows—

“That the words of the Ninth Law, and of the others which
 prescribe the terms of admission to the agency of the Society,
 be not taken to extend to those who deny the Divinity and
 Atonement of the Lord Jesus Christ.”

It will be perceived that in neither of these Resolutions was
 any reference made to the subject of prayer. This was
 avowedly held in abeyance, till the Society should be so re-
 constructed, as, in the opinion of those who then advocated
 the measure, to justify its introduction.

It is not necessary here to enter into the arguments of the
 respective speakers, as a full account of the proceedings of the

Amend-
 ments to
 General
 Report
 proposed,

HOME. day, with the addresses at length, was given in the "Monthly Extracts" of the Society, and thus is easily accessible. It
 CHAP. IX. may be sufficient to say, that the two amendments were
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 1831. negated, and the original motion carried by an overwhelming majority, so far as could be gathered from a show
 and nega- of hands. And it may be proper to add, that this was all
 tive by the that was done, namely, the affirming simply the adoption, as
 Meeting. usual, of the Annual Report. Yet was it soon given out, and very industriously propagated, that the Meeting had pronounced against prayer, and in favour of Socinians being regarded as Christians. The decision come to, taking into account the recommendation contained in that Report, amounted, in effect, to this, and nothing more than this, that the Society—the constitution and practice of the Society—should remain unchanged.

Foiled thus in their attempt at the Public Meeting to obtain a change in the constitution and practice of the Society, the parties who were intent upon this object formed themselves into a Provisional Committee, which met in Sackville Street, choosing for their Secretary, the Rev. G. Washington Phillips, a gentleman who had been among the earliest to moot the agitated question, and who had seconded Captain Gordon's motion at the Public Meeting.

This Provisional Committee immediately proceeded to open a correspondence with the Committee in Earl Street, with a view to induce the latter to concur with them in adopting some measure in unison with their sentiments and wishes, or to call a Special General Meeting, for a reconsideration of the whole subject. Failing in these attempts, as the Committee in Earl Street did not deem themselves competent to re-open the question affecting the constitution of the Society, which the sense of the General Meeting had, in their judgment, satisfactorily determined, the Provisional Committee proceeded to issue a circular, addressed to the members of the British and Foreign Bible Society, and of the various Auxiliary and Branch Societies and Bible Associations, containing a series of Resolutions, explanatory of their own views and convictions, and calling upon all concerned to unite with

Attempt to influence Auxiliaries in favour of Tests, &c.

* "Monthly Extracts" for May 1831.

them in their endeavour to induce the Society to reconsider and reverse the decision of the Anniversary Meeting.

In this attempt, also, the advocates of the proposed change were destined to experience a signal failure. Agitation was indeed promoted to a wide extent. Every Committee Room in the kingdom was thus attempted to be made the scene of discussion, and, with few exceptions, actually became so; and the spirit of controversy was regaled to satiety, by numerous letters, pamphlets, appeals, &c., which now issued from the press, in separate form, or through the medium of periodicals.

The result, however, was, that by the close of the year, the Committee in Earl Street received communications from 280 Auxiliary and Branch Societies and Bible Associations, “expressive of their concurrence in the views of the constitution of the Society contained in the last Annual Report, and deprecating attempts to introduce any alterations therein;” whilst 18 only, of these affiliated institutions, recommended that the subject should be reconsidered, with a view to alter or explain the constitution of the Society.*

The Provisional Committee in Sackville Street, having been thus disappointed in their various endeavours to stir up the constituency of the Bible Society at large, to concur with them in seeking the alterations and concessions they required, and six months having elapsed, “without,” to use their own language,† “affording them any prospect of effecting” the important objects they had in view, proceeded to call a Public Meeting of such members of the British and Foreign Bible Society, and such other Christian friends, as might desire to establish a “Bible Society upon scriptural principles.”

On the 7th of December 1831, the Public Meeting was held in Exeter Hall, and a new Society was instituted, under the title of the “Trinitarian Bible Society;” the object of the new Society, like that of the old one, being to circulate the Holy Scriptures without note or comment: its general consti-

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Decision of
the great
majority
against
change.

Trinita-
rian Bible
Society
formed.

* For a list of these several Societies, see “Monthly Extracts” for 1831, and January 1832; lastly, of April 1832.

† See notice of the Public Meeting for establishing a new Society, dated Sackville Street, November 22, 1831, G. W. Phillips, Secretary.

HOME. tution, however, requires "that its members shall consist of Protestants, who acknowledge their belief in the Godhead of the Father, of the Son, and of the Holy Ghost, three co-equal and co-eternal persons in one living and true God:" it further enjoins the offering up of prayer and praise at all its Meetings.*

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It falls not within the province of this history to comment on the speeches delivered on the above occasion, or to dwell on the measures subsequently adopted, with a view to bring this new Society before the public, and to gain for it public support. This task is the more willingly declined, now that much of the heated feeling excited and manifested at that period has passed away, erroneous impressions have been corrected, unfounded charges have gradually assumed their real character, and very many, who had been induced, from various causes, to leave the older Society, and even to contend against it, have since returned to its ranks, and are now found among its warmest supporters.†

Still, it must be confessed that the trial, at the time, was very great. Not that the general operations of the Society were much impeded; not that even its funds were materially affected; but it was grievous to witness the efforts made to rend, if not to root up, an Institution confessedly the instrument of very extensive benefit to mankind. It was grievous, of course, to its conductors and managers to have their motives impugned, their doings misrepresented, and their loyalty to the great Head of the Church brought under imputation and suspicion. It was especially grievous to see the Society deserted by some of its best, and warmest, and holiest friends—for such they were—who, for a time at least, withdrew their countenance and active aid, even though they did not all join the new Society.

* For particulars of its Laws and Regulations, see Report of the Public Meeting, and also Reports of the Society.

† Those who wish to inform themselves more fully on the subject of the foregoing pages, may consult numerous works written at the time; among which may be specified, "Letters of Sexagenarius," already referred to; and "The Bible Society Question," by Rev. S. C. Wilks. On the other side—The Provisional Committee's "Correspondence and Papers;" Phillips' "Appeal;" the Trinitarian Society's "Reports."

The Committee, however, and the vast body of the Society's constituents and supporters, steadily held on their way, and the storm, at one time so threatening, gradually spent itself; the dark and cloudy day gave place to many bright, and hopeful ones; and the Society's subsequent history may surely be appealed to, to shew, that the favour and blessing of the Most High did not then abandon it.

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We now return to the narrative of the Society's ordinary domestic proceedings. Notwithstanding the interruption which might have been expected, and which was, to some extent, experienced from the agitation of those questions, to which allusion has been made above, the Society's work at home still went on with considerable vigour. The Report of the year speaks of the formation of 164 new Societies and Associations; and the domestic agents found everywhere much encouragement. The issues of the Scriptures amounted to above 36,000 copies more than those of the preceding year, being 470,920.

Domestic
proceed-
ings.

The gratuitous services of Messrs. Marten and Brown, as professional advisers of the Society, were this year kindly offered and accepted, in the place of those which had been, in the same manner, rendered to the Society from its institution, by Thomas Pellatt, Esq., then lately deceased. The names of the Bishop of Bristol and the Earl of Chichester were also added to the list of Vice-Presidents.

The year which ensued after the extraordinary Public Meeting at which the strenuous attempt was made to alter the constitution of the Society, and during which the greater part of the 280 Memorials and Resolutions, already referred to, of the Auxiliaries, Branches, and Associations, on the agitated questions, were prepared and transmitted—this year, which thus threatened to be one of considerable detriment and damage to the Society, was nevertheless one of no small activity and success. More than 130 new Societies were added to those previously existing, and the issues exceeded 583,000 copies, being the largest which had taken place since the commencement of the Society.

Amongst these issues were 19,537 copies of the New Testa-

HOME. ment, bound up with the Psalms, and distributed, as a loan, to so many destitute families in the metropolis and the neighbourhood, through the medium of the Society's Auxiliaries. This measure, from which there is reason to hope much spiritual good resulted, was adopted, in anticipation of the visitation of the cholera, which about that period first appeared in our country, after having produced its fearful effects in many other countries.

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Special distribution of Scriptures to the Poor.

Visitation of Cholera.

A similar plan, having the same object in view, was pursued in Manchester, where 14,000 families were visited, and 4000 found destitute of the sacred Scriptures, notwithstanding that 100,000 copies had been distributed by the Auxiliary in that town. In Edinburgh and Glasgow, also, the proposal was hailed with much gratitude: in the former city (after a most exemplary canvass of the poorer districts) 2000 families were supplied, and in the latter 3000 copies were called for.

The death of Mr. Greenfield, the Editorial Superintendent, has been already referred to, together with the Resolutions of the Committee on occasion of that affecting event. It was felt as a trial, also, that this year T. P. Platt, Esq., the Society's Honorary Librarian, retired from his office, having joined the ranks of those who thought it right to secede from the Society on the question of Prayer and Tests. The Committee recorded in a Resolution their great regret on receiving his resignation, and, at the same time, their deep sense of the high value of the numerous services, which he had cheerfully and gratuitously rendered the Society during the eight years that he had held the office of Librarian.

This and other secessions which took place at this time, occasioned the Committee much pain. Great regret was felt at the breach which had been made in the Society, and the division which, to some extent, had thus been spread. At the same time, the Committee saw no reason to depart from the views adopted in the preceding Annual Report, in the adherence to which they had derived so much support from the concurrence of sentiment expressed on the part of so many of the Auxiliary, and Branch Societies and Associations. The Committee also record, with thankfulness, their obligations to numerous friends, who voluntarily, and

on their own responsibility, had come forward to defend the Society, when, adhering to the example and practice of preceding Committees, they had themselves thought it right to abstain, as a Committee, from entering into controversy.*

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The Report for 1832, worthy in all respects of an attentive perusal, inculcates, towards its close, in a peculiarly impressive manner, on all the friends of the Society, on a review of the position in which it was then placed, an increased feeling of humility, self-renunciation, and dependence on Almighty God.†

The closing paragraph is here introduced:—

“ If ever, now more than ever, your Committee would express their sense of dependence upon the Divine Being. As with the growth of years the human mind, in looking back, sees many a danger never suspected at the time, but which, through a kind Providence, was securely passed, so may the friends of Societies such as yours freely confess, that through comparative ignorance they were often unconscious of that fear, because unconscious of danger, which would have probably led them to express themselves in a more lowly manner, and to have looked less to second causes. But as, in the case supposed, ripened years unfold dangers not seen before, and check presumption, and increase caution, so, in such a work as that of your Society, experience discerns the frailty and weakness of all human instruments, shows the magnitude of opposing powers, and brings vain man to himself. Expe-

* The number of such defenders was greater than on any former occasion. The expenses of these publications were defrayed by the *private* contributions, either of the authors themselves or of their friends.

† An interesting incident occurred at the Public Meeting when the above Report was read. The two brothers, the Hon. and Rev. Gerard Noel, and Hon. and Rev. Baptist Noel, who for a time had faltered in their allegiance to the Society (the latter having seconded one of the amendments the preceding year, and the former having written an accusatory pamphlet), now stood together on the platform, while the elder in their joint names, made a noble and candid retraction of the mistakes into which he admitted they had fallen, and offered afresh their cordial and unreserved adherence to the Society. The Meeting was altogether one of the most animated and pleasing that the Society has ever witnessed.

HOME. rience leads him, indeed, not to despond, but feelingly to confess, and feelingly to exclaim, ‘So then, neither is he that planteth, nor he that watereth, any thing, but God that giveth the increase.’ Experience leads him devoutly to acknowledge, if he be the honoured instrument of good, that he is what he is by the grace of God; and, turning away the eye of the beholder from himself, he points it to that grace, and says, ‘Not I, but the grace of God that was with me.’ The same experience will lead him to pray much, and also to cast himself upon the charitable prayers of others, and to say to all, in the words of the apostle, ‘Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me,’ that wisdom and strength and love may be given me, and that my service may be accepted of those whose good is sought, and that God may be glorified.

“Your Committee cannot but be reminded of the apostolic declaration, ‘In many things we offend all;’ and while, in referring to this declaration, they allude to the sinful imperfections which have accompanied their own services, they cannot refrain from putting the question, as the proceedings of the past year are reviewed, Who, as being blameless himself, can cast a stone at his brother? How, then, shall we give ourselves anew to the duties of the coming year without looking afresh to Him, who through the Eternal Spirit offered Himself without spot unto God, in order that their consciences may be purged from guilt contracted, and we become thus fitted to serve the living God. Looking anew to Him whom we have pierced, may another apostolic exhortation be engraven on every heart: ‘Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ’s sake, hath forgiven you. Be ye therefore followers of God as dear children, and walk in love, as Christ hath also loved us, and given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour.’”

Death of
Professor
Kieffer.

The death of Professor Kieffer, of Paris, whose labours will be more fully alluded to in the history of the Society’s work in France, took place this year, and was followed by the loss of other old and tried friends of the Society; among

whom may be mentioned, the Right Hon. Lord Gambier, one of the Society's Vice-Presidents, as well as one of its earliest and most constant supporters; and Dr. Adam Clarke, who had rendered valuable services to the Society, more particularly in its literary department. The latter was suddenly called away to his reward, by that awful visitation which now swept through the land, the cholera.

To supply the place of the late Mr. Greenfield, the Committee had this year the satisfaction of obtaining the services of the Rev. J. Jowett, rector of Silk Willoughby, Lincolnshire, as Superintendent of the Translating and Editorial Department. For a short time, also, Mr. John Hattersley was engaged under Mr. Jowett, in the same department, with special reference to the Berber language. An addition was made to the Domestic Agency, by the appointment of the Rev. Thomas Brooke, rector of Wistaston, Cheshire; and arrangements were planned with a view more fully to keep up, to interest, and extend, the Anniversary Meetings of the Auxiliaries, by increasing the number of occasional and gratuitous deputations. Several ministers and other gentlemen were now induced to offer their services for this work, in addition to those who had previously been thus occupied. It had been found that, from the want of such deputations, many injurious effects had arisen, and that out of 2000 Societies which ought to have held Annual Meetings, 1400 had omitted to do so.

The grants of Scriptures made this year to Ireland were very considerable: these included 6000 to the Hibernian Bible Society, 20,000 to the Hibernian School Society, 22,500 to the Sunday School Society for Ireland.

The year 1833, witnessed the advancement of the Society to an increased state of efficiency, notwithstanding that many causes were in operation which tended to produce a contrary effect. A brief appeal for increased liberality, issued at the commencement of the Society's year, was not without a favourable result. The receipts, which in the preceding year had shown a deficiency of more than £6000, were this year exceeded by above £8400. The plans which had been arranged for giving greater effect to the Auxiliary system were, after trial, found to yield a larger measure of success than

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Appoint-
ment of
Rev. J.
Jowett to
Editorial
Depart-
ment.

HOME. had even been anticipated. By means of the assistance of
CHAP. IX. friendly visitors, some of whom insisted on paying their own
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1833. expenses, and none of whom received more than barely their expenses, nearly 200 Meetings were held more than in the preceding year. Twenty-one gentlemen were thus engaged for the Society. This system of gratuitous friendly aid has been continued ever since, and, in later years, has been greatly extended, much to the benefit of the cause.

Death of
Mr. Wilberforce.

But while the Society was thus sustained and carried forward in its general work, it again received some very solemn and admonitory lessons as to the instability and uncertainty of those human helps and agencies with which it had been supplied, and by which it had been distinguished. In the summer of 1833, died William Wilberforce, Esq., one of the Vice-Presidents of the Society, and one of its earliest, most constant, and most active friends. In a memorial drawn up on the occasion, the Committee thus speak of his attachment to the Society, and the services he rendered to it.

Memorial.

“The Committee cannot record upon their Minutes the loss of their late Vice-President, William Wilberforce, without claiming their share in the general expression of mourning occasioned by his decease. No individual, not called upon to conduct the councils of nations, has, perhaps, for centuries past, so much impressed his own views on public opinion, or exercised so great an influence on the destinies of mankind; —no man ever consecrated eminent talents with more disinterested zeal and more unremitting perseverance to the glory of God and the welfare of his fellow-creatures. For nearly half a century, from his first entrance upon public life, amidst increasing bodily infirmities, which yet never subdued the vigour of his mind nor damped the cheerfulness of his spirit, he was preserved as a central point, to which a great body of the friends of religion turned their eyes; and he was at last called away, when that great object to which his life had been more especially devoted—the extinction of slavery—was on the eve of its accomplishment.

“His religion was eminently the religion of the heart, and diffused its influence over all the details of his domestic as well as public life; and the extent of his munificence not only

reached the full bounds of his fortune, but was scarcely restrained within the limits of prudence.

“It is not, however, for the Committee to review his general career of piety and usefulness, or to hold up his example to posterity: it behoves them rather to bear him in affectionate remembrance, as one of the earliest, most constant, and active friends of the British and Foreign Bible Society.

“He saw from the first the simplicity and importance of its object; for no man more warmly entered into the spirit of the Bible: he approved its comprehensive principles; for no man more readily embraced all whom he believed to love the Lord Jesus Christ in sincerity: he delighted in its extended operations; for he was, in the largest sense, the friend of mankind: and he seized every opportunity of pleading its cause, with that persuasive eloquence to which none could listen without delight.”

The almost unrivalled eminence held in his country’s history by Mr. Wilberforce as a Christian philanthropist and statesman, his catholicity of spirit, and the warm and unqualified attachment he invariably evinced for the Bible Society—for its constitution no less than its object—demand that we should not part with his name from the ranks of its living supporters, without incorporating in this history some further memorial of those bursts of chastened eloquence, fraught with devout feeling and a wisdom without art, which were wont, year after year, to lend so much interest and delight to the Meetings of the Society. One such extract we have already given from Mr. Wilberforce’s speech on the Society’s Fifteenth Anniversary. We give the following from two of his latest speeches at the annual meetings; the first delivered in 1829, and the next in 1830, when he made his last appearance on the platform, surrounded by many of his surviving associates at the formation of the Society, and by a still greater number of the second generation of those of his own rank, who had enlisted themselves amongst the Society’s supporters. It will be seen that the same feelings of attachment to evangelical truth, and of cordial affection to the pious of all denominations, animated his last years, as had marked his whole career.

On the Twenty-fifth Anniversary of the Society, Mr. Wilberforce spoke as follows:—

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Extracts
from his
latest
speeches,
1829.

"Notwithstanding the numerous and deeply-interesting anecdotes and details which have been stated to us by the preceding speakers, my mind (perhaps naturally from my time of life) has been led to look back, and, as it were, lives in the past. You will, therefore, probably pardon me for recurring to the origin of this Society; and, recollecting the various feelings with which I thought of it at first, I cannot now but look back with continually-accumulating joy on the success it has experienced and the suffrages it has received: it was a feeble plant at first, and experienced some chilling influences of calamity, calculated to nip it in the bud; but there were some circumstances which induced me to think favourably of it, and to expect the blessing of God upon it. My knowledge that the individuals who entered upon it did it with the simplicity of true Christians, gave me reason to hope that it would, as has been well observed, take a deep and firm root, and spread its branches wide; and I have not been disappointed in my expectation. In the humble support which I have endeavoured to render it, there is one consideration, which has had peculiar weight with me, and recommended it strongly to my hope as to the result. In most of the operations of man, till the entire work be completed, no good can be accomplished: it is only by the operation of the whole machine, and after the lapse of considerable time and labour, that any great result can be expected. But here I know the case is very different. However small might be the sphere of our operations, we were engaged in a work that could not disappoint us: and the smallest operation must be beneficial to the cause of truth, and to the interests of religion. I saw, that where the efforts of this Society were to be extended, it was a sort of natural wilderness, in which the weeds of human nature were growing, and bidding fair to choke the seed. But I knew, that where the good seed was sown, the effect of it would be to introduce a better vegetation; and we should have the gratification of seeing one blade spring up here, and another there; till at length it should overcome every difficulty, and the whole scene should be changed from barrenness to beauty, and all around should rejoice and blossom as the rose. Every succeeding Anniversary has been the

means of impressing my mind more and more with the efficiency of this Institution, and inspiring thankfulness to God for having permitted me to take any part in it. We cannot have witnessed its Anniversaries, and especially this Anniversary, without noticing, that though it might have been supposed that its various supporters would have exhausted every combination of circumstance and imagination, yet at every Anniversary fresh interest is excited. Every year brings forward additional matters of fact; and arguments are urged, and illustrations are supplied, which were not thought of before. This is not a figure of speech, but a downright fact; and hence it is, that these Anniversaries have a peculiar effect in warming those who come from a great distance. Here they come, as it were, close to the Sun again; and getting heat, and light, and life, they go back to communicate them in their respective spheres. And these Anniversaries cannot but have a tendency to make a man, who has attended them, put this question to himself: ‘Have I duly estimated the value of this treasure, which I have all my life possessed, and which such a vast multitude of Christians are endeavouring to circulate throughout the world? Ought I not to be more and more conscious of the cause that I have to lift up my heart with gratitude to God that I have had that blessed Book, which I now find is worth the business of a whole nation to distribute?’ To myself it has been an humbling consideration that I have not duly valued, however highly I may have valued, that blessed Book, when I see such multitudes come forward to place their highest earthly hopes upon sending it to the world at large.

“It gives additional value to this Institution, that the more religion is communicated through the medium of the Bible, the more it will be of that pure and sacred and wholesome kind which will always produce its good effects, without any mixture of the evil, almost necessarily communicated in any other form. The religion of the Bible is adapted to all the wants, and weaknesses, and errors of man. Here I cannot but observe, that there is nothing more extraordinary, considering the degrees in which the Almighty sheds his bounties upon the earth, than that, whenever man makes a religion for him-

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HOME. self, he is always apt to make it of a kind which should render it necessary for him to mortify and injure himself; like that poor man alluded to, who was lying on spikes, while there were spikes in his sandals. It is astonishing, that in all the systems of natural religion which men make for themselves, they seem as if they thought God envied man the happiness he enjoyed: whereas the Holy Scriptures tell us that God is love; and that man will please God best, by accepting the mercy offered to him through a Redeemer, by endeavouring to become happy, by becoming holy, and by receiving those holy operations of the Spirit of God which will be graciously afforded to him. But there is often a danger, if people do not habituate themselves to the study of the Scriptures, lest they should lose sight of the chief peculiarity of the Scriptures, and lest, instead of feeding upon those blessed truths which they contain, and which are designed to make the heart fit for heaven, they should rest in a way in which they may be useful to their fellow-creatures, without inculcating the spirit of religion upon themselves. We think that religion consists more in acts to be done, than in habits and characters to be formed. But though religion tells us to be useful to mankind, and to employ ourselves in labours of beneficence; yet man's great business is, through the mercy of the Redeemer and the agency of the Spirit of God, to have that character formed within him, which will fit him to be the inhabitant of a better world, and to behold the face of God. The more, therefore, the Holy Scriptures are studied, the more will their essential truths be likely to sink into the mind, and to produce their just impression. For, with all the deep conviction which I entertain, that these Institutions are in themselves useful, I cannot but feel that there is a tendency in that machinery, by which we carry on our purposes, to distract our minds, and to prevent our remembering, that the great benefit of Religious Institutions is to be found, not when we are met together, and are animating one another in the great cause of Christian love and charity, which we assemble to support, but when we retire to our closets to humble ourselves before God, and when those lessons of animating hope, which we are to derive from the Scriptures, have their proper influence upon us."

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We add an extract from his last speech delivered at the Annual Meeting, May 1830.

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CHAP. IX.1833.Mr. Wilberforce's Speech,
May 1830.

"I rise, My Lord, with peculiar satisfaction, to second the motion* which has just been made by my Right Rev. Friend. There is a sort of propriety in its being given to one who has known the Society from its commencement; who welcomed its birth, as the dawn of that most auspicious day which was to diffuse the light of Christian truth further and further, and has already extended it to almost every accessible region. There is one part of the motion which particularly interested and gratified my mind—*the Society's connection with kindred Institutions in the four quarters of the world.* It was the original glory of this Society, that it disclaimed all those divisions which had too long existed among individual Christians who entertained the same grand views of their duty; and called upon all around to unite in giving the Scriptures, and to form one grand Association, that should concur in this important work. It designates all the different Societies, which have been since established, *kindred Societies;* and rejoices in *their* success, no less than in its own. Here we lose sight of those subordinate distinctions which mark this lower world.

"If any one, when this Society began its labours, had only looked forward, and considered what was likely to be the extent to which its operations might be carried, how little could he have anticipated such a result as we are permitted to witness! When Galileo first discovered the telescope, and directed it to the heavens, he was astonished at the new worlds which were breaking on his view in every direction. We may now look through this telescope of the Bible Society; and wherever we look, we discover some fresh Society, the source of light, and life, and warmth, and blessing. We cannot but wonder that this Institution was not at work before, when we consider the extent of its magnitude and success. Some stars

* "That, upon a review of the proceedings of this Institution, in connection with those of kindred Societies in the Four Quarters of the World during the past year, this Meeting would again devoutly acknowledge the gracious hand of Almighty God, as manifested in the blessings which have attended them, and commend to His merciful direction and favour their future labours."

HOME. are said to be so distant, that their light is only just come to
 — CHAP. IX. our earth. It is certain, that till within these few years the
 — light of the Scriptures had been withheld from many remote
 1833. countries, which it is now beginning to visit.

* * * *

“ I trust we shall ever remember that our success must depend altogether upon that Great Being whose word we are now circulating. And how can we engage in any labours more truly worthy to be called labours of love ; or in which we should engage with greater ardour and hope, when we remember that we have the promise of that God who cannot lie, to encourage us while we are carrying on His work. What attention, what admiration, would be excited were we to keep distinctly in view the sublime contents of the Scriptures ! In them we are provided with a volume which makes us acquainted with the attributes of that Being on whom we depend ; and shows us the way in which a poor guilty sinner may be made a partaker of mercy here, and enjoy hereafter a world of glory : moreover, we have the means of circulating through the world those blessed tidings of joy and salvation. Can we be engaged in a service more glorious ? ”

“ It is, I hope, unnecessary for me to make an excuse for lingering, at my time of life, round a Society like this—in itself so excellent, and to me productive of so much delight. I hope, My Lord, that it will be long before your bodily infirmities will render it necessary for you to withdraw from the scenes of active life. You will not, I feel assured, retire from the society of Politicians with so great pain as you will experience when you cease to take part in the proceedings of this Society : for though we may mean to do our best for the welfare of our country, we cannot but confess, that, when we have formed our schemes with the greatest care, we have often found ourselves disappointed. But here it is not so : here we can proceed with firm confidence : here we have divine wisdom to guide us, and God’s blessing—which shall more than reward all those who labour in the cause of our Society. It is therefore that I linger in it ; and would with the last breath I can use, say, May God bless this Society, and make it a blessing to the whole earth ! ”

In the autumn of the same year, 1833, it pleased God to subject the Society to a still heavier bereavement, because one more intimately affecting the secret springs and practical working of the Institution; this was the removal, by death, of the Rev. Joseph Hughes, who had been, from the very commencement, one of the Secretaries of the Society. "To him," as the Committee emphatically state, "belonged, in an eminent degree, the character of its Founder;" no mean honour to be attached to the name of any man. The part which he took in the formation of the Society has been already explained. His subsequent labours on its behalf it would not be easy either to number up or to estimate. He brought to the service of the Society no small amount of talent, and of mental culture, combined with a sound judgment, a discriminating taste, a truly catholic spirit, and a heart glowing with benevolence. He watched over its interests with an enlightened jealousy, and sought its welfare with the zeal of a self-sacrificing, yet ever unostentatious consecration. The Memorial adopted by the Committee on occasion of his decease, records their sense of the very eminent services rendered by him to the Bible cause, and, at the same time, bears a pleasing testimony to his truly catholic spirit and consistency of Christian character. When it is added, that an interesting memoir of this devoted servant of the Society, and faithful minister of the Gospel, was drawn up and published by his friend, the Rev. John Leifchild, D.D., there will be seen to be the less necessity, however grateful the task might have been, for enlarging here on his life and character and labours. His name, endeared, on many accounts, to all that knew him, will chiefly go down to posterity in honourable and closest connection with the British and Foreign Bible Society.*

The following is the Memorial adopted by the Committee on the occasion:—

"In preparing a grateful Memorial to their departed Secretary, the Rev. Joseph Hughes, the Committee cannot but

* Mr. Hughes was also known as Pastor of the Baptist Church at Battersea, and was one of the Secretaries of the Religious Tract Society, from its institution till the period of his death.

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Death of
the Rev. J.
Hughes,
Sept. 1833.

HOME. testify how much he was beloved and respected by their whole body; both by those who were acquainted with him during the entire course of the Society's existence, and by those who have only known him of late. In this feeling the Committee believe that they are joined by all the friends of the Society. However any might be exalted in rank, whether in Church or State—however any might seriously differ from him in subordinate points—all were agreed to reverence and love an individual in whom so many excellencies appeared.

**Mr.
Hughes's
connection
with the
Origin of
the So-
ciety :**

“ To him, as the Committee have much pleasure in recording, belonged, in an eminent degree, the character of a Founder of the Society; and in him they desire to adore the manifold wisdom and goodness of God, which were so evidently displayed, when, the idea having been originated of a Bible Society for Wales, the thoughts followed in quick succession in Mr. Hughes's mind—‘ Why not a Bible Society for the kingdom?—why not for the world?’ While grateful science will ever admire the hand of God in the falling apple that opened to the mind of Newton a train of thought which has astonished the world, why should not the friends of religion thankfully acknowledge the same hand, which, from suggestions so simple, has educed results affecting the eternal welfare of the entire family of man—to name no more than the circulation of eight millions of copies of Holy Scripture?

“ Not less observable, the Committee believe, are the goodness and power of God in eminently qualifying their late Associate for maturing the plan which he had been so instrumental in originating. By his pen, as well as in conversation, he developed that plan with such singular felicity, that many who regarded it, in the outset, as altogether chimerical (and among such, the Rev. John Owen was at first numbered), became afterwards its warmest admirers and firmest supporters.

“ Much too, in after times, did Mr. Hughes contribute, by his intelligence and piety, combined with no ordinary degree of suavity and mildness, to preserve in the councils of the Committee a large measure of kindly and harmonious feeling.

“ When it became necessary, in consequence of the extension of the Society's plan, by the formation of Auxiliaries,

Branch Societies, and Associations, that Representatives from London should visit the Committees, and assist in Public Meetings held in the country, the presence of their late friend was always most acceptable; and his appeals, frequently distinguished by eloquence at once chaste and fervid, were listened to with delight; and often won the opponent, decided the waverer, and confirmed the friend. Called, in the course of these visits, to mingle in the private circles of the Society's friends, it is not too much to affirm, that when he was once known he could not easily, if ever, be forgotten. While adverting to this point, the Committee may truly add, that he was in journeys oft—that by night and by day, to the very last, he was ready to serve the Society, which he loved with intense and unabated affection.

"In the recent question regarding the constitution of the Society, his sympathies and exertions were largely called forth. In common with many others, he apprehended danger from the changes proposed; while in the past history of the Society he had seen nothing to demand their adoption, but much that appeared to claim for the original simplicity of the plan a continuance of that approbation bestowed upon it by its early friends. In all his conduct connected with this discussion, the same mildness, the same freedom from asperity, shone conspicuous: and safely may their late friend be held up as a pattern worthy of imitation, whenever controversy shall have become unavoidable.

"While he rejoiced in the prospects opening before the Church of Christ, of the dawn of that day when all nations whom God hath made shall come and worship before Him—while he rejoiced no less in that laborious part which he was himself called upon to sustain in operations all tending to so glorious a consummation—the Committee gratefully testify their belief, that Mr. Hughes's mind was never diverted from the habits of personal religion by the glowing anticipations in which he indulged, nor yet by the multiplicity of his labours: but that he caught the spirit of the prophetic Psalmist just quoted, who unites with his glowing visions of the future earnest supplications and resolves on his own immediate behalf. • Teach me thy way, O Lord! I will walk in thy truth.

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long subsi-
dient ser-
vices

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C_{HA}R. IX.
—
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Unite my heart to fear thy name!" was the language of their friend's heart: it was the language also of his life.

"While the Committee deeply deplore the loss sustained, not only by themselves, but by the Society at large, and, they may add, by the whole Christian community, they cannot but take comfort, from the assurance they have received, that those consolations revealed in the sacred volume, and the knowledge of which Mr. Hughes had so widely assisted in spreading, were graciously vouchsafed to himself in the hour of trial; enabling him to glorify God by the exercise of patience and resignation in the midst of intense sufferings, and to rejoice in a good hope through grace—a hope full of immortality.

The Committee conclude their Memorial by transcribing a passage from a beautiful Letter recently addressed to them by their late Secretary, tendering the resignation of his office, on finding himself no longer able to fulfil its duties. They would accompany the transcript with the expression of an earnest hope that all the friends of the Society, while engaged in helping forward its glorious work, may so receive the truth as it is in Jesus, and so love that truth, that, when placed in similar circumstances, they may be enabled to bear a similar testimony.

"The office has, I believe, greatly helped me in the way to heaven. But now my Great Lord seems to say, I have dissolved the commission—thy work in this department is done: yield cheerfully to my purpose, and prepare to enter those blessed abodes where the labours of the Bible Society shall reveal a more glorious consummation than the fondest hope had anticipated."

In the course of the same year, 1833, the author of the present work, at that time minister of the Dissenting Congregation at Clapham, was appointed to succeed Mr. Hughes, as Secretary.

Before the Society's current year was closed, it was called to sustain another heavy and afflictive loss, by the death of its noble and venerable President, the Right Hon. Lord Teignmouth, on the 14th of February 1834. The tribute of grateful respect to his Lordship's memory which the Committee adopted, and which is given in full below, will best

Death of
Right
Hon. Lord
Teign-
mouth.

enable the later friends of the Society to appreciate the singular favour of God, in giving to the Institution for its first President, one so eminently qualified to head its important movement in a path hitherto untrodden, and to guide and encourage and recommend its wide-spread scheme of benevolence.

Indeed, the same may be said of each of those honoured men who first held office in the Society as President, Treasurer, or Secretaries, none of whose names were now any longer to appear on the title-page of the Society's records. They were men, it is generally admitted, eminently fitted for the work assigned them; and by giving them to the Society in its infancy, and continuing, some of them, so long to watch over and subserve its interests, the adorable Head of the Church seemed to impress on the Institution the sanction of His own approval.

The vacant office of President was, by the unanimous and spontaneous act of the Committee, filled up by the appointment of the Right Hon. Lord Bexley, whose deep interest in all its concerns, manifested, amongst other ways, in his public defence of the Society, and his frequent presence at its private deliberations, naturally pointed him out as the fittest person to succeed his noble friend.

With the death of Lord Teignmouth, closes the second epoch in our domestic history of the Society, which history has now embraced a period of thirty years. The Thirtieth Annual Report contains the grateful record of the Society's manifold obligations to the above nobleman who had so long presided over its interests, and influenced its councils with so much wisdom and kindness; and, moreover, it supplies an interesting review of this extended period of the Society's operations, which may here also be appropriately introduced.

"In announcing to the Society at large the loss of its venerable and beloved President, the Committee feel that they discharge a duty more painful than any they have hitherto been called upon to perform. Yet in this moment of sorrow, they cannot forbear to offer a tribute of gratitude to Divine Providence, which, from the beginning, placed Lord Teignmouth at the head of the Society, and has enabled him to

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The Right
Hon. Lord
Bexley,
President.

Thirtieth
Annual
Report.

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—
1834.

Grateful
Record of
Lord Teign-
mouth's
services.

preside over it for a period of thirty years. His Lordship's rank and station in the world were of no small importance to the Institution, especially during the weakness of its infancy : but these were always of small account, when compared with the qualities of his mind and heart. He united in himself qualifications and talents—rare, if separately taken, while it might have been deemed vain to hope for their union in a single individual. To a dignified courtesy of manners, becoming the high stations which he had filled, he added, in an eminent degree, the simplicity of Christian benevolence, great sagacity and decision in forming his own judgment, the utmost candour and facility in giving full weight to the reasonings and opinions of others, and the most patient attention in tracing the bearings, and weighing the difficulties, of every question.

“ For many years after the formation of the Society, he paid unremitting attention to the details of its proceedings. The earlier Annual Reports were wholly written by himself; and the extensive correspondence, both foreign and domestic, carried on for several years under his immediate direction, derived the greatest advantage from the purity of his taste, and the perspicuity and elegance of his style. The admirable manner in which he presided at the Annual Meetings of the Society—the piety and grace that breathed in the addresses delivered by him on those occasions—the delight which he visibly felt in meeting the body of subscribers and friends, drawn together from so many parts of the world, as well as of the United Kingdom, and differing in so many particulars, but united in the one purpose of doing homage to the God of the Bible, by sending forth the Sacred Volume to all who might be accessible to their exertions ;—these are points too fresh in the recollection of numbers to require enlargement.

“ It must not be supposed that, when declining years prevented his frequent presence in the Committee, he was inattentive to the operations of the Society. He still continued to exercise a superintendence over its affairs, by means of the unrestricted intercourse with him, which he afforded to the officers of the Society ; and it has been no small consolation to learn, from those who enjoyed this intercourse, that his affectionate prayers were continually offered up on behalf of

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the Institution. Of this fact, his written communications, moreover, scarcely ever failed to give them pleasing assurances. His patient attention and accurate judgment never forsook him. In many a case of difficulty and diversity of opinion, he was enabled to point out, by his directing counsels, the course to be pursued; while the acknowledged candour and impartiality of his mind gave at all times a weight to his decisions, which few thought themselves at liberty to dispute.

“ To the Oriental operations of the Society, his extensive knowledge of the languages, and his intimate acquaintance with the manners and sentiments of Eastern Nations, were of the highest importance. These studies he had long pursued, with eminent success, in India, in conjunction with his friend the late Sir William Jones; to whose memory he has left a lasting and valuable monument, and with whom he may, in fact, be regarded as the Founder of the first literary associations in India.

“ But while literature, in its various departments, was indeed the recreation of Lord Teignmouth’s leisure, it was in sacred literature especially that he found his chief delight. For all his talents were subordinate to that ‘charity’ which ‘thinketh no evil,’ and ‘rejoiceth in the truth,’ and to that piety which has its ‘conversation in heaven.’ Accordingly, his companions were chosen among the most eminent Christians of his day; and the friend of Porteus, of Barrington, of Gambier, of Granville Sharpe, of Hannah More, of Henry Thornton, of Charles Grant, and Wilberforce, has now followed them to their Rest. To the suggestion of the first of these eminent characters the Society was indebted for the acquisition of his Lordship’s valuable services; the venerable Bishop having pointed him out to the late Rev. John Owen, with a kind of Providential and prophetic discernment, as ‘one of the Subscribers, who would make an excellent President.’

“ In how great a degree of veneration the name of Lord Teignmouth was held abroad, the extensive travels of the agents of the Bible Society will bear ample testimony. His introduction and recommendation never failed to ensure a kind and ready attention, from many of the most distinguished

HOME. characters of every country which they visited; and removed many of the difficulties, necessarily attending (especially in their first outset) the foreign operations of the Society.

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“ Such was the Noble President whose loss we deplore—such the bright example he has bequeathed to the Society; an example, to which its future conductors will often recur with delight and advantage; for on all occasions, but more especially in moments of difficulty, doubt, and apprehension (which must be expected sometimes to occur), the recollection of the manner in which, under similar circumstances, Lord Teignmouth felt, counselled, and acted, combined with an endeavour to catch his spirit and tread in his steps, will prove a solace, and will tend, under the Divine blessing, to ensure a continuance of the Society’s real prosperity.

“ It only remains, that your Committee briefly advert to the secret springs of such exalted excellence. While few men have been more highly favoured by Divine Providence, as instruments of most extensive good to the human race, few have been more remarkable for the deepest humility and self-abasement. Many have been the assurances offered by his Lordship to the officers of the Society, in their more recent interviews with him, that he was fully sensible of his own utter unworthiness in the sight of God, and that his entire and sole hope of acceptance rested on the merits of the atoning Saviour. To these statements he invariably added, that his ability to believe in that Atonement, as well as to do any good work, originated in the ‘ preventing’ and ‘ furthering’ grace of God the Holy Spirit. Animated and influenced by these principles, he lived; and feeling their firm support, he was enabled, as the outward man decayed, to speak with cheerful confidence of the solemn day, which should remove him from time into eternity. To him, Death was disarmed of his sting; and it may be truly said of him, that he has fallen asleep in Jesus.”

The concluding retrospect of the Report is as follows:—

“ Your Committee have thus glanced at a few prominent points in the year’s Report. They feel, however, that a period is arrived, when the Society ought to derive its motives for thankfulness and renewed activity from a much longer re-

view. For if a few points in the survey of a single year are so full of interest, what must be the Retrospect of Thirty Years! A moment like the present, more especially, when you are affectingly reminded that ‘all flesh is grass’!—when scarce a single original officer remains!—when it is setting forward, as it were, under new auspices!—seems a suitable occasion for reverting, however briefly, to the past.

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“Let our thoughts, then, go back to the moment, when, in a small apartment, and among a small company of persons, the thought was originated, ‘Why not a Bible Society for the world?’ And then behold that thought carried out into effect and reality, to an extent even beyond the imagination and the hope of those in whose breasts it sprung up. Let us think of that little company, and that obscure chamber, and contrast them with the multitudes now assembled in this magnificent Hall, besides the countless thousands throughout the earth, of every tribe, kindred, and tongue under heaven, whose hearts all beat with high and holy delight in the one cause of sending abroad the Sacred Volume. And let the ascription of praise be heard, ‘Now unto Him who’ not only ‘is able to do,’ but has actually done, ‘exceedingly abundantly above all that we can ask or think—unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen. !’

“Let us look back to the first Anniversary, let us inspect the first Annual Report—a little thin volume, which tells us, indeed, of an income of £5592. 10s. 5d., but of no issues of the Scriptures; while the thirtieth brings the total of receipts to £2,050,956, and the total of copies issued to 8,549,356. In its first year the Society stood alone: in the thirtieth it appears surrounded by numerous Auxiliaries, Branches, and Associations; the greater part of which are pursuing, with untired activity, the work of supplying the destitute around them, and of providing funds for the supply of the Scriptures to distant nations. Not only did the first year exhibit no issues, but the preparations then in progress were principally confined to the English and Welsh languages; but the thirtieth tells of the Scriptures prepared and printed in 157 different languages; in all of which the work

HOME. of printing or translating has been aided more or less directly
CHAP. IX. from the Society's funds.

— 1834. “In its Foreign Associations, what a contrast is the beginning of the Society's days to its present position! What multitudes have been called into active operation (literally and truly in the four quarters of the world), and have thanked God for the example set them by Britain! If reverses have here and there arisen—if the Russian Bible Society, once the admiration of the world, has suspended its operations—if difficulties have occurred, which have shaken the Society itself to its centre, and loosened its connexions with many of its former associates—if mistakes have in some instances been committed—if humiliation has been called for—if correction has been administered,—yet how wonderful still has been the preserving and reviving mercy of God! How has the God whom we serve been better to us than all our fears. The Society remains, notwithstanding all the predictions of its speedy decay—predictions, which not only the singular diversity inherent in the component parts of the Society, but still more the errors and infirmities of those to whose management the Society's affairs have been confided, were too well calculated to fulfil. The Society remains, although the enchantments of novelty have long since passed away; together with all that excitement derived from the extraordinary career the Society was permitted to run, when princes and potentates, prelates and dignitaries arose, touched by an invisible hand, and zealously promoted the work. Oh what cause for thanksgiving, what ground for encouragement, does such a survey present! and—vast as the prospects of future labour unquestionably are—how does the retrospect forbid despondency, and call upon you to go on your way rejoicing!”

CHAPTER X.

NEGRO EMANCIPATION, AND SPECIAL FUND ON THE
OCCASION.

1834—1835.

Unabated progress of the Society amid changes in its administration
—Negro Emancipation—Suggestion of Rev. H. Stowell, of
gift of Scriptures on the Day of Freedom—Special Meetings for
this object, and liberal Contributions from Auxiliaries—1835,
the Third Centenary since the printing of the first English
Bible—Death of the Bishop of Lichfield and Coventry, and
of R. Phillips, Esq.—Appointment of Rev. T. Phillips as
Agent for Wales.

NOTWITHSTANDING that the Society was now, in a great measure, found in other hands than those which had originally moulded and guided it; notwithstanding that a generation had passed away since it had come forth invested with the charm of novelty, and had rapidly acquired a wide-spread popularity; notwithstanding that after this it encountered storm after storm, by which it had seemed, at times, threatened with great detriment, if not utter dissolution; still it is found entering on this new era of its operations with vigour unimpaired, with projects and schemes not less bold and enlarged than in former years; and, in its subsequent history, it will be seen “enlarging its cords and strengthening its stakes,” showing that, in the accomplishing of any great and holy work, human instrumentality is just that, and only that, which God is pleased to make it, “who can work by many or by few;” by one agency no less than by another; by the “blunted arrow” as well as by the polished shaft: “not by might, nor by power, but by my Spirit, saith the Lord of Hosts;” and thus all the excellency of the power is seen to be of God and not of men.

The year of the Society’s history at which we have now

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1834.

Advance of
the Society
amidst
changes in
its Admini-
stration.

HOME. arrived was chiefly marked and much signalized by efforts on behalf of the emancipated Negroes.

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1834.

**Negro
Emancipa-
tion.**

**Sugges-
tion
of Rev. H.
Stowell.**

The Act of the Legislature for the Abolition of Slavery throughout the British Colonies, which was passed in August 1833, and which was to take effect on the 1st of August 1834, naturally awakened great interest. At the Society's Anniversary, in May 1834, the Rev. Hugh Stowell, of Manchester, alluding to the death of William Wilberforce, Esq., in connection with the approaching liberation of the slaves, observed, “I should propose that a separate fund might be raised, in order to put a copy of the word of God, in his own language, into the hand of every slave; as I know of no boon that can so well compensate him for the wrongs he has sustained, as the gift of those Scriptures which make known the pearl of great price.”

The suggestion thus thrown out came early under the consideration of the Committee, and the following Resolutions were adopted:—

**Resolu-
tions
adopted by
Committee.**

“That the Committee of the British and Foreign Bible Society desire to unite in the general feeling of satisfaction, expressed in so many quarters, at the approaching termination of slavery in the British colonies.

“That this Committee, while they rejoice in the extension of civil freedom to their fellow-men, cannot but be reminded of that freedom of which the Scriptures speak, and on which the Scriptures lay so great a stress: ‘If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free:’ John viii. 31, 32. ‘Being then made free from sin, ye became the servants of righteousness:’ Romans vi. 18.

“That it appears a religious duty to embrace so appropriate a moment for calling the attention of those about to be liberated from earthly bonds to this heavenly freedom; and that to present, in an affectionate manner, to such persons, at the present juncture, a copy of the Scriptures, would be calculated to produce beneficial impressions on their minds.

“That, with these views, a copy of the New Testament, accompanied by the book of Psalms, in a large type, and substantially bound, be tendered to every person receiving the

gift of freedom on the approaching 1st of August, who can read; or who, though not able to read, is the head of a family in which there are readers, or children learning to read; such parties receiving a recommendation from a minister, teacher, or employer."

Intelligence of the design was speedily communicated to the Auxiliaries, Branches, and Associations, as well as among the various friends of the Society, and it met with universal approbation. Subscriptions for this particular object were forthwith commenced in various forms; Special Meetings were, in some instances, called; in others, the subject was brought forward at Meetings held in the usual course. In some places visits were made from house to house, while in others sermons were preached. Collections were also made in various Sunday Schools; the little children giving to this special object with the utmost delight. Several contributions were received from Ireland, and some remittances from the Continent, accompanied with expressions of lively satisfaction at the measure. The contributions for the purpose amounted, in the whole, to £15,975. 6s. 1d., without in any way interfering with the Society's usual receipts. We may add that the fund, when finally closed in the following year, amounted to £16,249. 5s. 9d.*

This measure was received with no less approbation in the West Indies; and the most cheerful co-operation was proffered and afforded by all classes of persons, including Governors and other official persons, the Clergy, Missionaries, proprietors, managers, and, above all, the negroes themselves.

It having been found impracticable to get the books forwarded by August 1st, the happy day on which the liberation took place, the 25th of December was fixed upon for the delivery of the proposed boon, before which time the friends of the measure in the West Indies had been requested to ascertain and transmit the number of the persons who were able to read, or who gave a fair promise of being able to do so by the appointed day. In consequence of some of the supplies, however, not having, after all, arrived in time, the period of distribution was extended to August 1, 1835; and after-

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1834.

Special Contributions from Auxiliaries in Great Britain, &c.

Distribu-tion de-ferred from August 1st to Decem-ber 25th.

* See Thirty-third Report, p. 125.

HOME. wards, for the sake of some of the colonies, including a large number of beneficiaries, to August 1, 1836.

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CHAP. X.
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1834.** Nearly 100,000 copies of the New Testament together with the Psalms were, as the result of this noble act of liberality, sent out for the benefit of the emancipated negroes; and it is pleasing to add, through the kindness of shipowners and others, sent out free of expense to the Society, by which a saving of not less than £250 was effected.

Further particulars relating to the manner in which the “gift Book” was received; the pains which, in many instances, were taken by the poor Negroes to qualify and entitle themselves to obtain the gift; and the benefits attending or accruing from the measure; will be given when the Society’s labours in the West Indies come under more immediate review.*

Increase of circulation of Scriptures, and income of the Society. The above noble and special subscription for the emancipated negroes, together with a legacy of £11,695, received from the Executors of Horatio Cock, Esq., contributed to swell the total amount of the receipts of this year to a larger sum than those of any preceding one. The issues of the year also exceeded those of the preceding year by nearly 260,000 copies, amounting in the whole to 653,604 copies, and raising the total issues, up to this period, to above 9,000,000.

The work of the Domestic Agency continued to be pushed forward with considerable energy, and was this year strengthened by the appointment of Mr. Thomas Sanger as Agent for London and its vicinity. Eighty-three new Societies were added to the number of the Auxiliaries, Branches, and Associations.

Grants of Scriptures, Irish, and Gaelic.

Ireland again became a recipient of the Society’s bounty to a more than ordinary amount: 2000 Bibles, and 3000 Testaments, were granted to the Hibernian Bible Society; 10,000 Testaments to the London Hibernian School Society; 18,000 Bibles and 40,000 Testaments to the Sunday School Society for Ireland; besides considerable grants to different Societies, of the Scriptures in the Irish language; and 5000 Irish Testaments, in the Irish character, were put to press.

* For numerous interesting articles relative to the Negro Fund, see the “Monthly Extracts” for the year, and particularly the “Supplements” for several months devoted to this special object.

Further supplies of the Gaelic Scriptures were also sent for the benefit of the Islands and Highlands of Scotland, and for Scottish emigrants.

So growing was the feeling in favour of the Society, and so deep the interest excited during the year, by the effort in behalf of the Negroes, that when the next Anniversary of the Society arrived, the large room in Exeter Hall was found insufficient to contain the multitudes assembled, and a second Meeting was held at the same time in the lower room, at which 600 persons were present.

A striking coincidence occurred this year, 1835, which is happily and forcibly alluded to in the annexed extract from the Report:—

“The year is one in which a chronological epoch recurs, so interesting to the country, so interesting to the Society, that they venture to advert to it, and point out the striking contrast between present and bygone times; a contrast on which they enter, again disclaiming all idea of magnifying the Society, and only desiring to derive from it matter of praise to God, and of instruction and encouragement to themselves and all the friends of religion. It was in the year 1535, then, that the first edition of the entire English Bible was printed; and, consequently, the year 1835 is the third centenary of that important event. Important it truly was to England; so important, as scarcely to allow a measure by which to form a just estimate of its importance. The happiness, the aggrandisement of the nation, all that is connected with her glory and her usefulness in the world, is identified and bound up with the free course which the Bible has been permitted to have in England. Her prosperity and her religion have been closely united, and the purity in which her religion has been maintained is owing to the Bible being recognised as the standard of divine truth. Well is it said to our Kings of England at their coronation, a moment happily selected for presenting them also with a copy of the Sacred Volume, ‘This is God’s best gift to man.’ And surely, if by any the centenaries of the first publication of the English Bible may be appropriately observed, by none more appropriately than the friends of the British and Foreign Bible

HOME.
—
CHAP. X.

1835.

1835, Third
Centenary
from the
year of the
first edition
of the
English
Bible.

HOME.
—
CHAP. X.
—
1835.

Contrast
of the two
periods.

Society. What a contrast does the retrospect afford? Mark the English Bible in 1535—in an imperfect translation, in a ponderous form, of a costly price, with but few who were capable of reading and appreciating it, and with fewer still to spread it far and wide. Mark the English Bible in 1835—in a translation which, with all its alleged remaining defects, stands unrivalled, or at least unsurpassed, in the world—in every form of beauty—adapted alike to the eyes of age and youth—of every price, suited to rich and poor—the most costly price of the Society being cheapness itself, compared with its pecuniary value in older times. See multitudes ready to give it a welcome admission to their houses; and the period fast approaching when the benevolent wish of our late beloved monarch, George the Third, shall be realized, ‘that every child in his dominions should be able to read the Bible.’ See multitudes ready, not only to welcome it to their own abodes, but to obtain an entrance for it into the dwellings of others; a well-compacted Society, expressly and singly formed to promote its circulation—untired, and, it is humbly trusted, untiring in its labours; a variety of ingenious devices formed for aiding its circulation; obstacles removed:—a contrast this, proclaiming aloud the gracious goodness of God. Mark, again: the English Bible of 1535 standing alone, one edition, of at most a few thousand copies; the English Bible of 1835, surrounded by the Irish and the Welsh, the Gaelic and the Manx, for domestic circulation; and in such request, that in one day in the last month a variety of editions were ordered, to the extent of 365,000 copies; while the aggregate issue, during thirty-one years, has been several millions, in the British dominions, and in the British languages.

“But, in 1535, British Christians had enough to do to provide *themselves* with an English Bible: little opportunity had they of thinking of, or providing for other lands; but, in 1835, the English Bible finds itself in the company of translations into more than 150 other languages. They then ‘did what they could’: may a like honourable tribute be paid to the present generation by some future historian! But well does it befit British Christians to think of foreign lands, and well does the Society designate itself the British and Foreign;

for where was the Bible of 1535 printed? It was printed at Zurich, by the care of one who had been driven, by the fear of persecution, to seek refuge in Switzerland;—no voluntary exile, travelling for pleasure's sake, to enjoy the magnificent scenery of that interesting country, nor yet for the purpose of amassing wealth in the pursuit of commerce, nor even, as those who now happily often make themselves exiles, that they may discover and relieve the wants and woes of their fellow-men; but an exile for religion—the memorable Coverdale. What do not Christians owe for that Sacred Volume, which he first sent forth in its entire form to our land? To foreign Churches the Society has begun to pay the debt of gratitude which the nation owes, for the asylum then afforded to that venerable servant of God. In Zurich, more particularly, it has been the honoured instrument of promoting the circulation of the Scriptures to the extent of 10,814 copies. Moreover, Britain has, in her turn, through the medium of the Society, printed on her own shores, and sent forth to the continent of Europe, (or provided the means of printing in the different parts of that continent itself,) the Scriptures, in the languages spoken throughout its length and breadth; besides meditating and executing much in the blessed enterprise of spreading the Sacred Volume through the length and breadth of the world. Oh may the civil and religious liberty, now enjoyed by us, be more and more sanctified—be more and more consecrated to the advancement of the glory of God in the earth!"

The year was not marked, like the preceding one, by any extraordinary efforts or contributions, but it was equal to most years in the amount of its regular receipts, and surpassed by none in the variety and extent of its operations, especially in foreign lands, of which, however, it is not our business here to treat.

Two of the old and valued friends of the Society, each of whom in his own sphere had rendered important service to the Institution, were this year called away to their heavenly home; the excellent Dr. Ryder, Bishop of Lichfield and Coventry, one of the earlier Vice-Presidents of the Society, and Richard Phillips, Esq., a member of the

HOME.
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—
1835.

Death of
Bishop
Ryder;

and of Mr.
R. Phillips.

HOME. Society of Friends; to the latter, as one of the most active promoters of Bible Associations, the following testimony was borne in a memorial adopted on occasion of his death:—

1835.

Mr. Phillips's devotedness to the cause of Bible circulation.

"It was more especially to the work of the Bible Society that he brought the full weight and power of his capacious and intelligent mind. He loved the Society, because he loved the Bible. He admired the grandeur of its Object, and the simplicity of its Principle; and to *his* pen, among others, we are indebted for the plain, intelligible exposition of that Principle. To see the foundation laid, was, to him, only the incentive to increased activity. A private suggestion from his lips led to the establishment of the Southwark Auxiliary Society, which was speedily followed by the formation of other similar Institutions, which extended with unprecedented rapidity throughout the kingdom. Still the mind of Mr. Phillips was not satisfied. He rejoiced, indeed, in witnessing the progress of the Society, and the increasing recognition of its claims by the more-educated and influential classes of the community: but he had long cherished a persuasion that it was possible to interest the *Poor* also, and to devise a plan by which, *through their own instrumentality*, they might not only supply themselves with the Holy Scriptures, but assist in extending the same blessing to the whole world. With characteristic energy, he endeavoured to carry out the happy idea. At his suggestion, the masterly Paper by Dr. Dealtry, entitled, 'The Advantages of distributing the Holy Scriptures among the Lower Orders of Society, chiefly by their own agency,' was drawn up; and its publication was promptly followed by that of 'The Bible,' 'The Appeal,' 'Address to Servants,' and other short Papers, which prepared the way for the practical application of the principles enforced: and, through the gracious extension of that blessing which alone 'giveth the increase,' his most sanguine expectations were more than realized. The establishment and extraordinary success of the Twelve Bible Associations of Southwark demonstrated the correctness of his views, dispelled every doubt on the subject, and set an example to the nation, the beneficial effects of which eternity alone can fully reveal. He was in an important sense, the Father of Bible

Associations;* and under this title his memory has a claim on the gratitude, admiration, and love of every friend of the British and Foreign Bible Society."

The Report of the Domestic Agents, for this year, exhibits a large amount of personal labour on their part, as well as on the part of numerous friends who had kindly assisted in arranging or attending Anniversary Meetings. Nearly 1000 Public Meetings were attended, and ninety-five new Societies established.

Wales, as we have seen, from the earliest period of the Society's history occupied an interesting place in its operations. To the supply of its urgent demand of the Scriptures, some of the Society's first efforts were directed; and among the warm-hearted people of the Principality it has always found devoted and most active supporters. It had long been felt desirable to have an Agent for Wales, who should understand the Welsh as well as the English languages; and, with this object in view, the services of the Rev. Thomas Phillips, of Hay, were now engaged, at first for a limited period, but afterwards more permanently; an appointment attended with the most satisfactory results.

* It will be recollectcd that Mr. Dudley took a full share with Mr. Phillips, in working out the plans which each contributed to devise.

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1835.

Appoint-
ment of
Rev. T.
Phillips as
Agent for
Wales.

CHAPTER XI.

REVIEW OF PROCEEDINGS RESPECTING BAPTIST TRANSLATIONS IN INDIA.

1836.

Difficulties regarding the Greek word for “Baptism”—Aid granted by the Society to the Serampore Missionaries—Memorials of other Missionaries on the renderings of certain words—Correspondence with Dr. Carey, and conferences with members of the Baptist Missionary Committee—Various proposals unavailing—Formation of the Baptist Translation Society.

HOME.

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CHAP. XI.—
1836.

Difficulties respecting the translation of the Greek word for “Baptism.”

THIS may be the proper place for introducing a subject which through a number of years, at times, painfully engaged the attention of the Committee, and the discussion of which ultimately led, as in a former instance, to the formation of a new Society. The subject here referred to relates to the proper mode of rendering the Greek term for Baptism.

When the Bible Society was established, the Baptist Missionaries at Serampore had already entered upon the work of translating the Scriptures into many of the Eastern languages. To assist them in their very important and invaluable labours, the Bible Society contributed considerable sums of money either directly to the translators, or through the Calcutta Corresponding Committee in the first instance, and afterwards through the Calcutta Auxiliary; insomuch that, down to the year 1827, the Baptist translators had received from the Society grants amounting to not less than £27,000 in paper and money.*

In that year the Committee were for the first time (formally)

* The last grant was made in 1824: it was the sum of £2500, and was paid *on account of ten versions*, which were then understood to be in progress. The grants were discontinued, not in consequence of the differences relating to Baptism; for at that time the question, as stated above, had not been formally brought before the Committee; but solely as the result of difficulties which arose in obtaining the required attestations to the character, &c., of the versions.

apprised, that in all these translations, the Greek word for Baptism had been so rendered as to fix its meaning to the one exclusive idea of immersion.* The information came to them in the form of a Memorial, signed by twenty-one Missionaries labouring in India, complaining of the "injury done among their converts by this limitation of the sense of a Greek term, which they, and, (as they represented,) the large majority of the Christian world, believed to be capable of a much wider interpretation." The memorialists suggested that the Bible Society should support such versions only as adopt the practice of the English translation, by transferring into the language of the new version the letters of the Greek word, unless the language should contain some term of neutral meaning, which all parties might consent to adopt.

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1836.

On the receipt of this Memorial, the Secretary, Mr. Hughes, was requested to correspond, in his private capacity, with the Rev. Dr. Carey, the senior Missionary and principal translator at Serampore, for the purpose of ascertaining whether there was any prospect of the Baptist brethren there relaxing in their strict mode of rendering the disputed terms. The reply of Dr. Carey, which was not received till the spring of 1830, was by no means favourable, and the Committee at that time declined coming to any decisive resolution.

In the mean time the subject had engaged the attention of the Calcutta Auxiliary; and the Serampore translators, failing to obtain the countenance of that Committee to the principle of translation they had adopted, referred the matter to the Baptist Missionary Body at home, who fully sustained their brethren in India, in the course they had taken in declining to adapt their versions to the views of the Calcutta Auxiliary, and resolved on bringing the subject again before the Parent Committee in London, by appealing to them for pecuniary assistance in behalf of their Bengalee version.

The application was accordingly made, and the subject was discussed at various times, in personal interviews with the Committee, who, after some delay, occasioned by the expec-

* Before this time, communications on the subject had passed between some of the Serampore Missionaries and Mr. Hughes, but the latter had not thought it necessary to broach the subject in Committee.

HOME. tation of further advices from India, adopted and forwarded the following resolution:—“That this Committee will cheerfully afford assistance to the Missionaries connected with the Baptist Missionary Society in their translation of the Bengalee New Testament, provided the Greek terms relating to Baptism be rendered either according to the principle adopted by the translators of the authorised English version, by a word derived from the original, or by such terms as may be considered unobjectionable by the other denominations of Christians composing the Bible Society.”

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—
1836.
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**Proposal of
Bible Soci-
ety to leave
certain
words un-
translated.**

This called forth a resolution from the Baptist Missionary Society in which reasons are assigned by the Committee for the regret felt by them at the conclusion to which the Bible Society had arrived.*

The document containing these reasons was transmitted to the Committee of the Parent Society, who, “under the impression that further discussion was in no wise calculated to lessen the difference of opinion, did not proceed to a particular consideration of the various points advanced by the Baptist Missionary Society, or to the preparation of specific replies to each particular.”

Thus the matter rested for a time, with mutual expressions of kindly feeling and regret.

In 1836 a further application for aid in favour of their versions was made by the Baptist Missionary Board, but under some modifications.

**Specific
application
from the
Baptist
Missionary
Society;**

It appears that the Baptist Missionaries at Serampore and Calcutta had consented to print for the Calcutta Bible Society an edition of their Bengalee New Testament, with the words “*baptizo*,” &c., *untranslated*. They also had consented to alter any passage to agree with the English, in which, through a regard to the original, they had deviated from it.† On being informed of this, the Committee of the Baptist Missionary Society appointed a deputation to wait on Lord Bexley, the President of the Bible Society, that they might state their view on the subject. An interview took place at the Society’s house, when, besides

* For these reasons, see Report of the Baptist Missionary Society for 1834.

† See “Baptist Memorial,” Appendix, p. 59.

the President, the Secretary and some other gentlemen connected with the Society were present, and the business was discussed at considerable length. In compliance with the invitation of the President, an official application was subsequently forwarded by the Committee of the Baptist Missionary Society, expressing their earnest hope, that as the Missionaries at Calcutta had agreed to print for the Auxiliary Society in that city an edition of 5000 copies of the Bengalee New Testament, with certain specified alterations, the Committee of the Bible Society would make a grant for the purpose of furnishing the Baptist Missionaries with a small supply of the same version, as completed by Mr. Yates for the use of the Churches and congregations in connection with them. At the same time the Baptist Missionary Society renewed their application for pecuniary aid to the new translation of the Old Testament then in progress.

After much discussion the Committee declined complying with the request for aid on the part of the Baptist Missionary Society, in printing a separate edition of the Bengalee New Testament, in which the words for "*baptizo*," &c., are rendered by words signifying *immersion*; at the same time expressing the sincere regret experienced by them in not being able to arrive at any other conclusion. At the special request of Mr. Dyer, the Secretary of the Baptist Missionary Society, who was present by invitation at some of the discussions, the Committee, contrary to their usual practice, furnished some of the reasons on which their resolution was founded. These reasons, as adopted by the General Committee, are given below.*

In regard to the aid requested for the Old Testament, a grant was made of £150, to cover the expenses incurred in preparing the Bengalee Psalter, it appearing that that version had been highly approved of by the Committee of the Cal-

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1836.

declined
by the
Bible So-
ciety Com-
mittee.

* *First*, While this Committee give full credit to the friends of the Baptist Missionary Society, that they are actuated by conscientious motives in urging the duty of translating the original terms, and rendering them by terms signifying immersion, this Committee are bound to give credit also to the motives of others, who no less conscientiously and uprightly believe, that the original terms in the Greek do not necessarily and always imply washing by *immersion*.

Secondly,

HOME. cutta Auxiliary; and, subject to the same approval of the translation, a grant of £250 towards the Bengalee Pentateuch; with a proffer of further aid as other parts of the Old Testament might be completed, and obtain the like approval.

**—
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—
1836.**

Protest
from the
Baptist
Body.

Here the matter terminated so far as regarded the Bible Society; but upon the correspondence which had taken place being brought before the Baptist Body in this country, a protest was prepared, which was signed by above 500 of the ministers connected with the Baptist Union, and presented in March of the following year. The Committee, however, while receiving so important a document with all consideration and respect, did not think it expedient to re-open the discussion —a discussion, not critical and polemical, (for such they never allowed themselves to render it,) but, in their judgment, simply prudential.

The subject is thus summarily referred to in the Report of the Society for 1837:

“Unwilling as the Committee may be to advert to differences of opinion, it seems but right to state, that between the Baptist Missionary Society and members connected with that denomination of Christians, and themselves, discussions have taken place relative to the translation (in some of the Eastern versions) of the words “*baptizo*,” &c., by terms signifying immersion, or leaving them, as in the English Bible, untranslated. Your Committee, having considered of whom the Society is composed, and that there are in its bosom many

Secondly, That, inasmuch as this Society itself, and its Committees, and sub-Committees, are composed of persons, holding on this subject widely different opinions, and it is no part of the duty of the Committees or sub-Committees to adjust such differences of opinion, it seemed most desirable to fall back upon the practice resorted to in the English and other versions.

Thirdly, That they feel more encouraged in recommending this course, inasmuch as the practice of not translating the word *βαπτίζω* leaves the matter without prejudice to any; while the adoption of a contrary course would at least wear the appearance of a disposition to favour the views of one body of Christians, at the expense of those of others.

Fourthly, That in assigning these reasons, it is not meant to convey the idea, that each and all of them were felt alike by such members of this Committee as united in the recommendation to decline the aid requested; some having been influenced by one consideration, and others by another.

who as conscientiously object, with reference to new versions, to the use of terms exclusively signifying immersion, as others conscientiously plead for such a rendering, and that it was utterly impossible for them to decide the controversy, whether theologically or philologically considered—determined to adhere to the course taken in the English and many other versions; which they were the more encouraged to do, seeing that it leaves all, in their ministerial instructions, free to give that view of the subject they deem the correct one. Your Committee are quite aware that objections may be easily offered to the plan that has been pursued; but it seemed on the whole the best. The limits of a Report will not allow fuller notice of the subject.*

It may be convenient, in order to preserve a connected view of the whole subject, to state here, that, in the beginning of the year 1840, a fresh appeal was made to the Bible Society, in "a Memorial," drawn up and presented by the Committee of the Baptist Union, in the name of the whole body.

This document is described by the memorialists as "another and a final effort to induce a reversal of the measure by which translations of the New Testament executed by Baptist Missionaries in India had been denied the support of the British and Foreign Bible Society." In the course of it, much use is made of, and a fresh argument sought to be founded upon, certain remarks and admissions on the subject of versions, contained in the Society's Report for 1839, where the Committee, in reply to some attacks made from another quarter, (which will be hereafter noticed,) explain the course adopted by them in regard to some of the older European versions.

The Memorial received a full and careful consideration. A document was drawn up, not professing to give a full and detailed answer to all its statements and arguments, but to record the opinion of the Committee on a few of its leading particulars. In this paper a respectful acknowledgment

* "Strictures" on the course pursued by the Bible Society were published in "a Letter to Lord Bexley," by Rev. J. Hinton. 1837. On the other hand, the conduct of the Bible Society was defended by another Baptist minister, in a pamphlet entitled "The Bible Society Vindicated, by Elihu." The first edition appeared in 1836; a second, enlarged and much improved, edition in 1837.

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1836.

Further
proceed-
ings, to the
year 1840.

HOME. is made of the “value of the services rendered to the cause of translation by those eminent servants of God—Carey, Marshman, and Ward, as well as by subsequent labours of the same body.” The formation of a separate Society, or the adoption of separate measures by a whole body of the Society’s constituents, hitherto happily united in the promotion of one common object, is deprecated, and the memorialists are affectionately appealed to, to review their position, and to consider whether, in maintaining it so strongly, they are not pressing their conscientious feelings beyond just limits.

To this appeal the memorialists, after entering at some length into an examination of the comments of the Committee on their former document, intimate that, after reviewing their position, they did not see that they could consistently alter it.

**Formation
of the Bible
Trans-
lation So-
ciety.** These several documents were printed and circulated among their friends by the respective parties. The result of the whole was, that the Baptist body, finding themselves unsuccessful in their attempts to obtain aid for their translations on the terms on which alone they thought they could conscientiously accept of it, proceeded to form a new Society, under the title of the “Bible Translation Society,” its object being to support and countenance those translations alone which render the controverted Greek words by terms exclusively signifying *immersion*.*

It is gratifying to mention, that while the Baptists, as a denomination, have thus adopted a diverging line on this particular question, there are a goodly number of individuals among them who continue to support the Society, being retained in fellowship with it by an undiminished regard for its general object and principles.

* This movement was not approved by the entire Baptist Body. A pamphlet was published entitled “The Bible Translation Society of the Baptists shown to be uncalled for and injurious, by a Baptist,” in which the arguments and statements of the Memorial are freely examined.

The controversy also called forth two critical and learned pamphlets on the meaning of the Greek terms for Baptism, one by Rev. Dr. Henderson, the other by Rev. E. Beecher, of America.

CHAPTER XII.

SYSTEMATIC VISITATION AND LOCAL AGENCIES IN LARGE
TOWNS; AND ATTACK ON THE SOCIETY'S CONTINENTAL
VERSIONS.

1836—1839.

Hon. Mrs. Vansittart's bequest—Support given to the Bible cause in Wales—Visitation in the Metropolis—Death of Bishops Bathurst and Burgess, Vice-Presidents—of Rev. C. Simeon, Professor Farish, and Mr. Tarn—Scriptures for the Blind—Agencies in large towns—Activity of Merchant Seamen's Society—Death of Bishops of Sodor and Man, and Madras, and of T. Babington, Esq.—Grants to London City Mission—to Manchester, &c.—Attack on the Society's Continental Versions—Vindication by Rev. Joseph Jowett and Mr. Radley.

WHILE the above discussions and movements were going on, which could hardly fail to detract in some degree from the cordial support and interest of some of the Society's earliest and very valuable friends, the Institution, on the whole, was still sustained in undiminished strength and in much prosperity. The funds of the Society this year were the largest attained in any single year hitherto, amounting to £108,740, derived from the usual sources. One donation which contributed to swell this amount, was that of Mrs. Sophia Vansittart, sister of the noble President, "a lady whose name was long associated with works of faith and love." This lady had, in 1821, executed a Trust, in which she made provision, and directed that £10,000 Three per Cents. should be paid to the Society at her decease, which took place in this year.

It was thought right this year to close the *Negro Fund*. From its first opening, to March 31, 1837, there had been contributed £16,249.5s. 9d.—a noble expression of British sympathy and benevolence. The cost of the Testaments required, with the expenses, had only amounted to £13,657.2s. The

HOME.

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—

1836.

Close of
Negro
Fund.

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balance was held in reserve, and principally appropriated for the purpose of benefiting the Negroes of the Mauritius and the Cape of Good Hope, (whose period of freedom was somewhat later), by providing them also with copies of the Scriptures, to be used in schools, or given to those who should make sufficient proficiency in reading to avail themselves of the gift.

The Rev. W. Acworth, one of the Domestic Agents, having this year resigned his connection with the Society, a new arrangement of the districts was made, so as to bring the whole kingdom under a more convenient system of visitation. The beneficial results of the appointment in the preceding year of an Agent for Wales, soon began to show themselves. In every part of the Principality visited by Mr. Phillips, he was received with a cordial welcome, and several official expressions of approbation were transmitted. Among these was one from an important Meeting of the Calvinistic Methodists, in which the

Large total
of contribu-
tions
from the
Princi-
pality.

gratifying fact was stated, that up to that time "Wales had been permitted to assist in the glorious work by contributions amounting to nearly £90,000, and had received from the Society more than 350,000 Bibles and Testaments."* Since then, a very large increase has taken place in both these particulars: indeed, in proportion to its population and its means, no part of the world has done more to promote the objects of the

* For an interesting account of this Meeting, see "Monthly Extracts," July 1836. The Resolution passed on the occasion was as follows:—

"RESOLVED—That this Meeting embraces this opportunity of acknowledging, with devout gratitude to Almighty God, the great success which has attended the labours of the British and Foreign Bible Society, in translating, printing, and circulating the Sacred Scriptures, both at home and abroad: and for the honour conferred upon Wales, in being permitted to assist in the glorious work, by contributions amounting to nearly £90,000: and gratefully remembering that the Principality has received from the Society more than 350,000 Bibles and Testaments, we feel ourselves under peculiar obligations to furnish this evidence of our continued interest in its objects, and our firm purpose to assist in the work of filling the whole world with the word of God. For this purpose, we recommend all our congregations to redouble their exertions in the good cause; and by personal labour, pecuniary contributions, and fervent prayers, to contribute towards making the way of God known in the earth, and His saving health among all nations."

Society than the Principality of Wales. The Isle of Anglesea has for several years remitted not less than from £600 to £700 per annum, the greater part being free contributions. Nor do the natives of the Principality, when they migrate from its soil, lose their interest in the Bible Society, for the Cambrian Societies established in London, Liverpool, Manchester, Chester, and other parts of England, are among the most liberal of the Society's affiliated Institutions. The annual collections, from the Welsh congregation at Liverpool alone, have often amounted to £300 and £400.

The efforts of the Society's London Agent, together with other inquiries that were set on foot about this time, relative to the spiritual wants of the vast population of the metropolis, brought out some appalling discoveries of the still existing want of the Scriptures. In a district, inhabited by 3296 families, it was ascertained that 581 families were destitute of the sacred volume. In a second district, out of 850 families, 344 were without the Scriptures; and of 1147 families visited in Whitechapel, only 128 were found to possess copies of the Scriptures; so difficult is it to overtake the necessities of an ever-growing and ever-varying population.

Considerable supplies were also requested for Scotland this year, in consequence of the affectingly destitute state of the poor Highlanders, of whom a population of at least 60,000 were threatened with the calamity of famine. A benevolent gentleman, J. W. Lillingstone, Esq., of Lochalsh, exerted himself greatly on this occasion as the almoner of the Society.

The Sunday School Society for Ireland distinguished itself this year by remitting to this country, in return for books received, no less a sum than £1401. 5s. To this, as well as other Societies for Ireland, liberal supplies as usual, were granted.

Two of the Society's earliest episcopal Vice-Presidents were this year removed by the hand of death—the Bishop of Norwich, Dr. Bathurst, and Dr. Burgess, Bishop of Salisbury. It is not easy now to estimate rightly the value of the countenance and support afforded by such names in the early days of the Society. To these are to be added the names of the Rev. C. Simeon

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—
1836.

Destitu-
tion of
Scriptures
in the
Metropolis.

Supplies to
the High-
lands.

Numerous
losses to
the So-
ciety by
death.

HOME. and Professor Farish—names long associated with the Bible Society and many other religious and benevolent Institutions.
CH. XII. Their services were of no ordinary character in the earlier days of the Society's history. When it was far from popular to do so, they stood forward as the Society's fearless advocates. If not the originators of the Cambridge Auxiliary, it was by their encouragement and counsel that the plan for its establishment was matured, and many of the clergy, both at home and abroad, were favourably influenced in regard to the Society by the example of these eminent men.
1837.

Mr. Tarn. Another loss was experienced this year by the death of Mr. Joseph Tarn, the Society's valued and honoured Assistant Secretary and Accountant. Mr. Tarn had appeared less before the public, yet he had sustained an equal share of the weight and responsibility of the affairs of the Society with Owen, Hughes, and Steinkopff, as also with their successors in the same department. In an affectionate tribute to his memory, the Committee record their sense of his worth "as that of a most valuable fellow-labourer—one of those few remaining friends who had known the British and Foreign Bible Society in its very first risings and smallest beginnings; who had, in fact, personally assisted in the preparatory arrangements which ultimately led to its establishment, in the year 1804. At the same time they feel constrained to bless God that, by his overruling providence, their departed friend was led to enter into an intimate connection with the Institution, by accepting the important and responsible offices of Assistant Secretary and Accountant; and that he was enabled, by His grace, for nearly thirty-three successive years, to perform the many and diversified duties of those offices, with a degree of regularity and order, of steadiness and perseverance, of sound practical knowledge of business, of strict integrity, and constant attention to the best interests of the Society, so as justly to endear his memory to its friends and supporters. In the performance of his duties he was actuated by far higher than mere personal considerations. He was under the influence of real, solid, Christian principle. To serve his God, and to render himself useful in his day and generation, was his simple but noble object. Having himself deeply felt the inestimable value,

Memorial

of the word of Life, he longed to see it universally diffused; and having in his own soul experienced the grace of that adorable Redeemer, of whom the Scriptures testify, he desired that His sacred name and blessed Gospel should be proclaimed to the very ends of the earth."

HOME.

CH. XII.

—
1837.

Mr. Tarn was succeeded in his office by Mr. William Hitchin.

The attention of the Society was this year first directed to the interesting subject of printing the Scriptures for the *Blind*.

Scriptures
for the
Blind.

It having been found that by means of raised letters, the Scriptures might be brought into use by the Blind, the Society cheerfully encouraged so benevolent a project, by grants of money towards aiding in this novel mode of conveying inspired truth to the apprehension of this afflicted class. The sum of £150 was voted to an Institution for this purpose at Bristol. Encouragement was also given to similar efforts in Edinburgh and Glasgow. The Institution for the Blind at Boston, which at that time had taken the lead in this labour of true charity, was assisted to print an edition of the Psalter, by a grant of £150, and a circular was issued inviting the attention of the friends of the Blind to the subject.

The records of the Society afford many affecting and interesting incidents, illustrative of the advantages which the Blind are capable of deriving from this new source of occupation and enjoyment.* From that time the Society has continued to render assistance to this mode of printing. No particular system has been exclusively aided, as it seemed desirable that fuller opportunity should be given to test the merits of each.†

The year next ensuing was characterized by continued prosperity, and, so far as regarded the proceedings of the Committee, with unbroken harmony. "Nothing from within," they remark, "and, happily, nothing from without, was permitted for a single moment to divert their attention from the great object which they had in view;" no jarring sentiment or feeling was recollected to have disturbed their deliberations.

* See "Extracts," June and July 1837.

† Several systems of printing for the Blind have been devised, bearing the names respectively of Moon, Frere, Lucas, &c., each one of which has been more or less promoted by the Society's grants: among these, that of Moon seems to possess peculiar claims.

HOME. Such has been, if not invariably, yet to a great extent the experience of the Society's Committees. Many a tranquil happy hour has been passed in listening to its extensive correspondence, or in friendly and mutual counsel upon its multi-form affairs; and if, at times, these deliberations have been disturbed,—much oftener, however, from without than from within,—the mutual feeling of confidence and goodwill has quickly diffused itself, like oil upon the ruffled surface, and the stream has soon resumed its even and tranquil course.

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1837.

The issues and sales of the Holy Scriptures by the Society abroad, during the year now under review, were unprecedented; and, though somewhat diminished at home, they were still very considerable; while the regular and free contributions of the Society showed a decided increase. In this and the preceding year, above 200 new Societies were formed; and the number might easily have been increased, had not the time and attention of the Agents been engrossed by attendance at Anniversary Meetings.

Now was commenced the practice, on the part of the Parent Society, of supplying *gratuitously* the Local Societies with the books and papers which are required for conducting the details of business; a measure which proved gratifying and encouraging to many friends of the Institution, and materially promoted the establishment of new Associations. They had been previously charged to the account of the several Societies.

Local
agencies.

The desirableness of Local Agencies now began to force itself on the attention of some of the larger Auxiliaries; and in four of these, Ashton-under-Lyne, Manchester and Salford, Plymouth and Devonport, and Norwich, the system was adopted; the agents being appointed by the respective Committees of these Auxiliaries, subject to their control, and remunerated by them, or by means of a special private subscription.

Further
grants to
the High-
lands, &c.

Fresh grants were made to the Highlands, through J. W. Lillingstone, Esq., of Lochalsh, the gentleman already referred to, who kindly and zealously superintended the distribution of the Scriptures, amounting to 2500 Gaelic Bibles and 1500 Testaments, among the poor in the Highlands and Islands of Scotland, who were still suffering severely from the effects of famine. A

very interesting report of a visit to this scene of labour was furnished by Dr. Paterson.* A pleasing and substantial expression of the sense entertained of the Society's bounty, was supplied by a remittance of £62. 6s. 10d. from the poor Highlanders in the parish of Lochalsh, collected at the two churches in the parish. "This is perfectly astonishing," writes Dr. Paterson, "as the usual Highland collection at the church door seldom reaches £1; so grateful were these poor people for the heavenly boon."

HOME.
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—
1837.

A grant of 600 Bibles and Testaments was also made to the poor of Paisley, then suffering greatly from the stagnation of trade, which had thrown 3000 boys and girls, from the age of seven to fifteen, out of employment.

The Congregational Union of Scotland received a grant of 500 Bibles and 900 Testaments, chiefly for distribution among the Highlanders in the islands and on the main land.

The total grants to Ireland this year amounted to 66,200 copies.

The Merchant Seamen's Society, the formation of which under favourable auspices, was referred to in the former part of this history, continued actively and perseveringly to attend to the wants of the interesting class of men falling within their sphere of influence. Few vessels, either belonging to our own, or to foreign countries, passed up and down the river without a visit from some one of this Auxiliary's indefatigable agents. The plan and regulations of this useful Society were furnished to the Committee of the French and Foreign Bible Society, who adopted a resolution to form similar Societies for seamen in every part of France.

Activity of
Merchant
Seamen's
Society.

The Society had this year to mourn the loss by death of the following from among its Vice-Presidents:—The Bishop of Madras, the Bishop of Sodor and Man, and Thomas Babington, Esq. A memorial adopted by the Committee on the decease of the Bishop of Madras, contains a brief account of his history and labours.

"Descended from an ancient family in Scotland, but brought up in an English country village, he early formed the design of devoting his life to the extension of the kingdom of Christ

Memorial
of Bishop
Corrie.

* See Report for 1838; also "Monthly Extracts," Oct. 1837.

HOME. among the heathen; and soon after his ordination he was enabled, by an appointment to a chaplaincy under the Hon. East-India Company, to commence the execution of that design.

**CH. XII.
—
1838.**

“As the memorable Dr. Claudius Buchanan sailed from the Hooghly, on his visit to the Syrian Christians of Travancore, Daniel Corrie entered it, and reached Calcutta at the latter end of the year 1806. There he was welcomed as the beloved associate of David Brown and of Henry Martyn, who had preceded him to that land of darkness. One of the earliest acts of this devoted evangelist was to admit into the Christian Church, by the rite of baptism, a Mahomedan, who had been recently brought to the knowledge and love of the Gospel. He named him Abdool Messceh—‘the servant of Christ;’ and the title may be taken as a faithful description of them both—for there was between them a striking resemblance. Firmness of mind, calmness in decision, simplicity of manners, untiring perseverance, and the most winning affection, eminently characterized both the disciple and his teacher; and their joint labours, by the blessing of their common Master, were crowned with extensive success. In later years, Daniel Corrie, as Senior Chaplain, succeeded to the post which had been so long and ably filled by David Brown at Calcutta, and became at once the dear friend, and the wise and disinterested adviser of every one who had at heart the cause of Christ in India. His counsel was sought after and valued by all the bishops who, in fatally rapid succession, presided over the then undivided Indian Diocese, and by him, as Archdeacon of Calcutta, their lack of service was supplied, so far as it could be done, when the see was vacant. The experience thus acquired, together with his well-tried Christian fidelity, having at length recommended him to a higher dignity, he was consecrated, at Lambeth, first Bishop of Madras, in the year 1835.”

**Concluding
remarks of
Report,
1838.**

The conclusion of the Annual Report for this year may not improperly be appealed to, as illustrating the spirit in which the Directors of the Society sought to conduct its affairs, and the solemn sense of responsibility which they considered ought to rest on all entrusted with its administration, or who have it in any way in their power to promote its important object.

The appeal cannot be looked upon as inappropriate at any period of the Society's history.

HOME.

CH. XII.

—
1838.

“The questions of stirring interest, which at present agitate our own beloved country—questions, for the solution of which it is so important to the well-being of all classes that the majestic voice of Inspired Truth should be duly heard, and its imperative claims not compromised, but unflinchingly maintained;—the storm which seems rising in many of the countries of Europe, and of which more than the distant murmurings have already reached us; a storm, the consequence, as it would appear, of the extent and success of those very operations, in which our Society has borne so large a part;—these considerations, in addition to the new demands likely to be made on us from other quarters, all tend to throw us back on a careful examination of our principles, and a not less careful scrutiny into our motives and spirit.

“Have we that deep, and full, and irrepressible conviction of the supreme excellence and paramount authority, and, for all the essential matters of religion, entire sufficiency of the written word of God, which we ought to have, and must have, to ensure our labouring in this cause (as we alone *can* labour with any prospect of success) with unwearied devotion?

“Are we thus prepared, with Christian fortitude, yet with Christian meekness—in a spirit of zeal and lofty enterprise, yet at the same time of faith, humility, and prayer—laying aside inferior differences—one in effort, and, as it respects this object at least, one in heart—are we prepared thus to come and consecrate ourselves afresh to this service?

“All things around us and beyond us, in the moral and spiritual state of mankind, seem to bid us advance: the call to go forward is too loud to be misunderstood, too piercing and solemn to be resisted. Necessity is laid upon us: we dare not go back; we must not even halt. Let us place before ourselves the wide and still enlarging field of our labours; let us conceive of the benefits, temporal and everlasting, which may be looked for, should a merciful God continue to smile on our work; let us think of our responsibilities, and then of our prospects and our hopes; and, ‘by the coming of our Lord Jesus Christ, and by our gathering together unto Him,’ let us be warned

HOME. never to rest, till, having given the Bible in every tongue, we can point to the open volume, and exclaim, ‘O Earth! Earth! Earth! hear the word of the Lord.’”

CH. XII. —
1839. An important measure was adopted during the year on which we are now entering, which deserves special notice. The still existing destitution of the Scriptures in the metropolis has been lately referred to. This destitution was now brought very affectingly under the notice of the Society, principally through the labours of an Institution then coming into extensive operation, under the name of the London City Mission. That Society having, through its agents, entered into a detailed investigation of the state of the metropolis, as to the actual supply of the Scriptures, arrived at the conclusion that there would not be fewer than 50,000 families, amongst whom neither Bible nor Testament was at that time to be found. This fearful destitution they felt it to be their duty to bring before the Committee of the Bible Society, together with plans for more effectually meeting it. Interviews between the conductors of the two Societies accordingly took place, when the subject was fully gone into. After much deliberation, a circular was issued, on the part of the Bible Society, addressed to the Committees and Officers of the Auxiliary and Branch Bible Societies and Associations in the metropolis and its immediate neighbourhood, together with the Committees and Officers of the London City Mission, the District Visiting, the Christian Instruction, the Pastoral Aid, Societies, and other kindred Institutions, authorizing them to apply to the Bible Society for such supplies of the Testament and Psalter as they might require for the purpose of *lending* among these destitute families. The plan of a loan was judged preferable to any other mode of meeting the existing exigency, and several suggestions and regulations were embodied in the circular, with the view of rendering the distribution as economical, efficient, and unexceptionable as possible.

**Grants to
the City
Mission,
and other
Institu-
tions in
London**

Several Bible Societies and Associations undertook the supply of their own locality. The District Visiting Society applied for, and received 1500 copies; the Christian Instruction Society was supplied with 500 copies; and the City Mission, after concluding their very laborious examinations, conducted, there

**Destitution
of the
metropolis.**

**50,000
families
without the
Scriptures.**

is every reason to believe, in a faithful and judicious manner, presented a claim for upwards of 36,000 copies, all of which were supplied. The whole distribution amounted to 38,548 copies.

Copious and interesting details were furnished of the manner in which their books were received, and of the good which, in very many instances, was found to result from the distribution.*

The population of Manchester being found, in regard to spiritual destitution, to resemble that of the metropolis, a grant, consisting of 1000 Testaments and Psalms, similar to the above, was made to the Manchester Town Mission; to which, in the following year, were added 1000 more, and to the Birmingham Auxiliary 2000, for the same purpose. Similar grants, of various amounts, have been since made, at different times, to the above, and to other large towns throughout the kingdom.

The report of the Domestic Agency was again very encouraging: 125 new Societies were formed during the year. Of these, forty-two had been established and organized by means of local agency (alluded to in a former page), the benefits arising from which began more and more to show themselves. The Rev. T. Brooke, having resigned his office of Domestic Agent of the Society, the services of Mr. T. J. Bourne were engaged for that department.

The Merchant Seamen's Auxiliary Society reported 18,497 visits during the year, made to ships from various nations, and 3942 copies of Scriptures disposed of.

Large grants continued to be made for the benefit of poor Highlanders; and the numerous Institutions in the three kingdoms, accustomed to receive the liberality of the Society, were assisted as usual, and to a large extent.

At the period now under review, a movement was made by the Society formed a few years before, under the title of the Trinitarian Bible Society, which proved a source of no small

HOME.
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—
1839.

Similar
grants to
Manches-
ter, Bir-
mingham,
&c.

* For some of these details see "Monthly Extracts" for June, July, August, 1839, also Annual Report 1840, pp. xcix to cii. The District Visiting books of the London City Mission, containing the names and residences of all the families visited and supplied by their agents, and a map of the metropolis, with all the several districts numbered and marked out for reference, were handed over to the Bible Society, and are preserved by them as a memorial of this interesting movement.

HOME. annoyance and disquietude, though happily of no material or permanent injury to the elder Society: it had reference to the subject of foreign translations or versions.

CH. XII. Attacks had repeatedly been made on some of the Society's foreign versions, which had either been successfully refuted,* or otherwise satisfactorily disposed of.† Those charges, however, had related, for the most part, to detached and separate versions: but now a whole class—all such, in fact, as were made, or were considered to be made, from the Vulgate—were to be brought under one sweeping condemnation, including most of the versions in use among the Roman Catholics. The charge attempted to be established was, that none of them deserved to be called the “word of God;” the inference being, that to suppose that in largely supplying Roman Catholic countries with these versions we were furnishing them with the Bible, was to labour under a delusion. The use made of the whole was to support an appeal to British Christians to come forward with liberal contributions, to enable the Trinitarian Bible Society, as a “Society formed on scriptural principles,” to substitute, in due time, “faithful versions” made from the original Hebrew and Greek.

These views and objects of the Trinitarian Bible Society were put forth in an official document purporting to be a “Report respecting certain versions of the Bible, which are circulated by the British and Foreign Bible Society,” and prefaced by a “Letter,” signed by the Secretary of that Society, “addressed to all who are interested in the circulation of the word of God.” The Report contains an examination of the Portuguese version in use among the Roman Catholics, as compared with the English authorized version, and quotations are given accompanied with remarks, from the Spanish, French, and Italian versions, used also by Roman Catholics.

The only *official* notice taken by the British and Foreign Bible Society of the above documents, and of the imputations implied in them, is to be found in the conclusion of the Society's Annual Report for 1839, in which the subject is thus introduced:—

* Mahratta—Surinam—French.

† Turkish—Danish.

“If there be any part of the Society’s field of labour on which your Committee might look back with feelings of peculiar satisfaction and devout gratitude—any part in which they might conceive that there are plain manifestations of the Divine blessing having accompanied their endeavours—it would be those portions of Roman Catholic countries into which they have been permitted to pour thousands of copies of the New Testament, in the French, Italian, Spanish, and Portuguese languages; in versions to which the communities in those countries stand nearly in the same relation as the community of this country does to the authorized English version.”

Similar statements, it appears, had been made at public meetings, by the Secretary and other advocates of the Trinitarian Bible Society, and disseminated through the medium of the provincial press. These statements had, however, now assumed a shape and a form which seemed to render it imperative upon the Committee to notice them.

After a brief account of the above “document” and “letter,” and the reasons why they deemed it imperative upon them not to leave them wholly unnoticed, the Committee proceed to explain and vindicate the course hitherto pursued by the Society, and which they indicate it was their intention still to follow, in regard to foreign versions.

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—
1839.

Exposition
of the
course pur-
sued by
the Society.

In doing this, it is shown that the principle on which the Society acted, with regard to foreign versions, had been to adopt such as were found in use, and, to a greater or less extent, authorised, in the respective religious communions for which they were specially intended, provided they were judged to be, on the whole, *faithful* versions;* and that, with regard to the versions immediately under accusation, they had been taken, not in ignorance of their many and serious defects (which they share, more or less, in common with all versions, our own excellent authorised English version not excepted); nor yet in preference to, much less to the exclusion of Protestant versions, where they could be advantageously intro-

* An instance is given where the Society’s aid was withdrawn altogether from a Society (the Geneva Bible Society), because it had adopted a new French version, which bore upon it the stamp and character of an *un-faithful* version.

HOME. duced; but simply because, in such countries as Spain, Portugal, France, and Italy, where the Roman Catholic religion predominates, it seemed, after some trial, hopeless to expect any extensive circulation of the Scriptures, except in the versions recognised by the mass of the people; and because experience had shown (a fact which later experience has largely and fully confirmed) that these imperfect versions, as they are admitted to be, are capable, under the blessing of God, of becoming mightily and most efficaciously instrumental in exposing error, and in imparting saving truth to the soul.

—
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It may be observed that the Committee, in their vindication, do not deprecate or denounce every attempt to form new versions, or to revise existing ones; on the contrary, they bid God-speed to all who may deem themselves called to the task: but they acknowledge that they themselves shrink from the magnitude of the attempt, and they plead, that until these more perfect versions should appear and be accepted, they might be allowed to carry forward the work with such means as were already possessed, and from which the Divine sanction and blessing did not appear to be withheld.

Such, in substance, were the explanations given in justification of the Society's proceedings.

But while the Committee contented themselves with thus simply stating the principle upon which they had acted with regard to their versions, together with the reasons which seemed to justify an adherence to that principle in future, there were other friends of the Society who thought that something further was desirable, some of whom, in their individual capacity, now came forward in its defence.

Vindica-
tion by
Rev. J.
Jowett

“Remarks” on the pamphlet of the Trinitarian Bible Society were published, under the signature of T. H.,* in “Two Letters to the Rev. A. Brandram.” These are chiefly occupied in examining and exposing the character of the criticisms contained in the pamphlet, with a view to show the futility of some, and the utter groundlessness of others, as well as the fallacy of the general argument founded upon them.

* T. H.—Rev. Joseph Jowett, Superintendent of the editorial department of the Society.

In his preface the writer gives this general description of the impugned versions in question :—

“ All the world knew, or ought to have known, that what are called Roman Catholic versions are, in the main, faithful renderings of the old Latin Vulgate, which (being itself a revision, made by St. Jerome, of a Latin translation still more ancient), has been for nearly fourteen centuries the authorised version of Western Christendom ; that these modern versions were in existence before the Society began its task of multiplication and distribution ; and what is more, that they are full of Gospel truth ; so full, that, in spite of all the renderings which are said to favour Popery, the Romish Hierarchy is persecuting, in its madness, those who circulate or receive them.”

In the course of these letters, the following is given as the true state of the case, with regard to these foreign versions, so far as the Bible Society was concerned :—

The Writer, still addressing the Secretary of the Society, remarks—“ I would briefly state what I conceive to be the position of the British and Foreign Bible Society, with regard to its foreign versions.

“ You began with distributing Protestant versions alone, and have never ceased to distribute them, where they can be obtained. You did so, even in Portugal ; you have circulated, and to this day continue to circulate, that very translation which the Trinitarian Society pronounces to be excellent ; and, if *they* are revising it, so also are *you*.

“ Roman Catholics rejected these versions, declaring that they had been corrupted by the Protestants. The priests denounced, and even burned them ; and the people would not receive them.

“ You knew that they had an ancient version of their own—the Latin Vulgate—to which the Romish Church assigns an authority of the very same kind as that which we give to the English Bible of King James.

“ You found that learned individuals, in the different countries of Europe, had made translations of this authorised version, generally accompanying them with notes ; that these translations were, for the most part, faithful ; but that

HOME.

CH. XII.

1839.

HOME. while, as literary works, they were countenanced by the
Ch. XII. Hierarchy, the people at large had but little or no access to
1839. them, in consequence of their voluminous size and their high
 price.

“In the Vulgate, thus translated, you knew that there were indeed discrepancies from our own version, more or less important, but that the whole mass of Gospel truth was contained therein, nevertheless; and that, in the hand of the Spirit of God, they were ‘able to make men wise unto salvation, through faith which is in Christ Jesus.’

“You believed that the chief success of the Romish priests, in twisting to their own purpose certain doubtful or erroneous renderings, arose from their not giving to the people the *entire* word of God in a language which they could understand. The conversion of Luther and of the other Reformers to a purer Gospel, by reading the Latin Vulgate, was an ample warrant for such a belief.

“Separating the foreign versions from their annotations, you tried a bold experiment. To Roman Catholics, who would not admit Protestant Bibles, you offered their own. The cry of the priests still was, ‘They are falsified.’ You disproved the accusation. The people were convinced; disregarded their priests; and accepted the gift.

“Is this all? Nay, verily. God himself has ‘given testimony to the word of His grace,’ by making these books ‘the savour of life unto life’ to thousands.

A “Defence of the proceedings of the British and Foreign Bible Society, in reference to the (so-called) Roman Catholic versions, with a plea for their continued circulation,” was also published by John Radley, Esq., a member of the Committee of the British and Foreign Bible Society.* In this the writer shows that Roman Catholic versions (so called, but not with strict propriety) had long been circulated by the Society, and that there had been no concealment of the fact: further, that this practice had arisen, not from any preference for these versions, considered in themselves; for in each case, viz. that of the German, the French, the Italian, the Spanish, the Por-

Also by
Mr. Rad-
ley.

* Second Edition, Seeley, Fleet Street. A Third Edition, enlarged, has since been published, in 1856.

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—
1839.

tuguese, the attempt had first been made to introduce the Protestant version; and that, only on the failure, or very partial success, of this attempt, had the practice been changed. Some observations are then made on the general character of the Vulgate, and of the several versions above alluded to, derived from it; while a few of the renderings, which had been selected and dwelt upon as peculiarly objectionable, are critically considered, for the purpose of showing that their imperfections are not such as to forbid their publication. A number of testimonies are afterwards adduced (from the French and Foreign Bible Society, and from some of the Society's well-known correspondents, such as Colonel Tronchin, Rev. T. Hartley, Rev S. Grimshawe, Rev. Mr. Martin, Rev. Mr. Monod, Rev. E. Panchaud, Rev. Mr. Devisme, &c.) in proof of the great and very extensive benefit which had already arisen from, and which might be expected to follow the use of these impugned versions.

These testimonies, it is true, are confined to the version by De Sacy—the French Roman Catholic version; this version having had by far the largest circulation, and thus affording the best opportunity for obtaining evidence of the effects actually produced by it; but there is no reason to suppose that any different result would have followed from other versions, having the same origin and bearing the same character, especially if the following statement, made in one of the above pamphlets, as a conclusion from a large and careful inquiry into the facts of the case, be sustained, and no refutation of it appears to have been even attempted.

“ It may be just added,” says Mr. Radley, “ that never yet has a single instance been recorded in which either a Protestant has been seduced from his faith, or a Roman Catholic confirmed in his errors, by means of De Sacy’s, or, indeed, by any one of the Society’s Roman Catholic versions; while, on the other hand, it is proved beyond all question, that, by the circulation of these versions, the Protestant cause has gathered large accessions, and that even Protestants themselves have been awakened to a more lively sense of their privileges and duties.”

Another pamphlet, on the same subject, was issued by the

HOME. same author, entitled, "The Bible Society and its Versions." These two pamphlets did good service to the Society, and brought it under no small obligation to its disinterested defender and advocate.

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A warm discussion on the subject of versions was kept up for some time by the Trinitarian Bible Society, or its abettors, and attempts have been made from time to time to renew it; but the above publications, in connection with articles which have appeared in different periodical works, contributed to allay the rising apprehensions of some of the friends of Bible distribution, and in general to satisfy the members of the British and Foreign Bible Society that the course pursued by the Committee was right, and that the circulation of these versions might safely and profitably be continued, until versions decidedly better, and equally adapted to the purpose, should be forthcoming. To this principle the Society still adheres.

CHAPTER XIII.

REDUCTION OF THE COST OF THE SACRED SCRIPTURES.

1840—1844.

Measures adopted by the Society for Grants of Scriptures to Schools, at reduced cost—Agitation of the Right of Printing Scriptures—Efforts of Dr. A. Thomson and Dr. Campbell—Reduced scale adopted by the Queen's Printers—Improvement in the quality of Bibles as books—Donation from the Wesleyan Centenary Fund—Royal Patronage given to the Society—Fortieth Anniversary of the Society, and concluding Reflections of the Report.

A REFERENCE has, in different parts of our narrative, been made to the measures adopted by the Society for assisting the schools of the poor, and the poor generally, by an issue of the Scriptures, either gratuitously, or at reduced prices.

A measure of this kind, important not only in itself, but from the consequences to which it led, was introduced at the beginning of 1840, and now demands some notice.

In the month of January of that year it was resolved to issue a Bible and Testament, at the very reduced prices of eighteenpence and sixpence respectively*—a measure originally intended for this country, but afterwards extended to the colonies. The occasion of adopting this Resolution, and the reasons which led to such a step being taken at that particular juncture, were set forth in a circular addressed to the Committees and Officers, &c., of Auxiliaries, with additional Resolutions accompanying it, designed more fully to explain the principles on which it was intended that the sale of this particular Bible and Testament should be made.

In this circular it is announced, that the Committee, having

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—
1840.

Measures
for reduc-
ing cost of
Bibles to
Sunday
Schools, &c.

* The cost being 2s. 6d. and 1s. 1d.

HOME. had brought under their notice the question regarding a more liberal supply of the sacred Scriptures to Sunday Schools, together with the not less important one, how to make the Scriptures more accessible to the people generally ; had, after much deliberation, and taking into account the great interest excited on the subject of Education in all quarters, and the portentous aspect of the times, resolved to offer, on the part of the Society, to supply schools for the poor, of every kind, with copies of a Bible and Testament, at the prices stated above (1s. 6d. and 6d.); to withdraw the restrictions heretofore laid on all copies supplied to Sunday Schools, that they should be “exclusively for use in the schools;” and to permit the children in these and all other schools to enjoy the same advantage—a general sale of this particular Bible and Testament at these prices being, at the same time, allowed to all the Auxiliaries, Branches, and Associations.

In the additional Resolution it was stated that the object in view, in the contemplated reduction, was to benefit the *poor*, and to facilitate the possession of the Holy Scriptures by every young person in Sunday, and other Schools throughout the kingdom ; but that it was not intended to authorise the sale of Bibles or Testaments to booksellers, or any other parties, for the purposes of pecuniary advantage. Various other instructions were added, for carrying the measure into practical effect.

No sooner was the above determination made known, than the most gratifying testimonies were forwarded from Auxiliary Societies, Sunday School Unions, as well as from numerous individuals in different parts of the country, as to the delight with which the measure was hailed. This was expressed, not only in the form of resolutions and letters, but, in several instances, of special and liberal contributions. The Southwark Auxiliary, ever foremost in its zeal and activity, distinguished itself, on this occasion, by a prompt and liberal donation of £808 (in addition to its ordinary contributions) towards meeting the great loss to which, by this measure, the Parent Society had become exposed. The hope was indulged that this noble example of the Southwark Auxiliary would have been followed in other parts of the kingdom, so as to

sustain the Society in a sacrifice, the probable extent of which it was not easy to calculate.

It was soon, however, discovered, that notwithstanding any special aid which had been received, or could be reasonably anticipated, the sacrifice which the Society would have to suffer, by a continuance of the sales in question, would soon reach an amount seriously embarrassing, if not even exhausting to the funds of the Society; and, at any rate, would be greatly disproportionate, considering the numerous other claims to which it was liable. It was therefore found necessary, after an experiment of six months, to suspend the operation of the measure; the issues during that period, viz. from February 1st to August 10th, being 382,377 copies, on which there accrued a loss to the Society of no less a sum than £14,410. 1s. 7d.

But though this particular measure was suspended, the object contemplated in it, that of furnishing the Scriptures at low prices for schools and the poor, was not lost sight of, and inquiries were instituted, with the view of ascertaining how far it might be practicable to reduce the loss of the required books, without materially detracting from their quality.

It may here be remarked that the Committee had long been intent on the twofold object of reducing the cost, and improving the quality of the books issued by the Society; and their remarkable success in this endeavour may be seen, by comparing, both as to price and quality, the books first issued by the Society, with those in use at the period now referred to: nor is it surprising, after having been at so much pains, through a series of years, in raising (and at last fixing) the standard of quality, that they should have been somewhat slow in departing from it. Whilst, however, the Committee were deliberating on the best means of obtaining a reduction of the prices of certain kinds of books, without material detriment as to their quality, the whole subject was, in a great measure, taken out of their hands by concurring events, over which they had but little control, but which led to a reduction of prices far more extensive than the Society had originally proposed, or could have previously anticipated.

The circumstance alluded to was the renewal and wide-

HOME.

CH. XIII.

1840.

Loss incurred by this measure, and its consequent suspension.

HOME. spread agitation of the question relating to the exclusive right and privilege of certain parties to print the English Scriptures. These rights and privileges had long been exclusively enjoyed—in Scotland, by the King's printer for that kingdom, and in England, by the King's printer, and also by the two Universities of Oxford and Cambridge; in the two former cases by "Letters Patent," in the latter by ancient and unquestioned "privilege." On the expiration of the last "patent" for Scotland, which took place in 1839, the monopoly, for such it strictly was in that country, ceased, and liberty of printing Bibles and Testaments, as well as other books heretofore included in the patent, was granted to all, under certain restrictions, imposed by a "Board" appointed by Government when the monopoly was abolished.

Agitation of Right of printing Scriptures. **CH. XIII.** **1840.** The subject of exclusive rights and privileges, in regard to the printing of the Scriptures, was just awakening attention in this country, when the suspension of the measure of supplying a cheap Bible and Testament to schools by the Bible Society took place, in consequence of the loss thereby incurred. This suspension gave great impetus to the discussion which now ensued.

Availing himself of this circumstance, Dr. Adam Thompson, of Coldstream, who had taken an active part in the proceedings which had taken place in Scotland,—being powerfully assisted in England by Dr. John Campbell—proceeded to rouse the English public to a consideration of the question, by holding public meetings, and by widely circulating, through the press, long and earnest appeals, statements, &c., on a subject which could not fail to interest all religious communities.

The avowed object of these numerous statements and fervid appeals, was to obtain a great reduction in the price of Bibles and Testaments, similar to that which had been found to take place in Scotland on the cessation of the patent. In order to the attainment of this object, an attack was made on the parties holding exclusive privileges in this country, more particularly on the King's printer;—all of whom were charged with obtaining exorbitant prices, which, it was contended, would no longer be the case, were the liberty of printing the Scrip-

tures thrown open, and a free and unfettered competition encouraged.

It is not necessary here to enter into the history and merits of this controversy, especially as the Committee of the Bible Society felt themselves precluded from taking any part in it. The effect of it was, to induce the privileged parties themselves to take measures for bringing out numerous editions of Bibles and Testaments, at greatly reduced prices, which prices have been since still further reduced, so that it has become questionable whether an entirely open competition could accomplish more. The object having been, to so happy an extent, attained, the agitation was speedily allowed to cease.

The subject having awakened considerable interest at the time, the results of its discussion were looked for with some anxiety on the part of some of the friends of the Society. The whole movement is thus adverted to by the Committee, in their Report for 1841 :—

“ From that post of observation in which they have been placed, and at which they have not been indifferent or careless observers, but rather, on the other hand, anxious watchers of what has been passing around them, they have seen elements at work which threatened to endanger the peace of the Society ; but they trust that the danger is past. They have themselves been invited to take part in certain movements that have been going forward ; and their reluctance so to do has been somewhat misunderstood.

“ It will be immediately perceived that the Committee here allude to public proceedings that have taken place, among friends of the Society, upon the subject of the exclusive right of printing the English Scriptures, enjoyed by the two Universities and the Queen’s printer. On one point, connected with that subject, entire unanimity has prevailed in your Committee ; and they may here take the opportunity of recording their solemn and deliberate conviction, that it is the duty, not only of the Committee, but of the Society at large, as a Society, to abstain from any interference in the matter, either to promote the continuance, or to obtain the removal, of the restrictions. In their private capacities, of course, the members are left to act entirely according to their own judgment ;

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1841.

Result, in
reductions
made by
the Queen’s
Printer,
&c.

Reason of
the Society
declining to
interfere.

HOME. but, as the peace and usefulness of the Society are valued.
CH. XIII. your Committee would implore the Committees of Auxiliary
Societies, Branches, and Associations, to remain, with them-
1841. selves, in an entirely neutral position.

“While the Committee do not intend to enlarge upon this subject, there are yet one or two statements which they do feel called upon to make. As regards themselves, the Committee can truly say, that the subject of the prices paid for the Scriptures, including the purchase of the copies in sheets and the binding, has ever engaged a large measure of their attention ; and that they have laboured to obtain them at the lowest possible price, consistent with a due regard to the general execution of the work, and the quality of the paper ; looking partly, indeed, at the beauty of the appearance of the volume, but much more at its texture and promise of durability. The Committee might go into detail, showing that, while the general character of the books issued has been manifestly improving, the price that has been paid has been proportionably decreasing. To determine the point at which it shall be said that excellency has reached its height, is not an easy matter. It is one upon which a Committee must claim to exercise its best judgment. Perhaps it may be thought that, in adopting the standard by which they have been guided, the Committee have erred, and have raised it too high ; but it does become them frankly to declare, that, up to the time of the suspension of the issue of the cheapened Bibles and Testaments in August last, they had thought that Bibles and Testaments, inferior in quality to those previously used, ought not to be issued ; so that they must, in all fairness, admit that a portion of blame, if blame there be, for the comparatively high price which has been paid for the Scriptures, attaches to themselves.

“Again, it would seem, from the recently published Catalogue of the Queen’s printer, that great reductions are now made to the trade and to the public, for books that are still to be kept up in their quality to that standard below which the Committee declined to make purchases up to the month of August last. The Committee do not feel it to be their affair to offer either explanations or apologies for these reductions :

but it is only just to themselves and to the Printer to say, that, for a considerable time before the present agitation on the subject arose, the Printer had been supplying the Bible Society, as large consumers, at prices even lower than those at which he now offers to supply the trade and the public.

“On the subject of other remarkably cheap editions now offered to the Society, the Committee have only to say that they freely relinquish their own long-cherished opinion as to the standard of quality, and have placed them all upon the Society’s lists; and will rejoice, together with others, in the hope that they may contribute to a much larger distribution of the Sacred Volume in our own beloved land, the wants of which are still far from being supplied.”

The discussion relating to a reduction of the prices of Bibles and Testaments, though it turned chiefly on the point of the printing of the books, naturally included, also, a consideration of the binding; a branch of the work with which the privileged printers had nothing to do. In this department a considerable reduction was now effected, and a greater variety was introduced into the manner and style of binding, so as to render the volumes more attractive; it being, however, stipulated by the Society that the books in superior and ornamental bindings should not be sold under cost price.

The Society now returned to the supply of books at low prices for schools and the poor, with a much smaller loss than heretofore: the price was fixed at 6*d.* for a Testament, and 1*s.* 9*d.* for a Bible; afterwards reduced to 4*d.* and 10*d.*, at which the price continues to the present day.

The following reflections, which occur in a preceding Report, may not be found out of place here:—

“Is it not also a striking fact, that the sales of the Holy Scriptures should continue to be so large, especially at home? Should it not awaken our gratitude to know that, when infidelity, either openly or in a new disguise, is seeking to prejudice the lower classes of our countrymen against all subordination, all social order, and religion under every form, that blessed book, which is the source of the highest law, of the purest morality, and of the divinest hope, is, on so large a scale, more in request than ever?

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—
1841.

Binding of
Bibles im-
proved, yet
cost re-
duced by
the Society.

HOME. “And, connected with this, may not the Committee advert
CH. XIII. to another pleasing fact, namely, that this increasing desire
 —
 1842. for the Sacred Volume is met by increased facilities for
 obtaining it? Is it not a circumstance to be accepted as a
 pledge of mercy, perhaps as a signal provision against evils
 which the times portend, that in so small a form, and at so
 small a cost, may now be possessed, even by the poorest of
 the people, the whole of that Revelation which God has con-
 descended to preserve for the guidance and hope of His
 Church?

“And here the Committee are sure that you will join
 them in the delightful reflection, that, in thus cheapening
 the Sacred Volume, we do not lessen its intrinsic worth—it is
 the casket which is homely, the gem still retains its purity and
 richness: the peasant, or the peasant’s child, when taking the
cheap Bible in his hand, looks upon the same great truths, the
 same exceeding great and precious promises, the same sublime
 and holy precepts, the same disclosures of God, of Christ, and
 of heaven, as meet the eye of the prince when he bends over
 the vellumed page, or touches the gilded leaf. Both equally
 read, that ‘God is no respecter of persons’—that the ‘same
 Lord over all, is rich unto all that call upon Him’—that there
 is but one ‘name under heaven given among men, whereby
 we must be saved’—and that through Christ we all ‘have
 access by one Spirit unto the Father.’”

Donation
from the
Wesleyan
Centenary
Fund.

In the early part of the year 1843, a donation of £1000
 was presented to the Society from the Wesleyan Centenary
 Fund, intended as an “expression of the firm and undimi-
 nished attachment of the Wesleyan body to the object, the
 principles, and the general plan and constitution of the British
 and Foreign Bible Society, and of their grateful sense of the
 invaluable services rendered by it to the spiritual interests of
 large masses of the human race, and to the cause of evangelical
 truth and piety at home and abroad, and as a distinct testi-
 monial of the esteem and regard of themselves and their friends
 for the Society, as indispensably and pre-eminently auxiliary
 to the success of the various Missionary Institutions, and in
 particular, as having evinced its liberality towards the Wes-
 leyian Missionary Society, in supplying to its agents and

schools, on various foreign stations, copies of the Holy Scriptures in the several dialects of the people among whom they are placed.”

HOME.

CH. XIII.

1843.

This was not the first instance in which a collective body of Christians had united in bearing testimony to the character and usefulness of the Society. The Calvinistic Methodists in Wales, and several Presbyteries, or Synods, in Scotland, had also made communications of a similar spirit; but the above, as presented by a Deputation appointed for the purpose in the name of a whole religious community, could not fail to be encouraging and gratifying to the Directors of the Society, and was accordingly distinctly and respectfully acknowledged on their behalf by the President.*

The supply of Scriptures to emigrants and convicts has been at different times adverted to, as engaging the attention of the Society. Some grants for the latter class were now made, under peculiarly interesting circumstances, to C. A. Browning, Esq., M.D., a gentleman who, as medical officer, had repeatedly been in charge of convict ships, and whose labours, conducted with the most unremitting zeal, appear to have been crowned with extraordinary success, as is strikingly shown in a volume published at the time, entitled, “England’s Exiles.”†

We ought to have noticed somewhat earlier, the gratifying fact that the Bible Society had, through the medium of one of its Auxiliaries, received the sanction and countenance of the highest authority in the realm; Her Majesty, Queen Victoria, having graciously allowed herself to be enrolled as Patroness of the Ladies’ Windsor Bible Society, and thus associated her name with a cause which her Illustrious Father, from the earliest period, had so cordially supported. About this time, His Royal Highness the Prince Consort also constituted himself a Life Governor of the Parent Society, by a direct and liberal contribution to its funds.

Patronage
of Her
Majesty
the Queen,
and of the
Prince
Consort.

* For the address of the Deputation on this occasion, see Thirty-ninth Report, 1843, p. clviii; where also is found the President’s reply.

† Dr. Browning also published another volume on the same subject entitled “The Convict Ship.”

HOME It is pleasing to add, further, that, in the summer of the
Ch. XIII. year 1843, His Majesty the King of Prussia became a direct
 1843. contributor to the funds of the Society by a donation of £100,
 The King of Prussia, also, Patron of the Society. and a subsequent yearly Subscriber of £25, in consideration,
 as is stated in the note of the Prussian Ambassador announcing
 the same, of the “high regard entertained by His Majesty, of
 the noble principles and Christian object of the Society.” His
 Majesty, when on a visit to this country a few months pre-
 viously, had very graciously received a Deputation, consisting
 of the noble President, and several distinguished friends of the
 Society, who waited upon him to present an Address to ex-
 press the “deference entertained by them towards His Ma-
 jesty as the first Protestant monarch of continental Europe,
 and their heartfelt gratitude for the constant favour and
 protection with which the Institution had been honoured by
 His Majesty and his illustrious predecessor.”

Fortieth year of the Society's history.

We now reach the fortieth year of the Society's history. Instead of entering into the details of it, which, though showing an undiminished amount of liberality and successful labour, so far as concerns the domestic proceedings, present but little of novel or very prominent interest; it may not be inappropriate to introduce, in this place, some reflections which were suggested at the time by the retrospect of this lengthened and important period of the Society's labours, and which were embodied in the Annual Report of that year.*

The Report thus commences:—

Reflections on the position and prospects of the Society at this period.

“It is written, ‘Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness.’ The Committee are reminded of these words, on presenting, as they now do, the Fortieth Annual Report of the Society. They gratefully call to mind the goodness of God to them, and to their predecessors in office; they earnestly invite the friends of the Society at large to remember all the way by which it has been led. How small in its outset! how rapid and vigorous in its growth! how limited in its early operations! how wide the field over which those operations are now diffused! It set out with the simple design of ‘encouraging a

* See Fortieth Report.

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CH. XIII.
—
1844.

wider circulation of the Holy Scriptures; it has already directly distributed nearly sixteen millions of copies; and it has aided in the distribution of above ten millions more, in various languages and dialects, and in almost every part of the world. The Society has had its trials: it has doubtless needed them: it may be, it has become wiser by them. It has witnessed many changes among its constituents, and in the state of things around; but abiding still by its original principles, it has steadily pursued its course; and the position which it now occupies, after forty years, is such as must awaken the liveliest joy, and should lead, on the part of all its supporters, to the most devout and humble thanksgiving to God.

In the conclusion of the Report the subject is resumed:—

“It is a day of solemn ‘remembrance;’ and they would dwell for a few moments further on the retrospect and the results of the last forty years. It is an unquestionable, and, surely, an important fact, that, during that period, more copies of the written word of God have been published and circulated than in any equal period since the world began; more, perhaps, than in all former periods put together. It is not in one country alone, or in any one portion of the globe; it is not in one language only, or but in few: in addition to the versions previously existing, the Bible has been translated into many languages which, forty years ago, had not been heard of; and its circulation has penetrated into countries, the very names of which were, at that time, scarcely known.

“When the Society, forty years ago, entered on its labours, the religious aspect of Europe, and of the world, was not what it now is. Controversies, which had at one time riven the whole fabric of Christendom, were at rest; and Christianity itself had to struggle only with its common foe, at that time assailing it under the form of a disguised or rampant infidelity.

“But the scene is now changed: a conflict has arisen within the precincts of the Christian Church itself; and questions that had slept for ages—questions of momentous interest—are re-agitated: claims, long held in abeyance, are once more pressed, with startling importunity and boldness. The tide of ancient controversy sets in afresh; the wave rises

HOME. and spreads, so as to threaten the most distant shores : symptoms, in short, are seen around us, far and wide, of a gathering storm.

1844.

“ Is it not worthy of notice, that, long before the present signs appeared in the heavens, and while the Churches of Christ were enjoying a comparative repose, Societies should have been instituted,—which, perhaps, could not have been formed now,—through whose agency those writings, on the authority of which the final issue of the present conflict must turn, have been gaining a silent but unexampled dispersion among the nations ? That book, which must form the only infallible standard of appeal, is now found in the hands of innumerable multitudes. May it not have been for this very purpose—in merciful preparation for this very hour—that Bible Societies were established, and that their task has been, by God’s help, so effectually fulfilled ?

“ Surely we must regard it as a token of special favour to Britain, that nowhere are the ‘lively oracles’ better known—nowhere has there been a wider delivery of the volume of inspiration, than within her borders. Among the poor, as well as among the rich; in the rural districts, as well as in our towns and cities; in the schoolroom and in the cottage, the Bible is a book *possessed*; by many, very many, it is a book *beloved*; and, on all questions of religious interest, it will be, as it ought to be, *the book appealed to*. Let, then, the hour of trial and of conflict come, if so it shall please the all-wise God to order it; let the war of principles rise to whatever height it may, the friends of the Bible must not yield to fear. Trusting in the name of the Lord, they may, with more than calm submission, with unwavering confidence, and even with joyful hope, await the result.

“ The Bible is the book of God, suited to all nations, and addressed to all. It is the beacon of salvation to the tempest-tossed Church, and, in the season of repose, its counsellor. To myriads of solitary travellers it is the lamp of life: it cheers the disconsolate, it guides the perplexed, it directs the guilty to the cross of Christ, it tells of heaven to the dying. In a word, wherever it is accompanied by the blessing of the Holy Spirit, ‘it is the power of God unto salvation to every

one that believeth.' This should be enough for us; more than enough to animate our zeal, to quicken our prayers, to keep alive within us a quenchless, glowing charity. For what are the results? Souls are saved from death; Jesus the Mediator is magnified; the love of the Spirit is revealed; and 'Glory to God in the highest' becomes the theme of an everlasting song."

HOME.

CH. XIII.

1844.

CHAPTER XIV.

EFFORTS IN CONNECTION WITH THE EDUCATIONAL MOVEMENT; AND THE SYSTEM OF COLPORTAGE.

1845—1848.

Grant of Scriptures in furtherance of Popular Education—Special fund—System of Colportage commenced in this country—Success in Midland Counties and in Wales—Death of Rev. J. Pratt—Extraordinary movement in the sale of Scriptures in Lancashire—Success of Colportage in Ireland—Death of Bishop Shirley, Lord Mountsandford, Earl of Harrowby, and Rev. Dr. Dealtry—Scriptures disposed of by Colportage.

HOME. IN consequence of the impulse given about this time to the
 CH. XIV. cause of education by various public measures then in progress or projected, it had been thought right, towards the close
 — 1845. of the Society's preceding year, to set apart a sum of £5000 for the supply of such schools as might be supposed to have been founded as the result of the re-agitation of the question. One of the first measures of the year (1845) was to issue a circular, containing regulations for the appropriation of this sum of £5000, which was then described as intended "to aid, by a gratuitous supply of Bibles and Testaments, the efforts then making for the extension of education among the destitute poor, in Day or Sunday Schools throughout the United Kingdom."*

Grant in connection with the Educational movement.

According to these regulations the grants were to be restricted to schools established on, or after the 1st of January 1843; the number of books were not to exceed one half the average number of children attending the school, and were to be taken as school stock, *i.e.* not to be used out of school: the books supplied were to be a 12mo Bible, and a 12mo Testament.

In the course of the year, applications were received from

* "Monthly Extracts," March, 1845.

688 schools, which were supplied with 31,758 copies. Many of the communications on the subject were very touching, and brought to light a destitution with regard to schools established prior to 1843, which seemed to demand immediate consideration. With a view, therefore, to the benefit of schools and the poor generally, another regulation, already alluded to,* was then adopted, that of selling the Nonpareil Bible at ten pence, and the Brevier Testament at four pence.

In carrying out the above measures, the attention of the Society was drawn to another class of schools, viz. those in the Union Workhouses throughout the kingdom, and it was determined to embrace them also within the terms of the grant. A communication was opened with the Poor-Law Commissioners at Somerset House, and a circular was then addressed to the respective Clerks of the Boards of Guardians, from whom 259 answers were received, some few, with thanks, declining the proffered aid, from its not being needed; the rest gratefully availing themselves of the offer. 7593 copies were issued.

The fund for the gratuitous supply of schools was afterwards increased by subsequent grants, till at length it amounted, in 1854, to £6500. The total number of copies supplied from this special fund, up to that time, amounted to 139,907, which had been distributed among 2800 schools.

The following pleasing instances of zeal and liberality on the part of the Auxiliaries of the Society, took place during the present year.

At a conference of the officers and other friends of the Southwark Auxiliary and its Associations, with a view to revive and stimulate the interest on behalf of the Society, which appeared somewhat declining, the employment of a juvenile agency for the purpose was suggested. The plan adopted on this occasion, how it originated, and what were its results, are thus detailed in a letter of the Secretary:—

HOME.
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—
1845.
Appropriations.

Special
efforts by
the South-
wark Aux-
iliary.

“The want of success in some of our Associations, and symptoms of declining zeal in others, induced our Auxiliary Committee recently to invite the officers of our Associations and the ministers of our district, to meet them in friendly conference. About fifty gentlemen took tea together, and several

* See page 197.

HOME. valuable suggestions were offered. It was found necessary to
Cu. XIV. adjourn the Meeting; and at the second conference the sug-
—
1845. gestion was made which led to our successful employment of a
juvenile agency.

"It had been remarked that the founders of our Auxiliary had nearly all departed this life, or were advancing to that good old age when active service could not much longer be expected from them; and that those who, from time to time, had joined our ranks, and borne their share of service in our Associations, were rendered, in many cases, by physical infirmity or increased occupation, less efficient than formerly; and it became matter of inquiry, How can we interest the young? How induce the children of our families to feel, early in life, the pleasure of connection with the Bible Society, so that in due time, in the arrangements of God's gracious providence, 'instead of the fathers may come up the children'?

"The answer came from one of our Committee—Employ our children in the collection of a 'Christmas and New-Year's Offering.'

"The suggestion was heartily embraced by others; and a Sub-Committee was appointed to consider the matter, and make arrangements for carrying out the proposed plan.

"Under their direction, an 'Address to Parents and Others' was prepared, as well as an 'Address to Children and Young Persons'; and a card, with two beautiful little engravings at the top, was furnished for our Juvenile Collectors.

"The pictures were striking contrasts. On the one side was represented the Bible as it was seen in 1540, when Bibles were chained in St. Paul's Cathedral—the *chained Bible*, and the group of anxious listeners surrounding the *one* reader; and on the other side the Bible in 1844—the *open Bible, free and unchained*: the Bible in the hands of a Christian family, the father and his children, each with a book, and the mother with her infant delightedly and devotionally listening while her husband reads. At the foot of the engraving is the following memorandum:—

“In 1540, in the reign of Henry VIII., six Bibles were chained in St. Paul's Cathedral, that the people of London might read the Holy Scriptures; but during the past year

the British and Foreign Bible Society issued, from its various Depositories, 944,000 copies.'

"Of the addresses, printed in a very cheap form, about 18,000 were issued, and about 3000 cards were used: the result of the collection, as stated, was £500."

Wales continued to distinguish itself in the cause of the Bible Society. The county of Anglesea sent this year £768 in free contributions. How a county so limited in extent, so scanty in population, and comparatively poor in resources, should send to the Bible Society a sum exceeding that which is sent by some English counties which are more than double in extent, quadruple in population, and incomparably more abundant in resources, is thus explained and accounted for by the Society's Agent for Wales:—

"The island is covered with Branch Societies, now eleven in number, and every parish is included within the sphere of one or other of these Branches. For the purpose of collecting and distributing the Scriptures, these are sub-divided into moderately-sized districts, and I believe it can be said with truth, that all the districts were supplied with collectors, and actually visited during the past month. Taking advantage of the information given, and the good feeling excited at the Public Meetings, the collectors went out forthwith, provided with Collecting-books, Reports, &c.; and although the work in some districts was laborious, yet the cheerfulness of the people, and their willingness to contribute according to their ability, amply compensated for the toil endured. Perhaps there is no other county in Great Britain where the number of contributors bears so good a proportion to the total population. The local Reports contain the names of more than four hundred persons who subscribe sums between ten shillings and two pounds per annum. The noble President, the Marquis of Anglesea, contributes ten guineas every year. But, after all, the strength of the Society consists *not in the few who give much, but in the many who give a little.* The books of the collectors furnish the names of many thousands of persons who contribute sums varying from one to ten shillings; and you would be astonished, as well as delighted, to see the names of servants, labourers, and poor children, as

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1845.

Liberal
contribu-
tions of
Anglesea.

HOME. contributors of sums under one shilling. Yes, the children's pence, and the widow's mite find a record in the Collecting-books of Anglesea."

1845.

An experiment was made about this time in Wolverhampton and its neighbourhood, including also Birmingham, with the view of effecting a wider circulation of the Scriptures in the manufacturing and mining districts. Populous districts were explored, a considerable number of Meetings held, and several new Associations formed, in parts of Staffordshire, Worcestershire, and Warwickshire. Above 5600 copies passed into the hands of the people through the direct agency employed, and a number of dépôts were established for the more permanent supply of the different neighbourhoods.

It was not thought desirable to continue the experiment further, as, by a change in the districts and arrangements of Mr. Bourne, one of the Society's regular Domestic Agents, he was enabled to bend his attention more fully to this important object.

System of
colportage
comm-
menced.

Wales.

The system of colportage, or the sale of the Scriptures by means of licensed hawkers, expressly engaged for the purpose,—a system which had long been successfully pursued in foreign countries, especially in France—was now being introduced into several parts of the kingdom, at that time rather as an experiment; but it has since been carried out, with much benefit, to a greater extent. After what has been said of Wales, it may excite astonishment, that when the Auxiliary system had been in general operation there for above thirty years—when the distribution had already been made of eleven million of copies of the Holy Scriptures in the English and Welsh languages, irrespective of the issues of other Societies—that part of the kingdom should have furnished one of the first instances of the necessity of this new mode of operation. Yet in the county of Radnor, in one of the five districts into which the county was divided, a Colporteur sold, in forty-six days, in the eight parishes comprised in the district, 1085 Bibles and Testaments, among a rural population of 5804 persons.

It is, however, right, as it is most gratifying, to state that such demands and sales in the Principality have their solution now, at least in part, in the love of the Scriptures so strikingly

manifest among the people, rather than in extreme destitution of copies of the inspired volume. Every person there, young and old, appears eager to possess the sacred treasure. It was this eagerness for the Scriptures in Wales which led to the formation of the Society; and the ample supplies furnished year after year have not been without fruit. The possession and use of the Scriptures have, under the Divine blessing, reacted on the original feeling of the population, and awakened it to a still higher appreciation of the word of truth. This explanation is, as we have said, just and well founded, to a great extent; but it must also be added, that in some districts the demand for Bibles has arisen from the really scanty degree in which they were possessed. In some counties, as in Radnorshire, the scattered state of the population had placed them very much beyond reach of the ordinary mode of supply; and in the mining districts, the rapid increase, and the variable character of the masses drawn together from all parts, would occasion a necessity of a distinct and special kind.

The north of Devon was brought forward at the time, Devon. as furnishing another instance of the need of such efforts. On a close investigation of the subject, and without including any parish containing less than 200 inhabitants, it appeared that 123 parishes, embracing an aggregate population of 104,258, were untouched by the operations of the Bible Society. Other cases, bearing on the same point, were discovered in Lancashire, Yorkshire, Somersetshire, and Herefordshire, and to all these, the experiment of colportage was applied.

Among other valuable friends, the loss of whom, this year, the Society had to deplore, the name of the Rev. Josiah Pratt deserves special notice, for reasons which the following extracts from the tribute to his memory, adopted on the occasion by the Committee, will serve to show:—

“The Committee cannot receive intelligence of the death Memorial. of the late Rev. Josiah Pratt, without making some record of the obligations under which the Society was laid by him, in the earlier stages of its existence, both in the way of active service and valuable counsel. Of the latter, the beneficial effects have been felt during a period of forty years; and will

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1845.

Death of
Rev. J.
Pratt.

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continue to be felt, as long as the Society shall maintain its original constitution and principles.

1845.
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“For a few weeks after the formation of the Society, Mr. Pratt held the office of Secretary, in conjunction with the late Rev. Joseph Hughes. This appointment was accepted by him, principally on the suggestion of the late Rev. John Owen, who strongly advised that with Mr. Hughes, a clergyman of the Church of England should be associated, and the Society be thus made to bear a truly Catholic impress. From this office, finding it to be incompatible with his engagements as Secretary of the Church Missionary Society, he soon retired; when Mr. Owen himself was happily prevailed upon to become his successor.

“To the judicious counsels of Mr. Pratt the Society owes the present constitution of its Committee: a constitution, under which, while room is left for the admission of six foreigners, of the remaining thirty members, fifteen are required to be members of the Established Church, and fifteen members of other denominations of Christians. And the Committee think they may ask, when there has ever existed a more united or a more harmoniously-working Executive. It may be fearlessly said, that experience has proved the wisdom of the arrangement; and of that arrangement the Committee would say, *Esto perpetua!*

“If, in later years, Mr. Pratt took a less active part in the Society’s affairs, the Committee knew that it was not from the want of continued interest in them. Affection, and warm affection too, was shown to the Society, in the support and countenance which he afforded to it in various localities, and more particularly in connection with the City-of-London Auxiliary.

“The Society is not a little indebted to Mr. Pratt, for the prominent share which he always allotted to it in the pages of the Missionary Register, a valuable monthly periodical, originated, and, till of late, entirely conducted by himself. Intelligence of the Society’s proceedings was thus widely, and at the same time gratuitously, circulated through the kingdom, and even beyond its limits; while the selection of matter was judicious and happy.”

The Rev. H. A Browne, of Toft-Newton, who had for many years proved himself an acceptable gratuitous visitor in every part of the kingdom, was this year appointed as a regular Agent, to take charge of a district, vacant by the illness, and subsequent death, of W. Brackenbury, Esq.* The district included the counties of Norfolk, Northampton, York, Derby, Cambridge, and Suffolk.

The Rev. P. Kent was also engaged, on a salary, as a general visitor, whose services should be available wherever required. He afterwards became a regular Agent of the Society.

A very remarkable movement arose this year, 1845, (extending also to the following year) in regard to the distribution of the Scriptures at home. It cannot be better described than in the language of the Report for 1846, where the event is thus referred to and recorded.

"It has often been the privilege of the Committee to meet their friends, assembled at their Annual Meeting, with the language of congratulation. But never had they greater reason to do so than at present; for never, they venture to think, were there more evident tokens of the Divine blessing resting on the labours of the Institution. The simple object of the Society being to circulate more widely the Holy Scriptures, is there not great cause for joy and praise in the fact that nearly one million and a half copies have been added to the distributions of former years, being nearly half a million more than had been issued in any previous year of the Society's history? This greatly enlarged distribution has been, though not exclusively, yet chiefly, at home, and under circumstances so remarkable, as to induce the Committee to depart from their ordinary course, and refer to it at once.

"It has been in the North of England, and more especially in Manchester and the neighbourhood, that the extraordinary demand for the Scriptures has sprung up.

"In the month of September last, some friends visiting Blackpool, a small watering-place on the coast of Lancashire,

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1845.

Appoint-
ment of
Rev. H. A.
Browne;

and Rev.
P. Kent.

Extraor-
dinary
move-
ment in
the de-
mand for
the Scrip-
tures.

* See Report for 1843. Mr. Brackenbury had been a Domestic Agent of the Society for seventeen years. He was the second gentleman so appointed.

HOME. having had their attention awakened to the spiritual wants of
Ch. XIV. the neighbourhood, commenced a sale of the Sacred Scriptures,
— and afterwards formed a Bible Association: in a few
1846. months above 1800 copies were circulated in that limited
district. This movement was greatly encouraged by the
zealous co-operation of a gentleman from Manchester, who
returned home with his mind much set on attempting a wider
dissemination of the Scriptures among the immense population
by which he there saw himself surrounded. After conference
and prayer with a few pious friends, it was resolved to make
the experiment of offering the Scriptures for sale among
the work-people of the numerous mills and factories, and
wherever an open door was found. The agents chiefly
employed were the superintendents and teachers and the elder
scholars of Sunday Schools, together with others whose hearts
the Lord inclined to take part in the work. Unexampled suc-
cess attended the effort; willing purchasers presented them-
selves in every direction. The issues of the Auxiliary, which
had been for many years on an average about 5000 copies
a year, which afterwards, for five years, increased to 10,000,
and which last year amounted to 15,000 (the largest number
issued in a single year by any Auxiliary in the kingdom),
suddenly mounted up to 20,000 in one month—the month of
November last; and in the six months, ending the 31st of
March, extended to 80,682 copies, with a large distribution
still going on.*

“The attention of the Auxiliary Society at Manchester was quickly drawn to this movement; and it is but justice to its excellent Committee and officers to say, that it received from the first every encouragement in their power; and the Ladies’ Associations too, so far from viewing it with jealousy, though it might seem to trench a little on their proper sphere of labour, have given it their cheerful countenance, and in some instances their valuable personal co-operation.

“This movement is of too recent a date to allow of much being at present recorded of its results: one effect of it, how-
ever, which your Committee cannot but notice with pleasure,
has been to draw forth very liberal contributions in furtherance

* In the course of the year it reached to 96,711 copies.

of this work, both at Manchester and elsewhere. At Manchester, donations and increased subscriptions were promptly offered, more than sufficient to allay any apprehension of injury to the general funds of the Society; and one venerable friend hastened to present his contribution, under circumstances which your Committee pause a moment to notice. It was made through the medium of the Bishop of Chester, Dr. Sumner, (now Archbishop of Canterbury,) accompanied with the following letter from his lordship:—

‘I enclose an order for £500 to be entered as follows:—
“An Octogenarian Friend, by the Bishop of Chester. To the
Manchester Bible Society, £500.”

‘This is intended to support the Society in its present important doings, and is one proof of the light in which the crisis is viewed by observers. How thankful I am to belong to a Society so honoured! How thankful to have such confidence in the Divine word, that I can look upon the present movement with unmixed and unfeigned gratification!’

The venerable friend above alluded to was the Rev. Thomas Gisborne, Prebendary of Durham, whose unwavering attachment to the Bible Society from its formation, and whose zeal on its behalf, declined not with advancing years.

It is worthy of remark, that, partly simultaneously with the movement in Manchester, partly in consequence of it, a very enlarged demand for the Scriptures sprang up in many other places in the country, as at Liverpool, Birmingham, Huddersfield, Halifax, Bristol,* and elsewhere. Our colonies also united in the cry for larger supplies; so that the most strenuous efforts were required, in the printing and binding departments, to meet the orders that flowed in from every quarter: and after all it was found absolutely necessary, in many instances, to tax the patience of the Society’s urgent friends. Much regret was felt that there should have been the slightest delay or disappointment; but who could be sorry for the cause? What can be more delightful than the thought, that with all the facilities enjoyed in the present day—and by

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—
1846.

* At Bristol the issues of the year amounted to 38,000 copies; an amount equalling, if not exceeding, those of Manchester, if the extent of the population in each place be taken into account.—Report 1847, p. clxii.

HOME. none more than the Bible Society—of multiplying copies of the
CH. XIV. Sacred Book, the utmost exertions were insufficient to keep
pace with the rapid, wide-spread, unprecedented demand which
1846. had arisen?

The subject is again alluded to in the conclusion of the same Report:—

“The Committee here close their review of one of the most remarkable years in the Society’s history; remarkable, chiefly, for the fact so repeatedly alluded to in the Report—the extraordinary impulse which, during the year, has been given to the circulation of the Sacred Volume, and especially at home. It would not be easy to trace this fact to any particular cause, nor does it seem needful so to do. Much, doubtless, may be ascribed to the low prices at which the Scriptures may now be obtained, in an attractive and portable form; something also may be attributed to the measure which the Committee adopted last year, of reducing still further the price of a Bible and New Testament for the use of schools and the poor, a large part of the increased demand having been for these books; and your Committee also have reason to believe, that very generally, of late, the friends of the Society have been quickened to a livelier sense of its importance; the conviction gaining strength on every hand, that the Bible is the book for the age, pre-eminently adapted and required to meet the evils and exigencies of the times in which we live; and to this, probably, may be referred, in great part, the gradual and diffused increase in the free contributions to the Society, as well as its rapid sales.

“But whatever may be the secondary causes which present themselves in accounting for the late extensive issues, your Committee repeat it as their conviction, that the movement must be ultimately referred to an ‘influence from above.’ ‘the thing is of the Lord.’ Is it presumptuous to conclude that the providence of God is more immediately occupied in all that relates to His own written word—that word which is the mirror of His own holy and glorious character, the transcript of His will, the revelation of His love in Christ Jesus, and the chief instrument of His grace to fallen man? And must it not be accepted as a special mark of the Divine interposition, when

that word is made easily accessible, and when it comes into the actual possession of large bodies of people? There are, indeed, who contend for a restricted circulation of the Holy Scriptures—who seem afraid to let the Bible speak for itself. That such persons should look with distrust on the advance of the Bible Society—that they should deprecate, and even oppose, its endeavours—need not excite our surprise; but with such fears and misgivings your Committee have no sympathy: they rejoice to administer the affairs of a Society that treats the Bible as the common right of all mankind; and, in regard to its later successes, they feel assured that you will join them in reiterating the sentiment, already quoted, of their much-revered friend, ‘How thankful am I to have such confidence in the Divine word, that I can look upon the present movement* with unmixed and unfeigned gratification?’

“And let us not fail to notice, that it is in our own beloved country—including Ireland, and the colonies and dependencies of Britain—that the most marked distribution of the Scriptures has taken place. Amidst so much that is dark and lowering around us, is it not a token for good, that to us should be ‘committed’ so largely ‘the Oracles of God?’ If this was the chief ‘advantage’ of the Jew of old, must it not be equally an advantage among *us*? The day may be hastening on, when the extensive possession of the Bible by the people of this realm, which now forms its distinguishing privilege, shall become its principal safeguard and blessing; a standard set up by the Spirit, ‘when the enemy shall come in like a flood.’ But, be that as it may, is it not delightful to know, that at this hour so many of our fellow-citizens and fellow-subjects, of all ranks, and of all ages—in the cottage, as well as in the splendid mansion—in the factory, the workshop, and the field—have the opportunity of searching for themselves the Divine records of truth, of drawing water for themselves from the wells of salvation?”

It will be observed, that in the above extract Ireland is particularly referred to, as having participated in the remarkable movement of the year. The following are the circumstances which called for, and led to a larger amount of aid than usual from the Society.

HOME.

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1846.

Diffusion
of Scrip-
tures in
Ireland.

HOME. The Hibernian Bible Society, having resolved to make the
CH. XIV. experiment of circulating the Scriptures more widely in that
1846. country by means of Colporteurs; to encourage the attempt,
3000 Bibles and 3000 Testaments were placed at the disposal
of that Society, to which number were afterwards added 30,500
copies more. It was gratifying to hear, that, in this way, 25,000
volumes were sold in a short time, in eighty-three districts,
situate in thirty-one counties. The number of Colporteurs
employed was about eighty. One of these humble, useful agents
—a day-labourer—sold upwards of 1400 copies in some of the
darkest districts in the land.

For the same purposes as above, 2000 copies were granted
to the Irish Society of London.

The Sunday School Society for Ireland was, this year, one
of the largest claimants of the Society's bounty. The first
application was for 27,000 Bibles and Testaments. These
proving insufficient to meet the increasing demand, an addition
was soon after made to them of 1500 copies. The whole
stock being exhausted earlier than usual, the Society was
compelled to anticipate the period of its annual application,
and, before the year closed, it presented itself again, asking
this time for 39,500 volumes, which were cheerfully granted.
Thus 68,000 copies of the Scriptures were, in the course of a
single year, supplied to the Sunday Schools of Ireland. This
Society had on its list, at that time, 2960 schools, containing
244,000 scholars, and 22,900 gratuitous teachers.

Five other Irish Societies also received grants this year,
varying from 500 to 1250 copies each.

The distribution of the Holy Scriptures was also now going
on largely in our own metropolis. In proof that, lavish as some
might deem it, the supply was not beyond the demand of ever
fresh-discovered wants, a grant was called for this year of
3200 Testaments with Psalms, that being the number of
families, after all that had been previously done, which the
Agents of the City Mission had actually found at that time
entirely destitute of the Sacred Scriptures, within the limits
of the City of Westminster.

While the Society, during the two following years, was dili-
gently and prosperously pursuing its course, the hand of death

was at work, silently stealing away some of its most valuable friends and active coadjutors. In the former year died two of the Vice-Presidents, the newly-appointed Bishop of Sodor and Man, Dr. Shirley, and Lord Mountsandford; and two of the oldest members of the Committee, Josiah Roberts, and Samuel Mills, Esqs. To the latter gentleman belongs the honour of having prepared an outline of the plan of the Society; and to the service he rendered in laying the foundation of the Institution, is to be added that of a judicious and useful co-operation in the promotion of its interests and the management of its concerns. Mr. Mills was appointed on the first Committee, and continued to serve each succeeding year, without a single intermission, having, in this capacity, nearly completed a period of forty-three years. In the same year also died Joseph John Gurney, Esq., a leading member of the body of Friends, who, though not officially connected with the Parent Bible Society, had rendered it very essential service, in the extensive circle in which he moved, and of which he was so bright an ornament.

In the succeeding year died two more of the Society's honoured Patrons, the Earl of Harrowby, and the Rev. Dr. Dealtry, Archdeacon of Surrey; and also three members of the Committee, Dr. Richardson, Mr. Edelman, and Mr. Scrivens.

On occasion of the decease of Dr. Dealtry, the following memorial was adopted by the Committee, which pays a well-deserved tribute to his memory as one of the warmest promoters, and ablest defenders of the Society, at a period when such services were peculiarly valuable:—

“Among the early friends of the Society, few have a higher claim to grateful and affectionate remembrance than the late Rev. William Dealtry, D.D., of Trinity College, Cambridge, Archdeacon of Surrey, and Rector of Clapham. He began his course in days when the simple object of the Society, and its no less simple constitution, needed able defenders.

“To many of the present day it may seem a thing incredible, that, among Protestants, fears should ever have been entertained and expressed as to the circulation of the Scriptures without note or comment;—not quite so incredible perhaps, yet nearly so, that difficulties should have been raised

HOME.

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1847.

Death of
Bishop
Shirley,
and others:W. Mills,
Esq.;J. J. Gur-
ney, Esq.;The Earl of
Harrowby;Dr.
Dealtry.

Memorial.

HOME. respecting the lawfulness of co-operation between parties who,
 CH. XIV. while differing on other important points, were yet of one
 1847. mind as to the supreme authority of the Scriptures, and
 actuated by one single desire to promote their wider circu-
 lation. Such, nevertheless, having been the fact, it is pro-
 portionably difficult, now, to estimate the value of those
 services which were rendered by the late Dr. Dealtry, in
 vindicating the object and the plans which the Society pur-
 sued. Often did he, with a persuasive eloquence, address the
 His able assembled friends of the Society, whether in Cambridge, in
 advocacy the metropolis, or elsewhere; and often, too, did he draw his
 in the cause pen, and put forth in print convincing arguments on the So-
 of the ciety's behalf. Both his speeches and his writings were always
 Society. forcible, exhibiting, in happy combination, all the marks of an
 amiable disposition, united to a vigorous and manly intellect;
 for while contending for what he believed to be the truth,
 his spirit never became embittered. He was always felt and
 acknowledged to be an honourable opponent. But if in argu-
 ment and discussion he could grapple with some of the master
 spirits of the age, he more especially loved the peaceful walks
 of the Society; and in one such department, the value of a
 little piece which he wrote will long be appreciated. It is en-
 titled, "Advantages of distributing the Holy Scriptures among
 the poorer orders of Society, chiefly by their own agency."

"When Bible Associations were first introduced, there were those, perhaps, who expected but little from them; but Dr. Dealtry had the sagacity to foresee their great utility, and he wrote as follows:—

"‘To complete the system which has commenced, and been conducted with such happy results, no measure seems to have occurred of such reasonable promise as Bible Associations. The contributors to the Parent Institution, and to its Auxiliaries and Branches in different parts of the country, consist in general of that class of persons who are somewhat elevated in the scale of society. It is the object of Bible Associations to bring into action also the poorer classes; to collect subscriptions from that large body of the people who are unable to give much, and yet are not unwilling to give a little. If the number of contributors be great, the accumulation even of

small sums will not be contemptible ; and it may be presumed that most persons, who are not absolutely in the lowest walks of life, can afford a subscription of a penny a week.'

"It need not be said how abundantly these anticipations were realized. Hundreds of thousands of Bibles and Testaments have been dispensed among the poor, upon a plan long since proved to be excellent, if not the best, namely, by the agency of the poor themselves, and by their own contributions. And who shall tell the amount, even of pecuniary advantage, derived to the Society from these small but innumerable tributary streams?"

The system of colportage having been now for some time in operation, a report was made by the agents of the results ; when it appeared, from the information received from the four districts in which this mode of distribution had been adopted, that the number of Bibles and Testaments thus disposed of within three years amounted to 79,224.

HOME.
CH. XIV.
—
1848.

CHAPTER XV.

REVOLUTIONS ON THE CONTINENT, AND INCREASED
FACILITIES FOR INTRODUCTION OF THE SCRIPTURES.

1848—1849.

Revolutionary outbreaks in Italy, France, Austria, &c.—Appeal for increased effort in relation to the Continent—Special Fund—Resignation of Rev. J. Jowett, and appointment of Rev. T. W. Meller in the Editorial Department—Establishment of distinct Agency for districts around Manchester, and in other places—Question of Prayer revived, and modification of reading a portion of the Scriptures adopted.

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CH. XV.

1848.

Revolutionary
outbreak
on the
Continent.

In the year 1848, as is well known, a political storm burst over a large part of Europe. The extraordinary events, which in rapid succession then took place, encouraged the hope, among the friends of the Bible, that an effectual door was opening for the wider diffusion of its influence among many of the continental nations, that had been heretofore too much closed against it. This hope was not destined to be realized to its full extent, but while it lasted, it became a stimulus to new and strenuous efforts. And as the ordinary operations of the Society were found sufficient to exhaust its existing resources, it became needful to make a special appeal for aid to meet this unlooked-for and promising emergency.

In the conclusion of the Society's Report for 1848, where the extraordinary events then taking place on the Continent are referred to, an intimation is given of the course which the Committee might think it right to pursue, and of the claims they would probably have to make on the further liberality and bounty of the Society's friends. The passage is as follows:—

“ You need not here be reminded—for the Report has already alluded to the fact—that recent extraordinary events have brought the Continent of Europe before us under a most

Increased
facility for
intro-
ducing the
Scriptures.

unexpected aspect. It is not for your Committee to interpret the mysterious movements of Divine Providence; it is not for them to forecast the character which these changes may assume, or what shall be their ultimate results: but the hurricane of political revolution has already swept away barriers, which have for ages impeded the free circulation of the truth. Assurances are conveyed to us from many quarters, that such is the marvellous fact, and that a pathway is now before us into districts, and provinces, and countries, which we have hitherto in vain sought to enter; or where, having entered, we have been embarrassed at every step.

“Your Committee are watching these events, with deep and anxious emotion; yet not altogether unresolved as to the course which it becomes them to pursue. They do not think it necessary to wait till the sea of agitation is calmed—till the broken frame-work of society is reconstructed, and the world is once more at rest. God has often sustained us in our work amidst jarring elements: why should we not now at once go forth, and, taking our stand among nations rocked to and fro by the storm, fearlessly hold up before them the open volume of inspired truth, with its decisions of immutable law, and with its wondrous revelations of mercy—that the guilty, the trembling, the perplexed—those who are grasping at power, and those who are losing it, may be reasoned with of ‘righteousness, temperance, and judgment to come,’ and be invited to seek peace, consolation, and life in Christ Jesus; that so, amidst the wreck of things which are seen, and which are temporal, men may learn to look with eagerness and hope to those things which are not seen, and which are eternal.

“Should this embassy of peace and good withdraw largely on the resources of your Society,—should even further exertion be demanded for the replenishing and sustaining of its funds,—your Committee will yield to no misgivings, well assured that you will bid them to advance. A solemn obligation is upon us—self-imposed, but not the less real. It may be added, that at the present moment the promptings of gratitude enforce the dictates of duty. Britain, long favoured from on high, has again been distinguished and honoured; national thanksgivings bear testimony to the Divine interposition and protection; and

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CH. XV.

1843.

HOME. if a national memorial be demanded to record our sense of God's goodness, let the tribute of the Bible Society be found in the enlarged contributions of its members."

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The subject thus incidentally suggested was soon after more directly and distinctly brought before the public by the following Appeal:—

Appeal for
special
effort at
this crisis.

"Reluctant as any Society may well be to come forward with claims for increased support, at a period when there is much distress prevailing, and when there are already innumerable appeals to the sympathies of the religious public, the time may nevertheless have arrived, when all such feelings must be repressed, and plain statements be put forth, showing the need for such increased support. The Committee believe that such a crisis has arrived in the history of the British and Foreign Bible Society. In this belief they are strengthened by the Committees of some of the Auxiliary Societies, who have addressed them upon the subject, and urged the making of an appeal, without loss of time, to the friends of the Society at large.

"The present state of their funds will only allow the Committee to carry on the operations of the Society upon their ordinary scale, while they are utterly inadequate to meet the newly-discovered wants, and those newly-discovered opportunities for meeting those wants, which form the subject of the following Appeal.

"The wonderful events which have taken place on the Continent of Europe during the last few months, have either occasioned large openings for the introduction of the Scriptures into quarters to which there was previously no access at all; or, in a no less striking manner, have increased the facilities, in countries where openings had previously existed, and where they had to some extent been improved. In Austria and in Italy, for example, the liberty of the press has been obtained, and it has been proved that the Scriptures may be openly conveyed into those countries, and be openly sold, as well as printed in them: and the Committee are full of the best hope, that many, who have never had the Scriptures before, will now receive them with thankfulness. They are sure that they shall at least carry all the friends of the So-

ciety with them in the twofold conviction, that for such countries the Bible is indeed the Book most calculated to do the inhabitants *good*, in the largest and fullest sense of the word; and that it is our plainest duty to offer them the Book, the opportunity being now given us of so doing.

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1848.

“How long such opportunities may last, who can tell? Every thing seems to say, ‘Work while it is called to-day;’ while powers that have heretofore been opposed to the introduction of the Scriptures are, for the present, in abeyance.

“If it be asked whether it be the special duty of this country thus to aim at the introduction of the Scriptures into such countries as those alluded to, the answer is plain; and it may well be said, in reply to such an inquiry, Ought not the experience of the people of England to fill them with confidence in the Book? Must not the people of this country confess to the largest obligations to the free course of the Bible among themselves? And should not gratitude to the Author of that Holy Volume, make them His willing and forward servants in conveying it to other lands?

“Are there, however, none in the countries themselves to take up the work without our interference and help? In answer, it may again be asked, Can it be expected that the Roman Catholic hierarchy or laity, between whom (with but very few exceptions) and the friends of the Bible Society, there exists a direct and insuperable difference of opinion on the subject of the free use of the Sacred Volume by all manner of persons—can it be expected that they will do the work? Again, it cannot be expected that those who bear the name of Protestants, but who are too largely imbued with Neologian or Rationalistic principles, will come forward. So that, with facilities now afforded them for the first time of receiving the Scriptures, the people must continue without them, unless strangers shall step in and carry the boon to them.

“In France and Germany, in which many opportunities for distributing the Sacred Volume have long been enjoyed, some remaining hindrances have now been swept away; and it is supposed that a fairer and larger field is open than was ever before known. The cries for continued and increased aid on the part of the friends of the Bible are most importunate.

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1848.

It is too well known, that in France, more particularly, an unparalleled destruction of property has taken place, and in these losses all classes have shared, and among them the most zealous supporters of religion, who are paralyzed in their efforts, and can only turn an imploring eye to the friends of religion in this and other countries to come to their succour.

“While there are these unwonted openings, it must be borne in mind that not a single ordinary channel for the distribution of the Sacred Scriptures has been closed, and some have been greatly enlarged. Ireland, and our Emigrant population, make large demands. Our Missionaries continue their translations of the Scriptures; and, when they have accomplished the New Testament, almost invariably ask aid for the Old Testament also. While, again, many of our colonies are, to a great extent, self-supporting in the work of distributing the Scriptures, this is far from being the case in India and Ceylon. In China it may, for the present, be a waiting season, till the Missionaries have completed the revision of the sacred text; but who can calculate the demand that is likely to be made upon the Society—and it is hoped at no distant time—from that most important quarter?

“It is left to the judgment of the Society’s friends to determine how they shall respond to this appeal, whether by individual contributions, or by holding special Meetings, or by collections made in other accustomed ways.

“The Committee trust that they have shown ample cause for issuing this invitation; and they conclude with a farther and most earnest call for devoutest thanksgivings to the Great Head of the Church, whose wondrous providence has rendered such a step about this time absolutely necessary. May His guiding hand be seen, and may the eyes of all be unto that hand; and may we all follow with willing feet whithersoever He may be pleased to conduct us, as He may permit us to bear our humble part in these His own works!”

Special
fund for
the Con-
tinent.

This appeal met with a prompt and gratifying response on the part both of Auxiliaries and individuals, and the result was a sum of £8951. 4s. 5d. placed at the disposal of the Society for the important object contemplated. It belongs to another part of this history to touch on the specific mea-

sures additionally employed, at this time, for the benefit of continental Europe; but the raising and appropriation of the fund forms an interesting circumstance in the history of the Society at home, and very naturally, therefore, has its place here. It furnishes another pleasing instance of the readiness and force of Christian sympathy, existing among the friends of Bible truth in this our highly-favoured country, and it may be further regarded as an appropriate tribute of gratitude for the distinguished protection granted to Britain, at that eventful crisis, by a merciful Providence.

This year, the Society lost the services of the Rev. Joseph Jowett, who, for nearly seventeen years, had held the office of Superintendent of the Editorial Department. He was compelled to retire by an increasing weakness of sight. He was highly valued as a wise and experienced counsellor, and as possessing a peculiarly happy manner of conveying, with clearness and precision, to Missionary translators and editors, the views of the Society. Many valuable letters of his, on a variety of important points, were left in the hands of the Society.

The Rev. T. W. Meller, Rector of Woodbridge, Suffolk, who had been for some time assisting Mr. Jowett, was engaged as his successor, much to the satisfaction of the Committee, who had long known of his superior attainments in the knowledge of languages, ancient and modern. The Committee would gladly have secured his undivided services; but as he could not relinquish the important position he filled at Woodbridge, the engagement only embraced a portion of his time, and his salary was fixed accordingly.

The Rev. H. A. Browne, who had, since 1845, acted as one of the Society's domestic agents, was now, owing to the pressing claims of other duties, compelled to relinquish his appointment. He had ever proved himself acceptable to the friends of the Society as a visitor, and had laboured not a little to fulfil the many other less recognised, but not less important duties of an agent. Mr. Browne's services, though from this time they became honorary, were not wholly withdrawn from the Society, but, on the contrary, have been ever since, in many ways, kindly continued.

HOME.
CH. XV.
1848.

Resignation
of
Rev. J.
Jowett.

Appoint-
ment of
Rev. T. W.
Meller.

Resigna-
tion of Rev.
H. A.
Browne.

The friends of the Society at Manchester, gratefully re-

HOME. membering the unprecedented issue of the Scriptures that had been effected in that part of the kingdom, and to which, in no small degree, they attributed the tranquillity they had enjoyed during the time of fearful agitation which had just passed over, and convinced, also, that there were innumerable individuals yet unsupplied with the Scriptures in the immense population resident within a circle of twenty miles round them, made an earnest application for a special agent to be appointed for the district comprised in the above limits. The district was found to include the following important places: —Manchester and Salford, Ashton, Stalybridge and Duckenfield, Bacup, Bolton, Burnley, Bury, Colne, Heywood, Oldham, Rawtenstall, Rochdale, Todmorden, Warrington, Wigan, Stockport, Macclesfield, &c.

CH. XV.
—
1848.
District Agency at Manchester.

A conference was accordingly held at Manchester, at which deputies from all the Auxiliaries within the district were invited to attend, some of the members of the Parent Committee, together with the Secretary, being also present. The result of this was the appropriation, on the part of the Parent Society, of a sum not to exceed £400, as an experiment for one year; the money to be expended in paying the salary of an agent, together with the expenses necessarily incurred in the prosecution of the plan. The selection of the agent, together with the management of the details, was undertaken by a Special District Committee appointed for the purpose. The first agent appointed was Mr. Jonathan Taylor: after five years, he was succeeded by Mr. C. Swallow; the measure having been followed with such useful results, both in the formation of new Societies, and in the wider dissemination of the Holy Scriptures, as, in the judgment of all parties, fully to justify its continuance.

One part of the plan embraced the employment of Colporteurs. For this object a gentleman on the spot, who entered cordially into the measure, engaged to give £100 per annum for three years: this liberal engagement was punctually fulfilled, and the distribution, which in this way was effected, extended to many thousand copies. One of these Colporteurs, an indefatigable young man, made, in the first year, 18,727 visits, and sold 3795 copies of the Scriptures; and in the

second year he made 14,768 visits, and sold 6183 copies. Thousands of families were found destitute of the inspired volume, and of these about one-third, it was reckoned, were supplied. At Liverpool a single Colporteur disposed of 7029 copies in the course of one year.

Another experiment of local agency was commenced this year, at the earnest request of the Auxiliaries at Derby and Nottingham, and of some friends in the county of Lincoln. Mr. G. Wingfield was appointed as local agent for the three counties, his labours being placed under the direction of the Committees of the above Auxiliaries for the two counties mentioned, and of the Rev. H. A. Browne for the county of Lincoln, who has since kindly undertaken, and carried on a general superintendence of the whole. This local agency has now been continued some years, and the friends of the Society within the district report very favourably of the advantages which have accrued from this plan of operation.

A similar plan had been for some years previously adopted in the county of Norfolk. In this instance the agency was entirely supported, as well as directed, by the friends of the Society in the county, the expenses being defrayed partly by specific individual contributions, partly by proportionate deductions from the funds of the Auxiliary, and its respective Branches. It appears, that during eleven years, ending in 1850, their indefatigable agent, Mr. Wiseman, had circulated 42,000 copies of the Scriptures, at *cost prices*, in the rural districts of the county, and had raised £4000 in free subscriptions.

At the Anniversary Meeting of the Society in 1849, the question of opening the Meetings of the Society with prayer was again mooted. The subject had never been allowed to rest long together, since its first agitation in the year 1832. Frequent representations and remonstrances had at different times reached the Committee, either directly, or through the columns of different periodicals. In some instances these representations assumed a form which called for, and received the most careful attention and deliberate discussion on the part of the Committee, without, however, producing any material change in their collective judgment on the point.

When, however, the subject was again publicly adverted to,

HOME.
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—
1849.

Local Agency in the counties of Derby, Nottingham, and Lincoln;

and in Norfolk.

Question of Prayer revived.

HOME.

CIT. XV.

1849.

at the above meeting, by some of the warmest friends of the Society, it seemed inevitable that it should be submitted to a renewed consideration and discussion ; and hence, after a few observations had been made by the Secretary, Mr. Brandram, and one or two other friends, it was, on the motion of the Rev. E. Bickersteth, "referred to the Committee to consider whether arrangements could not be made for commencing the Annual Meetings with a portion of the Holy Scriptures, including the Lord's Prayer."

It will be observed that the subject, as thus propounded and discussed, was presented under considerable modification : prayer itself is not referred to, except so far as it is involved in reading the Lord's Prayer. The mover had evidently become aware of some of the difficulties connected with the introduction of united religious worship, in an assembly composed of persons of so many various, and, in some respects, widely differing denominations. In the subsequent discussions, however, the whole question of prayer, as well as the reading of the Scriptures, came under review. These discussions were continued through two successive Meetings of the Committee, formally summoned, at which were present, not only the mover and seconder of the resolution of reference, the Rev. Edward Bickersteth and the Rev. George Clayton, but a considerable number of clergymen, dissenting ministers, and other friends, both from the metropolis and other parts of the country. The account of this important deliberation, and of the decision arrived at, is thus given in the Report of the Society for 1850 :—

"The Resolution passed at the last Annual Meeting of the Society, relating to the manner of commencing its Public Meetings, and which referred that subject to the consideration of your Committee, received very full and deliberate attention. After repeated and lengthened discussions, in which your Committee were assisted by friends from different parts of the kingdom, it was determined to adopt the reading of a portion of the Holy Scriptures immediately after the chair is taken." It is added, "This decision on a subject involving many more difficulties than at first appear, will, it is hoped, be accepted by the friends of the Society at large, in that spirit of conces-

The plan
of reading
a portion
of Scripture
adopted.

sion and goodwill which has hitherto so strongly and happily marked the proceedings of this Institution."

The practice then commenced, has continued in the Parent Society to the present time.*

Another subject has here to be mentioned, which, though not strictly belonging to the Society's proceedings, as it relates to matters not legitimately under its jurisdiction, greatly interested and disturbed, and, at one time, seemed likely to alienate many of the friends of the Institution. Considerable agitation was excited during the year now under review, on the subject of the wages paid to the women employed in binding the Society's books. Heavy charges of oppression were brought against the party† by whom the contract for binding was then held. In these charges it was sought to implicate the Society, and the Committee were clamorously called upon to interfere. This they declined to do. They did not think themselves justly called upon to adopt so unusual a course, as to attempt to adjust the wages of workpeople not engaged by themselves. An inquiry, however, was instituted, with regard to the allegations in question, by the Committees of two of the Society's valuable and important Auxiliaries—the Southwark and the Westminster. These Committees went into the investigation of their own accord, and in each instance the inquiry was conducted in the most careful manner. The results were laid before the public in reports from the two abovenamed Societies. These reports are illustrative of the very slight, insufficient, and, indeed, fallacious grounds, on which grave charges may be brought forward, and extensive and violent agitation produced, by interested, or well meaning, though misinformed parties.‡ Not only were the charges shown to be without foundation, but the party accused obtained credit for a more than usual degree of considerate and liberal arrangement. After this the agitation soon died away.

* Since the above was written, prayer has been introduced into the Meetings of the Committee, and also, in conjunction with the reading of the Scriptures, into the Public Meeting, 1858.

† Miss Watkins.

‡ These Reports were given at length in the "Monthly Extracts" for February 1850.

HOME.
C. XV.
—
1849.

Agitation
and mis-
statements
regarding
the wages
paid for
binding the
Scriptures.

The
charges
proved to be
unfounded.

CHAPTER XVI.

RELIGIOUS MOVEMENT IN IRELAND—THE GREAT EXHIBITION.

1849—1851.

Death of Bishop Stanley, Rev. E. Bickersteth, and others—Extraordinary Religious Movement in Ireland, resulting from Bible distribution—Various losses to the Society by Death: Mr. Cockle, Rev. A. Brandram, Right Hon. Lord Bexley—Special effort in consequence of Romish aggression—Earl of Shaftesbury, President of the Society—Efforts in connection with the Great Exhibition of 1851.

HOME. Two names were this year withdrawn, by the hand of death, from the Society's list of Vice-Presidents, those of Dr. Stanley, Bishop of Norwich, and Dr. Lear, Dean of Salisbury; to which must be added those of the Rev. T. S. Grimshawe and the Rev. Edward Bickersteth, both of them men of like excellent spirit, who were held in deserved respect by Christians of different communions, and each of whom had rendered very essential services to the Society.

CH. XVI. —
1851.

Losses to the Society by death.

In the course of this year a change took place in the Department appropriated to the Foreign business of the Society, by the retirement of John Jackson, Esq., Ph.D., who, during the space of twenty-five years, had held the office of Assistant Foreign Secretary. The labours of Dr. Jackson in this department had been abundant and valuable. His name, though comparatively little prominent at home, had, by his correspondence with foreign countries, become known in every part of the world; and the intelligence, zeal, and Christian sentiment, which characterized his communications, had won for him everywhere the esteem and respect of the friends of the Bible cause.

The Committee, in a Resolution passed by them on the

occasion of Dr. Jackson's retirement, make honourable mention of the services rendered by him to the Society, from "his knowledge of so many continental languages, and his ability to converse, to translate, and to correspond in them, together with his accurate acquaintance with all foreign monies and modes of keeping accounts."

Dr. Jackson was succeeded in his office by Mr. Henry Knolleke, who had previously been employed for nearly fourteen years in this department.

Frequent reference has been made in this history to large grants of the Holy Scriptures appropriated to Ireland. These grants were principally communicated through the medium of the different Societies labouring for the benefit of Ireland, such as the Hibernian Bible Society, the Hibernian School Society, the Sunday School Society for Ireland, the Baptist Irish Society, the Irish Society of London, and other kindred Institutions. These grants, which came in aid of the distribution of the Hibernian Bible Society and its Auxiliaries, were in the English and Irish languages, and had now amounted to several hundred thousand copies.

The effect of the circulation of the Scriptures on a population is sometimes apparently slender, and discernible only in the gradual spread of religious knowledge, and a more elevated tone, perhaps, of judgment and feeling in respect of moral duties. Any more palpable and spiritual movement, as thus connected with the multiplied dispersion of these silent messengers of divine truth, seems often a remote consequence, and one not always capable of being traced back to the fact of Bible distribution as its source. In countries like England, already evangelized to a great extent, and possessed of a Christian ministry, the spread of the Scriptures may be judged to act chiefly as a powerful auxiliary to the efforts of the pulpit. In Missionary stations, again, the circulation of the Scriptures operates, for the most part, in the same subsidiary manner. But sometimes, both at home and abroad, the Bible has preceded the Preacher and the Missionary ; and in such instances, it has often been seen that the written word of God, thus alone, is made, by the effectual blessing from on high, an instrument of producing a great and blessed movement

HOME.
Cu. XVI.
—
1849.

Religious
movement
in Ireland,

HOME. amongst a people. In the annals of Bible distribution, innumerable single instances have occurred, even in this highly-favoured country, where, in the cottage, and the workhouse, and the prisoner's cell, the Bible alone has been the effectual preacher. But also, and on a wider scale, in countries less evangelized, this has been often the case: a movement has begun, where the footsteps of the Missionary had not gone. We shall have to record more than one such movement of a highly interesting character, in different parts of Europe and elsewhere, in connection with the operations of the Bible Society; but we have now to call attention to the progress of a remarkable religious awakening produced in Ireland by the diffusion of the Sacred Scriptures.

It was in this year, 1849, that it was given to the Society to learn that the continued supplies of the Scriptures poured into that country had been silently producing their effect.

to be traced
to the cir-
culation of
the Holy
Scriptures.

A very extraordinary religious movement sprang up about this time in different parts in Ireland, which has since greatly increased, and been attended with the most surprising and pleasing success; and it is gratifying to be assured that it was mainly produced by the reading of the Scriptures, especially in the Irish language.

A few extracts from the papers of the Irish Society of London may be taken as a specimen of the cheering intelligence which, at that time, was continually arriving from the sister country.

“ Roman Catholic farmers and peasants petition for instruction in the Irish Bible, and assert their ‘inalienable right to read it.’ The setting sun witnesses young men and maidens, old men and children, leaving their homes to steal, under cover of the shades of evening, to the lonely cabin on the mountain side, to ‘search the Scriptures’ by the light of the bog-wood splinter. Daring and ferocious Ribbonmen, bent on deeds of blood, and mad against the Protestant faith, meet with ‘the strange book,’ and read it, and become ‘clothed and in their right mind,’ and are found ‘sitting at the feet of Jesus.’”

The Superintendent of the Castlebar branch of the Mayo district thus writes:—

“ The Irish work in this district is encouraging: the word

of life, in the vernacular language, is obtaining entrance into the most retired parts of the mountain districts. The desire to learn to read the Scriptures is increasing. Places even desire schools, where, some short time since, there would have been no hope of succeeding. Many acknowledge that the blood of Christ alone can cleanse them from their sins. This takes place in the remotest and wildest mountain glens. Through a great part of this district prejudice is subsiding, and people take up God's word with less fear than heretofore."

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CH. XVI.
—
1850.

The Superintendent of the Erris branch of the Mayo district, reports:—

"I just write to tell you what occurred here yesterday. I was engaged in worship with my little flock in the workhouse, at nine A.M., when suddenly the door opened, and in marched twenty-nine or thirty Roman Catholics, the heads of families, all men. I asked them what brought them out, and they said they came to hear the word of God, and requested me to enter their names as Protestants. This they did in the face of persecution, for as they were coming down to the house they were pelted. I was very thankful to the Lord for the thing, for I trust it is His work.

A Clergyman writes:—

"During the autumn of last year I was engaged by the Society in a Missionary tour through the south of Ireland. In the open daylight, in a small town, situated just on the borders of the three counties of Limerick, Cork, and Kerry—surrounded by a wild district—in the midst of an Irish-speaking population, there met me on one occasion, in the market-house, fully one hundred men, assembled from the districts all around—Irishmen, peasants as you would call them—some of them farmers, others of them labourers—professing Roman Catholics in their creed—and not a single man there present who had not some portion of the word of God in the Irish tongue."

It was such intelligence as the above, received, not from Ireland only, but, at the same period, from other and distant parts of the world, that gave rise to the following reflections, found in the conclusion of the Society's Annual Report for the year:—

HOME. “ The Committee would dwell with feelings of mingled
Cu. XVI. gratitude and delight on the fresh proofs, which the year has
^{1850.} supplied, of the preciousness and power of the Bible—its
 living, its life-giving power, when accompanied with the
 blessing of God the Holy Spirit. These proofs have not been
 restricted to any particular country, nor have they been con-
 nected with any particular translation,—versions in every
 tongue, the barbarous as well as the polite,—versions of re-
 cent date, as well as those venerable for age,—versions with
 many imperfections upon them, as well as those more exact,—
 fragments of versions in some cases, where the truth has been
 but honestly conveyed,—have not been disdained by the Holy
 Spirit of God, as the channels and instruments of His mighty
 working. We have seen the Tartar and the Hottentot; the
 Esquimaux and the South Sea Islander; the Hindoo, the
 Mussulman, and the Greek, doing homage at the shrine of
 inspired truth, having heard, each in his own tongue, the
 wonderful works of God. We may also point to the sturdy
 beggar, the fierce Communist, and the ruthless Ribbonman,
 and others of desperate character, who, arrested by the power
 of the word of truth, have been brought to the feet of the
 Saviour of sinners: they have been touched—they have been
 healed—and they have returned to give glory of God.

“ Is it not refreshing, in an age like the present, when the
 Bible is assaulted and maligned, when its authority is im-
 pugned, and its inspiration denied,—is it not refreshing, at
 such a time, to behold this despised Book, going forth into
 every land, ‘with signs and wonders following?’ May we
 not reverently say, it is God Himself testifying to the word of
 His grace —testifying to it as the strength of His rod, no less
 than the faithful witness of His love? We bow to the over-
 whelming conviction,—‘The *Mighty God, even the Lord,*
 hath spoken, and called the earth, from the rising of the sun,
 unto the going down thereof.’ ”

**Changes in
the Home
Agency of
the Society** The domestic transactions of this year, 1850, were, for the
 most part, too much the recurrence of its general routine of
 quiet yet active proceeding, to require any particular notice.
 The various agencies were extensively and successfully at
 work. The staff was strengthened by the appointment of Mr.

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—
1850.

G. T. Edwards in the place of the Rev. H. A. Browne, and a new arrangement of the districts throughout the kingdom was adopted; in consequence of which it was not deemed necessary to retain any longer the services of Mr. T. Sanger as a general visitor. The connection of this gentleman with the Society, after a period of sixteen years, as agent or visitor, being closed, the Committee put upon record a resolution expressive of their sense of the zeal, integrity, and earnest desire to promote the best interests of the Society, which had ever marked his services.

A circumstance very painful to the Committee occurred this year, which, though it took place abroad, is here alluded to, from its standing connected with a subject which, in former years, had produced so much uneasiness at home. A Protestant pastor in Hungary, whose name will often have to be mentioned when the Society's work in that country is referred to, had, it would seem, given some countenance to the appending of the Apocrypha to some Bibles issued by him for the use of his congregation. This being discovered, and reported to the Committee, he was immediately remonstrated with, which was all that could then be done, as he was by this time an exile, driven from his country by the political troubles which then swept over it. This worthy pastor became sensible of the error he had somewhat inadvertently committed, and offered every reparation in his power. He had now ceased to act as an agent, and could not, therefore, further be dealt with. But the Committee took the opportunity of adopting a further stringent resolution in regard to the Apocrypha, which was directed to be transmitted to all their Agents and Agencies, calling their special attention to it. It was accompanied with a copy of the resolutions adopted at the General Meetings in 1826 and 1827, and which are regarded and printed as part of the fundamental rules of the Society. The resolution was as follows:—

"That the Committee reiterate to all their Agents, and would impress it on all others who may at any time be entrusted with the responsibility of preparing and issuing books on behalf of the Society, that they require and expect the most rigid adherence to the Society's regulations, in regard

HOME. to the total exclusion of the Apocrypha and other matter
 CII. XVI. from all editions prepared by them, or issued on their
 account."

1850.

A copy of the above now forms part of the standing instructions, given to all parties deputed to act for the Society, in foreign countries.

Towards the close of the year 1850, and in the commencement of the following year, there occurred in rapid and mournful succession some of the heaviest losses, in its official department, which the Society had at any time experienced.

*Losses to
the Society
by death.*

Mr. Cockle, the faithful Depositary of the Society, died in October; before the close of December, its invaluable Clerical Secretary was numbered with the dead; within a few short weeks the remains of the noble and venerable President were laid beside those of Mr. Brandram, in the peaceful churchyard at Beckenham. ‘These all died in faith,’ and in the full and joyful hope of the resurrection to eternal life.

On each of the above occasions the Committee gave expression to their feelings in a short Memorial. These Memorials may be confidently appealed to, as furnishing a correct estimate of the character and services of the respective parties, given by those who were best capable to judge of them.

The first relates to the death of the Depositary, Mr. R. Cockle:—

*Mr.
Cockle.*

“ In putting upon record the lamented decease of Mr. Richard Cockle, the Depositary of this Society, who died October 24th, 1850, the Committee wish to express the deep sense they entertain of his valuable, important, and long-continued services.

Memorial.

“ Before the business of the Book Department of the Society was conducted on the present premises, when it was under the charge of Mr. Seeley, of Fleet Street, Mr. Cockle for several years took an active part in attending to its concerns; and when the whole was transferred to the Society’s House in Earl Street, he was appointed to the responsible office of Depositary. From that time till his death, a period of thirty-four years, Mr. Cockle discharged the duties devolving upon him with great fidelity and efficiency, and with a zeal which strongly marked his cordial attachment to the

objects of the Society, and his sincere regard for its welfare.

" His intimate and practical acquaintance with the several branches of trade connected with his department, gave him singular advantages in the management of it; and to him, perhaps, more than to any other person, the Society and the public are indebted for the very great improvement which has taken place in the appearance and quality, as well as in the reduction of the prices, of Bibles and Testaments, as compared with those first issued by the Society.

" The Committee sincerely rejoice in being assured that, during the severe and protracted illness of their much-lamented friend, especially towards its close, his mind was preserved in much tranquillity, soothed by the consolations and hopes set forth in that holy Book, which he had laboured so diligently to circulate: and, while deplored the loss of services so eminently devoted to the interests of the Society, they desire to feel the full weight of the last words uttered by their dying fellow-labourer, 'The Lord will carry on His own work.'

The death of Mr. Brandram, the Clerical Secretary of the Society, was an event of far greater importance. From the period of his appointment, twenty-seven years before, he may be truly said to have made the Society the one great object of his life. Not that he was unmindful of ministerial or pastoral claims, or indifferent to the prosperity of other religious institutions. They shared largely in his sympathy, and oftentimes in his counsels, as well as in his liberal and catholic support; and it was surprising to those who knew the amount of his official engagements, to what an extent his personal efforts were often made in the cause of the "poor and needy," the "widow and the fatherless." But from the moment he accepted, after much hesitation, the responsibilities of the office of Secretary to the Society, he devoted to it the largest portion of his time and his best energies. Nor did he relax from his multiplied labours till the pressure of disease, soon to be followed by the stroke of death, laid him prostrate. No memorial could do full justice to the extent and value of the obligations under which, for so many years, his services laid the Society.

HOME.

CH. XVI.

1850.

Mr. Brandram;

His devoted labours in the service of the Society.

HOME. The following is that which the Society placed upon record:—

Cir. XVI. **1850.** **Memorial.** “The Committee have received, with deep and mournful feelings, intelligence of the death of their invaluable Secretary, the Rev. Andrew Brandram, which took place at Brighton, on Thursday, December 26th, 1850.

“While they bow in silent submission to the will of the Most High, they desire to record their profound sense of the loss which the Society has experienced by this painful event.

“Twenty-seven years ago, on the decease of the late Rev. John Owen, the first Clerical Secretary of the Society, Mr. Brandram, after some hesitation, accepted an appointment to the vacant office. Though not distinguished by the same power of eloquence as his highly-gifted predecessor had been, he brought into the service of the Society a mind equally vigorous and well cultivated, an aptitude for business not less remarkable, and an attachment to the principles of the Society quite as sincere; while the high reputation which, as a double first-class man, he had obtained at the University; his manly, straightforward, and uncompromising spirit; blended with genuine and unostentatious piety, soon gained him a standing in public estimation and confidence, which he never lost.

“Having once made up his mind to undertake the office, he gave himself to its duties with the most unreserved devotedness; throwing his whole soul into the work—‘which he ever believed to be,’ as he assured the Committee in a letter dictated from his dying bed, ‘a work of God in our day.’

“His attachment to the constitution of the Society was not less marked than his unremitting efforts to promote its great and important object. So fully was he imbued with the conviction that its prosperity depends, under God, upon strict adherence to its original principles, that nothing could induce him to swerve from those principles, even in the slightest degree; and against any and every attempt on the part of others to touch or alter them he at all times stood firm; personal considerations weighing little with him, when he considered the integrity and well-being of the Society to be at stake.

“It may be truly said of him that he was ‘in labours most

abundant:' year after year, an increase of those labours was rendered necessary by the constantly enlarging operations of the Society. From his first entrance into office, he charged himself with a large part of the extensive correspondence of the Society, both Domestic and Foreign; and, in many other ways, watched over its multifarious concerns; besides which, he devoted no inconsiderable portion of his time to travelling throughout the kingdom, for the purpose of attending the Anniversary Meetings of the Auxiliaries and Associations. These, in connection with his other duties, domestic and pastoral, persevered in from year to year, exacted from him an amount of effort which few could have sustained so long, and under which even his robust and vigorous frame at length gave way. The result was, that, when it pleased God that the hand of disease should be laid upon him, all the springs of life seemed to have been broken at once: he quickly sank into a state of entire prostration, and from the couch of utter feebleness rose only 'to depart and be with Christ' for ever.

"During his illness his mind was calm: he meekly yielded to the will of his Heavenly Father, often whispering, in the silent hours of the night, 'Thy will be done.' On the morning of his departure he was heard feebly to exclaim, 'My Saviour, my Saviour,' and, soon after, he entered into rest.

"Of their beloved friend the Committee will only further say, that he combined qualities but rarely found in the same individual: strength of body and of mind; talent and learning; solidity of judgment; singleness of purpose; integrity of conduct; together with an independence of spirit always kept under the control of Christian principle. To these endowments were added a tone of feeling at once generous and tender, and a heart under the habitual influence of that 'charity, which is the bond of perfectness.'

"Though firmly attached to the Church of England, both in its doctrine and government, yet in a truly catholic spirit he could cordially co-operate with his fellow-Christians connected with other departments of the Universal Church. Not having respect to his own ease, nor shunning reproach for Christ's sake, he laboured, and toiled, and watched, and

HOME.
CH. XVI.
—
1850.

HOME. prayed ; in all things commanding himself to the approval, not
CH. XVI. of men, but of God.

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1851. “While the Committee express their sincerest regrets on the loss of so endeared an associate—regrets that will be fully shared, not only by his family, but by the whole body of his parishioners, and even by the Church of Christ at large—they are constrained to acknowledge the goodness of God in having permitted them so long to enjoy his faithful services; and they would, at the same time, offer up an earnest prayer, that He who is Head over all things to His Church may deign (now as formerly) to raise up and point out to them a suitable instrument for carrying forward a work, so deeply connected with the glory of God, and with the highest good of mankind.”

Lord Bexley. — The death of the noble and venerable President led to the adoption of the following memorial, for which the Society was indebted to the pen of another warm and long attached friend, and Vice-President, since deceased, Sir R. H. Inglis, Bart.

Memorial. — “The Committee have to announce to the Society the death of Nicholas Lord Bexley, their President.

“In recording this event on their Minutes, the Committee cannot refrain from adding the expression of their own deep and personal sense of the loss which they have thus sustained. Before the decease of Lord Teignmouth, the first President of the Society, Lord Bexley was frequently called to occupy the place of his venerable friend; and when he afterwards, at the unanimous request of the Committee, succeeded him in office, his attention to the business of the Society became still more marked and constant. Seldom was a meeting held, either of the General Committee or of the more important Sub-Committees, at which His Lordship was not present, watching over its deliberations, and with dignified and Christian courtesy assisting in its proceedings. In the last two or three years, indeed, the Committee were no longer cheered by his frequent presence among them, but from time to time they sought, and never sought in vain, the counsels which his long experience rendered him most competent to afford.

“It is difficult to think of Lord Bexley in his later years without thinking also of his friend and associate the late Rev. A. Brandram, through whom his counsels were in every diffi-

culty conveyed safely and wisely to this Committee: and while they will not here, by any further allusion, encroach on a topic to which another page of their Minutes has been already devoted, they still find it impossible to separate, in the closing years of both, the names of Bexley and of Brandram.

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"In Lord Bexley's earlier years his services to the cause of the British and Foreign Bible Society were pre-eminent. In the controversies which threatened the Society in the first years of its existence, Lord Bexley was among the most unhesitating, yet among the most prudent of those who defended its cause. He was the profound, far-seeing advocate of the British and Foreign Bible Society, when it was exposed to suspicion and to obloquy among the wise, and the learned, and the disputers of this world. The cause was not then popular: its supporters too frequently incurred, not merely derision, but the forfeiture of that confidence among their early friends, which would have been secured to them if they had taken a different line. Mr. Vansittart counted the cost; and willingly and cheerfully gave his support to the Society, unmindful of the personal sacrifices which such support might involve. He was the earliest, or, at any rate, one of the two earlier Cabinet Ministers who enrolled their names in its ranks. In the midst of the greatest war in which England was ever engaged, and under the pressure of the financial difficulties which that war occasioned, Lord Bexley, then Mr. Vansittart, and Chancellor of the Exchequer, found time to defend the British and Foreign Bible Society as the work of peace, and one of the most powerful means of evangelizing the whole world. The secret of his public zeal for the diffusion of the Bible was his own deep, personal, and experimental sense of its value. He knew the importance of the Bible to others, because he knew its unutterable value to his own soul. The candour of his mind towards all men, the humility of his soul towards God, his faith, his hope, his love, were all connected with the Bible, and all, by the grace of God, sprung from it. The last survivor of the ministers of the venerable monarch, whose wish it was that every man in his dominions might possess the Bible, Lord Bexley, who had not been elevated to the Presidency till he had nearly attained the appointed age of man, was yet

HOME. spared for seventeen years to adorn that exalted station. That personal piety which forms the first and pre-eminent qualification of any one called to such an office was, to the end of his days, marked in his conversation and in his life, in his quiet unobtrusive charity, not of gifts only, but of words and of silence; and he enjoyed, to the age of eighty-four years, the distinction once attributed to his still lamented predecessor, Lord Teignmouth, by one scarcely less distinguished in Christian devotedness to the cause of the British and Foreign Bible Society—the late Earl of Harrowby—who, at one of its memorable Anniversaries, said that Lord Teignmouth was then, what Lord Bexley afterwards became, ‘The centre of the widest circle which this world ever knew.’”

The last official act of the venerable and noble President, which he accompanied with the munificent donation of £1000, was to sign his name to an Appeal, which it was thought proper to issue, partly in consequence of certain aggressive proceedings in this country, which had then recently taken place, on the part of the Roman Catholic Priesthood, partly in consequence of the growing expenditure which the Society had for some previous years incurred, and with which its ordinary revenue, large as it was, had scarcely kept pace.

To the Appeal was immediately afterwards added a Circular, addressed more particularly to the Officers and Committees of the Auxiliaries, Branches, and Associations connected with the Society, and containing a variety of practical suggestions for the more effective carrying out of the system of the domestic operations of the Society.

APPEAL.

Appeal, on occasion of Romanist movements in England.

“The Committee of the British and Foreign Bible Society would be unmindful of the trust reposed in them, and of the events now passing around, if they did not seize the present moment to urge renewed and strenuous endeavours to extend the circulation of the Holy Scriptures throughout this country and the world.

“They reflect, with devout gratitude to God, that, during the last forty-six years, more than fifteen millions of Bibles and Testaments have been put forth by this Society in the languages of the United Kingdom alone, besides millions dis-

tributed abroad within the same period: yet the fact meets us at every turn—recent investigations painfully confirm it—that vast numbers, even of our own countrymen, are still destitute of the Sacred Volume, and cannot therefore enjoy the inestimable privilege of ‘searching the Scriptures for themselves.’

“Under these circumstances, it is clearly the duty of all who venerate and love the Bible, and pre-eminently so of those who are united for the express purpose of rendering it more accessible to all, to rouse themselves to fresh and vigorous exertions, especially when, as now, extraordinary attempts are making to propagate among us a system known to be hostile to the unrestricted use of the Inspired Records.

“The Committee, therefore, earnestly invite the Officers, Committees, and Collectors of Auxiliaries, Branches, and Associations, throughout the kingdom, to adopt immediate measures for ascertaining the state of our domestic population, and for supplying its wants. They exhort them to strengthen their Committees, to re-canvass their districts, and by every means which Christian zeal and prudence may suggest, to extend their labours, until no family is left, and, if it might be so, no individual, without a copy of the Holy Scriptures. They confidently believe that, if these exertions be used in dependence on the help of the Most High, His blessing will not be withheld from their work of faith and labour of love.

“But the Committee go further than this: they plead not alone for the multitudes at home who are unsupplied with the Inspired Volume, and ignorant of its contents; they plead also for myriads in foreign lands, whose necessities are even more urgent. Let it not be forgotten that countries, both within and far beyond the limits of Christendom, are looking to British Christians, and, in a great measure, depending on British sympathy, to furnish them with the rich treasure of God’s written word. Let it be known that the available resources of the Society are not adequate to meet the exigencies of the times, and that its income does not keep pace with its increasing expenditure. Let it be remembered how deeply Britain is indebted, under God, to the Bible, for its many social, political, and religious advantages. Let these things be borne in mind, as furnishing at this moment a call in Provi-

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HOME. dence distinct and imperative; a call to individual and combined exertion, not unaccompanied with prayer: and let our efforts never cease until the Bible is everywhere exalted to its true position, and the teachings of fallible men universally give place to the ‘true sayings of God.’”

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As the result of the above Appeal, numerous and very liberal contributions came in from various quarters, by which the funds of the Society were considerably replenished.

Thus ended a year of deep and mournful interest; not, indeed, without bright beams of encouragement as regarded the general work of the Society; but the losses which had been experienced in its official department were the source of deepest grief. The Committee, however, calling to mind the goodness and mercy which had hitherto followed the Society, while bowing with submission to the Hand which had removed endeared and valued colleagues, thus sought, in the words of their Report, to cherish in themselves and their friends “hope amidst the billows.”

“ Shall we then be dismayed, or discouraged? By no means: for ‘we will remember the years of the right hand of the Most High, surely we will remember His wonders of old;’ how the Bible was preserved and transmitted, when for ages the utmost efforts were made to blot it out from under heaven; how it was afterwards disengaged and brought forth from its prison-house, once more to lift up its voice amidst the nations of Christendom: we will remember, too, how in later times the Bible has been translated and distributed—not least so, by God’s blessing on the labours of our Society; how it now sheds its hallowed light on districts and countries over which the thickest darkness brooded half a century ago: we will call to mind how, at the present moment, countless hands grasp the Bible as the richest treasure, and are ready to defend it; countless hearts bow reverently to its dictates; countless prayers ascend to God that its blessings may be widely diffused and enjoyed. The events of the year in our own country have seemed to awaken new zeal, and to enkindle fresh interest in behalf of the Bible. The late appeal of the Committee has not been unheeded: liberality presses forward with its gifts, and Christian de-

votedness girds itself for action. Having before us such remembrances and tokens as these, we cannot cast away our confidence—we cannot yield to fear: we joyfully indulge the assurance that our work shall be maintained and advanced."

It only remains here to add, that, much to the satisfaction of the friends of the Society in general, the Right Hon. Lord Ashley, M.P. (now Earl of Shaftesbury), accepted the office of President of the Society; the Rev. George John Collinson, B.A., Vicar of Swanborne, Bucks, was chosen to become the Clerical Secretary of the Society in the room of Rev. A. Brandram; and Mr. James Franklin was appointed to succeed Mr. Cockle in the office of Depositary, with the duties of which he was well acquainted, having been for nine years employed in this department.

The year 1851 will long be remembered in this country, as that of the GREAT INDUSTRIAL EXHIBITION, in which were brought together the best specimens of art, and the rarest products of nature, from all parts of the world, and when a concourse of visitors took place from almost every nation under heaven. To every lover of the Bible it will be gratifying to reflect that, in that magnificent, unrivalled, and costly collection, a niche was found for the Volume of Inspiration, not in a solitary form, but presented in 170 versions, containing (or representing) 130 languages; so that, of the multitudes, gathered from the four quarters of the earth, that trod the floor of that spacious and beautiful edifice, it is probable there was scarcely one who might not have read or seen, "in his own tongue," a portion, at least, of the divinely-inspired record. Was not this a fact to be hailed with gratitude? It was in itself no trivial recompense for the toil and labour of many a year.

It may here be remarked, that the 170 versions which met the eye of the numerous visitors in the Crystal Palace, were selected from a still larger number, in the publication of which the Society had more or less assisted. They were, it may be truly said, specimens of Christian industry, and learning, and genius, the amount and value of which is not to be estimated; though placed there on that occasion, rather as an act of homage to that Book of books, to which our

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1851.

The Earl of
Shaftes-
bury, Pre-
sident.Efforts in
connection
with the
Great Ex-
hibition of
1851.

HOME. country owes so much; in which are contained the highest elements of peace, and order and goodwill; beneath whose influence, art and science, taste and genius, will be found administering only to the happiness of man, and whose wondrous records of truth and grace are adapted alike to all nations.*

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Measures were taken, during the time that the Great Exhibition was open, to afford opportunities for all persons, foreigners as well as our own countrymen, to supply themselves with copies of the Scriptures. For this purpose dépôts were opened at the west end of the metropolis; supplies were also furnished to the Foreign Conference Committee: in addition to which, there were distributed 457,500 papers, such as Specimens of Type, Catalogues, Brief Views, Summary Statements, &c., all relating to the operations of the Society, and calculated to arrest attention. An attendant was employed at the stall where the versions were exhibited, an interesting extract from whose Report will be found in the Appendix.† The expenses incurred by these various measures, amounting to upwards of £600, were met by special donations from the friends of the Society.

* The glass case, containing the versions as they were exhibited, has been permanently placed in the room in which the meetings of the Board are held in the Society's House in Earl Street.

† See Appendix I., Note F.

CHAPTER XVII.

THE JUBILEE OF THE BIBLE SOCIETY.

1852—1854.

Change in the Society's administration—Resignation of Rev. G. J. Collinson—Appointment of Rev. R. Frost—The year of Jubilee—Meetings at the London Tavern and Exeter Hall—Jubilee Fund, and its destination—Special Fund for China—Commemoration Sermon at St. Paul's by the Archbishop of Canterbury—Sermons by other Prelates in their dioceses—Appropriation of Fund to Scriptures, for Colportage, the City Mission, Hospitals, to Ireland, the Continent, and India—War in the East—Supply of Scriptures to the Army and Navy—Resignation of Rev. G. Browne—Appointment of Rev. S. B. Bergne.

WE now enter on the last portion of the Society's domestic history, so far as that history is comprised within the limits assigned to this work. The period, of which it is proposed now to give some account, embraces only three years, but they are years surpassed by none of the preceding in interest and importance.

The last chapter left the Society suffering grievously under several severe losses in its official department. It is no new or strange thing for the administration of human institutions to pass from hand to hand: it must needs be so, where the institutions are of any long continuance, because it is with human agents, universally, as with the priests of old, "they are not suffered to continue by reason of death." And it is therefore a mark of the Divine protection and presence, when a work, which is carried on in the name of God, and for His immediate glory, still survives and prospers, though the instrumentality by which it is conducted fails or is changed. Of those who were now in charge of the Society's affairs,

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Change
caused by
death on
the entire
official
Direction
of the So-
ciety;

HOME. there were few that had known it in its infancy: not one of its original officers remained, and the Committee had been changed again and again. When, therefore, so many that had been as standard-bearers had quitted the scene; when to Owen, and Hughes, and Steinkopff, (the latter, though living, having long withdrawn from office) were to be added Teignmouth, and Bexley, and Brandram, as no longer left to aid by their counsels and efforts in the work of the Society, no wonder that some anxiety should rest on the minds of the survivors in regard to the future prosecution of the work. But He who is wonderful in counsel and excellent in working, and whose prerogative it is to work by "many or by few," deigned so to smile on the instrumentality He condescended to continue and employ, as to render the years that follow eminently distinguished for the extent of the Society's acceptance, and labours, and success.

The circumstances which transpired during the period now under review, chiefly calling for comment, are those connected with the approach and celebration of the Society's year of Jubilee, for such was the character given to the Society's fiftieth year.

Success of its Funds. The year 1852, however, presented some points of interest which must not be passed over without notice. The Funds in the preceding year showed an excess of £11,000, as compared with the one immediately before it, and this year made a further advance of £5000; no slight indications that the Society still found favour in the eyes of the Christian public. The issues, too, reached a number unsurpassed, except upon two previous occasions; an unmistakable proof that the demand for the Sacred Volume was still active and urgent.

Local Agency increased. The operations of the Society, both abroad and at home, were carried on during the year with much vigour. In consequence of the great increase of business in the Domestic department, a fresh arrangement was deemed necessary. Major Fawkes was appointed as Metropolitan Agent of the Society; and the Rev. J. A. Page, Incumbent of Tintwistle, Cheshire, was appointed Agent for Yorkshire, it being deemed expedient that that large and influential county should be constituted a separate charge;

yet its
continued
prosperity.

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1852.

a measure which has been fully justified by the greatly increased stimulus which has been given to the Society's work throughout that populous district.

Towards the close of 1852, the Rev. George J. Collinson resigned his office as one of the Secretaries of the Society, having accepted an appointment to be minister of St. James's Chapel, Clapham, the important duties of which fully demanded his time. The Rev. Robert Frost, M.A., Incumbent of St. Mathias, Manchester, was, after a short interval, invited to succeed Mr. Collinson as Clerical Secretary, which invitation he accepted, but he did not enter on his official duties until Midsummer 1853.

The Society's year of Jubilee commenced on the 4th of March, 1853. The subject, however, had, for some time previously, occupied the attention of the Directors of the Society, and various preliminary measures had been adopted.

The following account is, for the most part, given in the very language of the various official documents published at the time—the Forty-ninth and Fiftieth Reports, the Jubilee Report, and the Jubilee Memorial.

On the approach of the Society's fiftieth year it was thought right to consider whether so interesting an epoch in its history should not be accompanied with some special commemoration; and whether, following the example of other Religious and Benevolent Institutions, it should not be celebrated as a year of Jubilee. After much deliberation, the measure was resolved upon, and the following Circular was drawn up and issued, accompanied with the annexed resolutions of the Committee on the subject:—

“ CIRCULAR,

“ *To the Auxiliaries and Friends of the British and Foreign
Bible Society throughout the world.*

“ DEAR FRIENDS,

“ A period now approaches in the history of the British and Foreign Bible Society, when it will be most becoming in all its supporters and friends to pause and review the past dealings of God with it, and to take counsel together, and to stir up one another to a more full accomplishment of the mission with which it is entrusted.

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Resig-
nation of
Rev. G.
Collinson.

Com-
mencement
of year of
Jubilee,
March
1853.

Special
efforts in
connection
with it.

HOME. "On the 7th of March 1853 the Society enters on its
CH. XVII. fiftieth year—its year of Jubilee. The Committee would not
1853. fulfil their own sense of duty, nor do justice to what they are
assured is the feeling of the Society's innumerable friends, if
they did not devise some means by which an event so full of
Circular to interest may be extensively, and profitably, and devoutly
Auxiliaries, &c. celebrated.

"They are aware that, in proposing to observe a year of Jubilee, they are following in the wake of a number of important and valuable Institutions, which have already passed this period of their history, and which may, therefore, be supposed to have anticipated much of the excitement which such seasons are adapted to inspire: still, the prominent place which the British and Foreign Bible Society occupies before our country and the world, and the deep hold which it has on the affections of its constituents, and, above all, its sublime and simple object, in connection with the best welfare of men and the glory of God, justify, and even demand, that a season like the approaching one, should not be allowed to pass without some special commemoration.

"The resolutions which accompany this Address embody the sentiments and views of the Committee of the Parent Society on the subject of the year of Jubilee. They contain, also, a variety of suggestions and recommendations which the Committee beg respectfully to place before the friends of the Society, and to which they invite their candid and serious consideration. The Committee are far from supposing that they have exhausted the plans in which Christian ingenuity, and liberality, and piety may combine, to promote the object in view: they rather wish to be considered as throwing out a general, though not a hastily-formed scheme, to be applied and acted upon as opportunities and other circumstances may dictate.

"The Committee cannot help reminding their friends of the singular importance now attaching to the Bible, and, in its degree, to the Bible Society, from the aspect of the present times, and the condition of the world at large, both civilized and unenlightened. But they forbear to enlarge on this or any other topic, hoping, as they do, that they may have the

privilege of dispersing, in the course of the ensuing year, numerous Appeals and Addresses from some of the Society's best friends. They wish, however, in conclusion, deeply to impress on the minds of all whom this Address may reach, as well as on their own, that the Divine interposition and blessing are required to give efficiency and success to this movement:—that prayer and supplications, with thanksgiving, should especially accompany and sanctify the doings and offerings of the Jubilee year.”

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The following are the Resolutions to which the preceding Circular refers:—

I. That the year commencing March 7, 1853, being the Society's fiftieth year, be observed as a Year of Jubilee, with the view of specially commemorating the Divine goodness so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress; of bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and of promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

II. That on Monday, March 7, 1853, at eleven o'clock in the forenoon, a Special Meeting of the Committee be held at the London Tavern, Bishopsgate Street (in the room where the Society was formed in 1804);—the Committee to be open to all Presidents and Officers of Auxiliary and Branch Societies. That, on Tuesday, March 8, a Special Public Meeting be held in Exeter Hall, in the Strand, at twelve o'clock precisely; when a statement shall be presented, containing a brief review of the history and operations of the Society; to be followed by other Public Meetings in the metropolis in the autumn of the year, should it be found desirable.

III. That all clergymen and ministers throughout the empire, friendly to the Society, be respectfully requested to present its objects and claims to their congregations, by preaching Sermons, and making Collections in its behalf. Where there is no local impediment, it is submitted that March 13th, being the first Lord's-day in the Jubilee Year, would be appropriate for the purpose.

HOME. IV. That it be recommended to all the Auxiliaries,
 CH. XVII. Branches, and Associations in the United Kingdom, and the
 1853. Colonies, to celebrate the Jubilee, by setting apart a day most
 convenient to themselves, for a Special Public Meeting; to be
 preceded (if not already done) by Sermons and Collections in
 the various places of worship. The Committee have thought it
 desirable to propose to the Auxiliaries, Branches, and Associa-
 tions, in Great Britain, and throughout the world, to hold their
 Jubilee Meetings on a fixed day. Wednesday, the 12th of Octo-
 ber, is named as a suitable day for this purpose; and it is now
 recommended that the Meetings be held on that day, or, where
 this is not practicable, during the week in which that day occurs.

V. That a Special Fund be opened, to consist of Dona-
 tions, Congregational Collections, Sunday School Contribu-
 tions, Juvenile and other Offerings, and to be called "The
 Jubilee Fund" of the British and Foreign Bible Society.

VI. That the Jubilee Fund be appropriated to the
 furtherance of the following objects, the contributors to be at
 liberty to specify to which of those objects their offering shall
 be devoted:—the adoption, as far as practicable, of an ex-
 tensive and efficient system of Colportage, throughout Great
 Britain, in the Year of Jubilee; the supply of Emigrants;
 together with special grants of Bibles and Testaments to
 Prisons, Schools, Missions, and other Charitable and Bene-
 volent Institutions in this country; special grants to Ireland,
 in such ways as may hereafter be determined upon; special
 efforts in India, Australia, and other British Colonies, by
 agencies, grants, or otherwise; special grants to China, and
 such other parts of the world as may appear open to special
 operations; and the establishment of a Special and separate
 Fund, from the annual produce of which pecuniary aid may be
 granted, at the discretion of the Committee, to persons in the
 employ of the Society, including the Colporteurs abroad; and
 to their widows and children, when in circumstances to require
 such aid.

VII. That these Resolutions, together with an Address
 from the Committee, be sent to all the Auxiliaries and prin-
 cipal Subscribers in this and other countries, to be followed
 at intervals, throughout the Jubilee Year, by such other papers

and circulars as may be calculated to diffuse correct information respecting the Society, awaken an interest in the present movement, and secure the permanent co-operation of all professing Christians in the accomplishment of the Society's great and glorious designs."

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Scarcely had this document gone forth, when communications poured in from all quarters, expressive of a deep and wide-spread sympathy in the proposed commemoration, and a cheerful willingness to take part in it. The Committee were thus encouraged to proceed at once to the preparation of other papers and appeals, adverted to in the above Resolutions. The 'Jubilee Statement,' to contain a brief review of the history and operations of the Society, was confided to the Rev. G. J. Collinson. The assistance of other friends, not officially connected with the Society, was solicited and kindly proffered; and out of numerous documents thus generously placed at the disposal of the Committee, several were selected and published.*

It was soon found necessary to appoint some competent person, to whom might be more immediately committed the charge of this novel and interesting movement, and the Society's valued agent for Wales, the Rev. T. Phillips, at the

* The following are the Papers and Pamphlets, which appeared at intervals during the Jubilee year :—

1. Address and Resolutions of the Committee.
 2. Facts and Observations for the Year of Jubilee.
 3. Address to the Young, by C. S. Dudley, Esq.
 4. Address to Ministers and Missionaries, by Rev. W. Jowett, M.A.
 5. Recollections and Counsels for the Year of Jubilee, by Rev. Dr. Steinkopff.
 6. A Plea for the Benevolent Fund (by J. Radley, Esq.).
 7. Bible Colportage on the Continent (by Mr. W. Tiddy).
 8. The Providence of God traced in the Origin and Progress of the Society (by J. Radley, Esq.).
 9. An Appeal for Enlarged Support, &c., by Rev. E.T.M. Phillipps, M.A.
 10. What is the Bible? and, What has it done? by Rev. J. C. Ryle, B.A.
 11. Second Address of the Committee.
- Single-leaf Series, A. Letter of the Bishop of Calcutta.
 Ditto B. Questions and Answers, &c. &c.
 Ditto C. Address to the Working Classes.
 Jubilee Record, Nos. 1 to 14 inclusive.

HOME. Committee's earnest request, consented to come up to town,
CH. XVII. and undertake the office of Jubilee Secretary.

1853. The demand for the brief publications above referred to was most extraordinary; and, in order to satisfy it, upwards of half a million copies, including those in the Welsh language, were printed. By means of the Society's agents, the Officers of Auxiliaries, the numerous Collectors of Associations, Sunday School Teachers, and others, these Jubilee messengers found their way to the cottages of the poor and to the mansions of the rich. They were welcomed with joy by multitudes of all ages and conditions, not only in Great Britain and Ireland, but also in other and distant lands, even to earth's remotest bounds. Several of the Jubilee Papers were reprinted in India, and also in the colonies of British America and Australia. The production and circulation of so large a number of the above and other papers connected with the Jubilee work, though attended with a considerable expense at the time, will, it is believed, prove advantageous to the interests of the Society for years to come.

**First Meet-
ing at the
London
Tavern,
March 7,**

The first Meeting held to celebrate the Jubilee, was on Monday, March 7, 1853, the day on which the Society entered its fiftieth year. It was convened at the London Tavern, in the room in which the Society was originally formed. The Right Honourable the Earl of Shaftesbury, the President, was in the chair, succeeded by the Right Rev. Dr. Carr, late Bishop of Bombay.

In addition to the officers of the Society, and members of the Committee, there were present on the occasion nearly all the foreign and domestic Agents, the Secretaries of the various Missionary Societies, Officers of Auxiliary Societies, and a large number of influential friends of the Society in London, and from different parts of the country.

The proceedings were commenced by reading the 97th Psalm, and after the Noble Chairman had made some remarks on the extraordinary circumstances under which the Committee and friends of the Society had assembled, the minutes of the last meeting of the Committee, and of various Sub-Committees, embracing the Editorial, Agency, Finance, and other departments, were read and confirmed.

The Jubilee Secretary then read interesting letters from several distinguished friends of the Society, and from the officers and Committees of Foreign Bible Societies, and of other Institutions; whereupon it was resolved—

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“That this Committee have received, with much pleasure, the friendly congratulations from the American, the Central Prussian, the Netherlands, the Bâsle, and the Berg Bible Societies; from the Committees of the Geneva and Belgian Evangelical Societies; from the French Congregational Church in Brussels; the Society for the Propagation of the Truth at Amsterdam; from Mr. Samuel Elsner, of Berlin; and from the Messrs. Courtois, of Toulouse; and beg to reciprocate their good wishes and prayers, and to hail them, in the name of the Lord, as fellow-labourers in the great cause of disseminating throughout the world the Scriptures of truth.”

The following Resolutions were also moved, seconded, and supported by various members of the Committee:—

“That the Committee, on being assembled this day in the room in which the Society was formed forty-nine years ago—namely, on the 7th of March 1804—would place on record their deep and thankful sense of the good providence of God, which has watched over the Society from its institution to the present hour; raising it from small beginnings to unanticipated magnitude and eminence; rescuing it when exposed to assaults and perils; keeping it unchanged in its constitution and principles; enabling it steadily to pursue its course and to extend its influence; and giving it a position this day not surpassed in any former period of its history: in the review of all which the Committee would desire to say, ‘Not unto us, O Lord’—not unto any who have preceded us—‘but unto Thy name be all the glory.’

“That this Committee, while calling into solemn remembrance the many holy and illustrious men, both at home and abroad, who have at different times been found in the ranks of the Society, but now have passed away, would offer their affectionate and cordial congratulation to their venerable friend Dr. Steinkopff, whom they are happy to see this day in the midst of them, and who for twenty-two years held the office of

HOME. Foreign Secretary; and they would also convey the same congratulation, with expressions of their sympathy, to W. Alers Hankey, Esq. (the sole survivor of the first Committee),—who, by the infirmities of years, is compelled to be absent from this Meeting; both of whom took an active part in the formation of the Society, and alone, of its original founders, survive to witness and welcome its Year of Jubilee. That in these congratulations the Committee wish to include the respected Treasurer of the Society, John Thornton, Esq., who was first appointed on the Committee in the year 1805, and afterwards, in the year 1815, succeeded his honoured uncle, Henry Thornton, Esq., in the Treasurership, in which office he has continued faithfully and advantageously to serve the Society to the present time.”

The above Resolution was acknowledged by the Rev. Dr. Steinkopff in a lengthened address, in the course of which he feelingly alluded to the former office-bearers of the Society, and expressed the deep attachment which he continued to cherish towards it. The next Resolution was to this effect:—

“ That the Committee, having the pleasure of seeing amongst them, on this interesting occasion, a large proportion of their foreign as well as their domestic Agents, on whom devolves so much of the responsibility of carrying out the Society’s work, would seize this opportunity of re-assuring their valued friends of the cordial sympathy of the Committee in all their labours, their trials, and their success.”

On the passing of the above Resolution, the Secretary, the Rev. George Browne, introduced, individually, to the Committee, the foreign and domestic Agents of the Society who were present; and expressed his regret at the absence of M. de Pres-sensé, the Agent of the Society at Paris, and of their well-known and valued senior domestic Agent, Mr. Dudley; furnishing, at the same time, various particulars connected with the spheres of labour respectively occupied by the foreign Agents; after which Dr. Pinkerton, as senior foreign Agent, acknowledged the Resolution on behalf of himself and fellow Agents, and gave the Committee some interesting statements respecting his

own labours on behalf of the Society since his appointment in 1814.*

The Rev. E. Panchaud, deputed to represent the Belgian Evangelical Society of Brussels at the Jubilee Meetings of this Society, was then introduced, and gave some gratifying statements of the results of the operations carried on by Mr. Tiddy on behalf of the Society in Belgium, stating that the Church in Brussels, of which he is the pastor, owes its existence instrumentally to those operations, and that the same could be said as regards twelve or thirteen other Protestant Churches in Belgium.

The Committee, by Resolution, then expressed themselves very much gratified with the attendance of so many of the officers of Auxiliary Societies and of kindred institutions, and also of other distinguished and attached friends of the Society, regarding it as an encouraging token of the wide and deep interest that was likely to be felt in the celebration of the Society's Jubilee.

Mr. William Jones, one of the Secretaries of the Religious Tract Society, addressed the Committee in acknowledgment of the above Resolution, and presented a Minute Book of the Committee of that Society, containing the proceedings of their Meeting on Tuesday, December 7, 1802, among which is inserted the first minute put on record concerning the formation of the Society.†

* The presence of all the foreign Agents of the Society (with the above exception), added greatly to the interest of the Jubilee celebration. While it was agreeable to the Committee to see those men on whom the carrying out of their measures so greatly depends, it was no less delightful to themselves to have an opportunity of witnessing the ardent zeal, devotedness and earnestness, with which the great interests of the Society are conducted in this favoured land. The Jubilee interview between the Committee and its foreign agents was mutually pleasant and profitable.

† This interesting minute is as follows :—

"Mr. Charles, of Bala, having introduced the subject which had been previously mentioned by Mr. Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally, and that a paper in a Magazine to this effect may be singularly useful. The object was deemed sufficiently connected with the objects of the Society thus generally to appear on the minutes; and the Secretary (Rev. J. Hughes), who suggested it, was accordingly desired to enter it."

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HOME. The Rev. Dr. Bunting also addressed to the Committee
CH. XVII. a few words of congratulation on the entrance of the So-
 ciety on its Jubilee Year, and gave utterance to his best
 wishes for the continued blessing of God to rest on the So-
 ciety's efforts.
 1853.

After reading letters containing contributions to the Jubilee Fund, several votes of thanks were passed, and the Meeting adjourned.

Meeting at Exeter Hall. On Tuesday, March 8th, 1853, at twelve o'clock, the Special Public Meeting was held at Exeter Hall, in the Strand. The Right Hon. the Earl of Shaftesbury, President, in the Chair, was well supported by the attendance of several Vice-Presidents, and an unusually large number of ministers and others, who occupied the platform, while the body of the Hall was thronged in every part.

Jubilee Fund, and its intended objects. Letters were read, expressive of sincere regret that they were not able to attend the Meeting, from the Earl of Roden; the Marquis of Cholmondeley; the Lord Bishop of Meath; Sir Robert H. Inglis, M.P.; W. Evans, Esq., M.P.; the Hon. Arthur Kinnaird, M.P., and others.

The Rev. T. W. Meller, Editorial Superintendent, opened the proceedings by reading the 61st chapter of Isaiah.

The Noble Chairman having addressed the Meeting, called on the Rev. G. J. Collinson, one of the Secretaries, to read the Jubilee Statement, comprising a review of the history and operations of the Society, which he had prepared at the request of the Committee. The Meeting was addressed by the Bishop of Winchester; the Rev. J. Angell James; the Duke of Argyle, President of the Edinburgh Bible Society; Dr. Duff; the Earl of Carlisle; Josiah Forster, Esq.; Rev. Canon Stowell; Rev. W. Arthur, one of the Secretaries of the Wesleyan Missionary Society; Rev. Dr. Charles, President of Trevecca College, South Wales; Dr. Cumming; W. Jones, Esq., Secretary of the Religious Tract Society; Lord Charles Russell; and the Rev. George Browne.

The following are the Resolutions which were passed, confirming those adopted by the Committee:—

I. That this Meeting welcome the Society's year of Jubilee, hailing it as a fitting occasion for commemorating the Divine

goodness, so abundantly vouchsafed to the Society in its origin, early history, and subsequent progress; for bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and for promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

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II. That this Meeting approve of the measures and plans of the Committee for the celebration of the Year of Jubilee, including the institution of a Jubilee Fund, to be appropriated to the following purposes; namely—

1. The adoption, as far as practicable, of an extensive and efficient system of Colportage, throughout Great Britain, in the Year of Jubilee; the supply of Emigrants; together with special grants of Bibles and Testaments to Prisons, Schools, Missions, and other Charitable and Benevolent Institutions in this country.

2. Special grants to Ireland, in such ways as may hereafter be determined upon.

3. Special efforts in India, Australia, and other British Colonies, by agencies, grants, or otherwise.

4. Special grants to China, and such other parts of the world as may appear open to special operations.

5. The establishment of a special and separate fund, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad; and to their widows and children, when in circumstances to require such aid.

III. That the Jubilee Fund be now regarded as open, and that all ranks and ages be invited and encouraged to contribute thereto with a liberality commensurate with the *importance* and *magnitude* of the objects contemplated.

IV. That this Meeting, while calling on all the friends of the Society to unite in commemorating its Year of Jubilee, would express their earnest desire and hope, that whatsoever is done may be in humble dependence on the blessing of Almighty God, and to His glory.

At this Meeting the Jubilee Fund was thus formally opened,

HOME. and during the proceedings, the Jubilee Secretary read a list of contributions amounting to upwards of £7000.

CH. XVII. On the following day, Wednesday, March the 9th, in pursuance of arrangements made by friends of the Society, apart from the Committee, a Commemorative Sermon was preached at St. Paul's Cathedral, by His Grace the Archbishop of Canterbury, who thus greatly added to the obligations under which he had placed the Society, by his long-continued and valuable support. The Lord Mayor and several of the Aldermen, with the Chamberlain, and other members of the Corporation of London, were present, in their official characters, on the occasion.

1853. These Meetings were speedily followed by others of a most gratifying nature—at Manchester, Liverpool, Norwich, Ipswich, Hereford, Cambridge, Chester, and many other places.

Commemoration Sermon at St. Paul's, by the Archbishop of Canterbury. The example of the Archbishop was followed by other Right Rev. Prelates, the Bishops of Winchester, Chester, and Hereford, and by several of the Colonial Bishops, in distant climes. Sermons also were preached, and collections made, in numerous churches and chapels, both in town and country, on the day suggested by the Committee, Sunday, the 13th of March; and many similar services continued to be held during the year, especially in the month of October, as recommended by the Committee.

Sermons by several other Prelates and ministers. Numerous very gratifying communications, expressive of fraternal sympathy and goodwill, were received, on occasion of the Society's Jubilee; among which may be specified those sent from the American Bible Society, the Central Prussian Bible Society, the Netherlands Bible Society, the Basle Bible Society, the Danish Bible Society, the Würtemberg Bible Society, and several other kindred Institutions abroad; and also from the Church Missionary Society, the London Missionary Society, the Wesleyan Missionary Society, the Moravian Missionary Society, the Religious Tract Society, the London City Mission, the London Society for Promoting Christianity among the Jews, and the Congregational Union of England and Wales.

In regard to the appropriation of the Jubilee Fund, it was

resolved, after much deliberation, to open a correspondence with the several Presidencies in India, and with friends in China, with a view to some more extended efforts for the benefit of those countries; to send out a Deputation, consisting of one or two suitable persons, to Australia and New Zealand, possibly to touch also at some of the other Islands of the Pacific; and further, to employ some accredited agent of the Society to visit the colonies of British America and the West-India Islands. A scheme for a more extensive system of Colportage throughout Great Britain, in connection with the Year of Jubilee, was also adopted. Thus auspiciously did the Jubilee commence.

The anticipations expressed at the opening of the Jubilee Year were realized, and even more than realized. The interest then awakened was sustained and increased, and spread itself to the utmost limits of the circle embraced by the Society. Never before, in the history of the Institution, had there been so wide-spread a demonstration in its favour; never had greater efforts been made to uphold and advocate its cause. Old friends rallied around it with indications of unabated attachment, and new friends were gathered, whose accession at home, gave hopeful promise for the future. Its proceedings were published, and made known in every direction, and its claims were admitted in quarters where before they had been little heard of. The pulpit, the platform, and the press, combined in this acceptable service; and innumerable friends, in these different ways, came forward to serve the Society during this memorable year.

The impulse thus given at the centre was felt, as intimated above, even to the circumference of the Society's connections and operations. During the whole of the Jubilee Year the most cheering tidings were received from various Auxiliary Societies throughout the world. The glad echoes of the Jubilee trumpet reverberated throughout Canada, Nova Scotia, New Brunswick, and Newfoundland. The Auxiliaries in Jamaica, Antigua, Demerara, and Barbadoes, assembled to celebrate the Jubilee of that Society which had blessed their enslaved population with the charter of true freedom. A Jubilee Meeting of an interesting character, and under extra-

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Wide-spread sympathy in the Jubilee movement;

and in foreign lands.

HOME. ordinary circumstances, was held at Constantinople, under the
CH. XVII. Presidency of the British Ambassador, succeeded in the Chair
 1853. by the Representative of the United States; a Meeting which
 doubtless encouraged the friends of the Bible to look, and
 long, and labour for the day when the crescent shall give
 place to the cross, and the Korán shall be superseded by the
 Bible. Within the precincts of the sacred city of Jerusalem
 a Public Meeting was convened under the Presidency of the
 English Bishop: may not this be regarded as a pledge
 and an earnest of still greater blessings to that ancient and
 honoured land?

The great and growing Auxiliaries in our Indian Empire had their joyful Jubilee celebrations at Calcutta, Madras, Bombay, Agra, Jaffna, and Colombo, at which Prelates, and Missionaries of various Societies, assisted with one heart and soul. At Shanghai, also, the Missionaries, surrounded by those who loved the Bible, both natives and foreigners, assembled to review and to acknowledge the Lord's goodness to the Society, as well as to take active measures to promote its objects still more widely. Africa, likewise, participated in the general feeling, and manifested it at the Meetings held at the Cape of Good Hope, Graham's Town, and elsewhere. At Sydney, Melbourne, Adelaide, Hobart Town, and other places in the southern hemisphere, the claims of the Society's Jubilee were felt, awakening gratitude for the past, and stimulating to action for the future. Even at the antipodes, in New Zealand, the people heard the glad sound, and joined with the rest of the world in the song of Jubilee. Truly, the interest felt spread far and wide: 'From the very ends of the earth was heard the song—Glory to the righteous One.'

Letter of
 Rev. J. A.
 James, on
 special ef-
 fort for
 China.

In the midst of these celebrations a new chord was struck; and again the heart of Christian sympathy vibrated with strong and lively emotion. In the autumn of the year a letter appeared in the public prints from the pen of the Rev. John Angell James, of Birmingham, one of the oldest and warmest friends of the Society, embodying a proposal, which had been originally suggested by Thomas Thompson, Esq., of Poundsford Park, that in order to be prepared to take advantage of the extraordinary movements going on in China, and of the

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probable opening which might thus be afforded for the introduction of the Scriptures into that vast and benighted empire, a MILLION copies of the New Testament in the Chinese language should be immediately printed, and measures taken to disperse them as speedily as possible.

The attention of the Committee was early drawn to this document—not indeed addressed to themselves in particular, but submitted to the whole Christian world; and after serious consideration they resolved ‘that, relying on the sympathy of the British public in this desirable object, they were prepared to take upon themselves all the measures necessary for printing, with the least practicable delay, one *million* copies of the Chinese New Testament.’ The views and motives of the Committee in this important step were explained in the following ‘Special Appeal’ issued on the occasion:—

“Nothing need be said on the importance of China as a field of Evangelical and Biblical enterprise. Its claims are those of nearly a third part of the human family, under the destructive reign of delusion and superstition.

Appeal for
China.

“The attention of the Committee of the British and Foreign Bible Society was early directed to China, and considerable sums of money have from time to time been expended in assisting to translate, print, and circulate, the Holy Scriptures in the Chinese language. Into the history of these efforts, associated originally with the honoured names of Morrison, Milne, and Marshman, and at a later period with those of many valuable Missionaries, both European and American, it is not necessary now to enter. It may be sufficient to state, that, of the several translations or versions effected, numerous editions of the whole, or of portions, have been, in the course of years, through various channels, brought into the hands of the people.

“On the Society’s entering its Year of Jubilee, the Committee resolved to place this remarkable country prominently forward among the *special* objects to which the fund, then proposed to be raised, should be appropriated. In the circular and resolutions of the Committee of December 6, 1852, under the head of ‘The Jubilee Fund,’ was included ‘Special Grants to China, and such other parts of the world as may appear open to special operations.’

HOME. "And in their second circular, issued by the Committee in
CH. XVII. August last, they state that 'they are also watching with deep
1853. interest the progress of events in China, and indulge the hope
that Providence is about to mark out a field for the employ-
ment of a considerable portion of the Jubilee Fund in that
increasingly important empire. An additional sum of £500
has just been placed at the disposal of the Corresponding Com-
mittee at Shanghai, for printing and distributing new editions
of the Scriptures in the Chinese language, with encouragement
to ask for more.'

"Thus it will be seen that the Committee have not been unmindful of the claims of China generally, nor inattentive to those recent extraordinary movements, which have given to these claims peculiar strength and urgency, and overwhelming interest.

"When, therefore, a proposal was brought forward in the public papers to send *a million* copies of the New Testament to China, the Committee, immediately felt that, if such a work was to be done, or ought to be attempted, it fell within their province to undertake the responsibility of it; and they forthwith resolved and made it known 'that they were prepared, relying on the sympathy of the British public in this desirable object, to take upon themselves all the measures necessary for printing, with the least practicable delay, *one million* copies of the Chinese New Testament.'

"The Committee must leave it very much to others to rouse, and stimulate, and keep alive, public sympathy and liberality in favour of this new and interesting movement. They rejoice that this has been, and is likely to be, so well accomplished. The design of the present circular is, simply to explain the course the Committee think it right to adopt in reference to this enlarged project, to which they have thus become unexpectedly pledged.

"It cannot but be looked upon as a remarkable coincidence, that this new and urgent call should have reached the Society in the midst of its Jubilee celebrations, and that it should be for a country already embraced in its Jubilee scheme. The contemplated effort, however, is of too large a magnitude to be wholly met by any existing arrangements; besides which it

has awakened, and is gathering around it, an interest of its own, not to be disregarded or undervalued. The Committee, therefore, have determined, ‘in connection with their Jubilee Fund, to open a separate account for printing a million copies of the Chinese New Testament; and they will receive special contributions to the object, *whether in sums of any amount, or in the exact value of a specified number of copies, estimated at 4d. a copy.*’ A separate list of these special contributions will be published from time to time.

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“The Committee wish it to be understood, that while no practicable means will be neglected for producing the desired number of copies as early as possible, that they may be ready for the anticipated opening, still a considerable time must elapse before so large a project can be fully realized. Not a day was lost in forwarding communications to those friends in China on whom the execution of the work will, in all probability, chiefly devolve. But it must be some months before a report can be received of the measures which it may be in their power to adopt, or of the help which it may be practicable to render from this country. These friends are, however, empowered to commence operations at once, according to the facilities they already possess.

“The Committee, in conclusion, desire to commend this undertaking to Him, whose word they seek to circulate, earnestly imploring the requisite grace and wisdom for carrying it forward in the way best adapted to promote His kingdom and glory.”

Not in vain did the Committee again cast themselves on the liberality of the Christian public. With little effort on their part, but with much noble, and generous, and self-denying effort on the part of others, the calculated amount necessary for the proposed million of New Testaments was promptly raised; and a noble surplus was found, which, after meeting the further requirements of the project, it was proposed should be wholly devoted to the spreading of the Scriptures in China. The intensity, activity, and rapid result of this new effort of Christian zeal, were perhaps never surpassed; contributions flowed in from all quarters, and from all classes, in almost endless variety of amount. In this, as in the general Jubilee Fund,

HOME. the poor man vied with the rich, the child with the aged sire, the Colonies with the mother country, and even foreigners, in climes far distant from each other, pressed to take, though it were but an humble part in this magnificent act of charity.

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1854. The amount of the united Special Funds, as made up at the close of the Society's year was,

Amount of Jubilee Fund;	General Jubilee Fund . . .	£67,040	0	5
	China Fund	32,183	16	6
	Making a Total of . . .	£99,223	16	11*

and Appropriation. The appropriation of these large sums entrusted to them, pressed heavily on the minds of the Committee, and engaged their most serious attention. The particulars of this appropriation, so far as it was carried during the year of Jubilee,† were as follows—

1. For purposes of Domestic Colportage, £1775.
2. To the London City Mission, 10,000 Bibles and Testaments.
3. To Unions, Prisons, and Hospitals, for permanent use in those establishments, 10,721 copies.
4. To Ireland, 51,500 copies, value about £4000.
5. To Prisons, Hospitals, Schools, &c., in Holland, France, and different parts of Germany, with the Universities at Upsala and Bonn, nearly 20,000 copies.
6. To the several Presidencies in India, in books and money, to the amount of above £5000.
7. Besides smaller grants to Emigrants, Jews, &c.'

Arrangements were made with the Rev. Philip Kent, one of the Society's Domestic Agents, to visit the British Colonies of North America, where the Auxiliaries expressed themselves prepared to give him a cordial welcome. Mr. Kent left this country so as to attend the Anniversary Meeting of the American Bible Society, as the representative of the British and Foreign Bible Society.

Negotiations also were entered into with two gentlemen—the Rev. M. H. Beecher, Rector of Barnoldby-le-Beck, Lincolnshire, and Thomas Charles, Esq., the grandson of the

* Both funds were afterwards considerably increased.

† See Jubilee Report.

Rev. T. Charles, of Bala, a name associated with the earliest history of the Society—to undertake the proposed mission to Australia—a measure regarded as due alike to the importance of those rising Colonies, and the liberality and cordial feeling of the valuable Auxiliaries already in operation there.*

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With regard to the appropriation of the China Fund, it may be stated that measures were resolved upon by the Shanghai Corresponding Committee, in concert with the Bishop of Victoria, for printing *one quarter* of the million copies intended to be produced; namely, 115,000 copies at Shanghai, under the charge of the Corresponding Committee; 50,000, under the superintendence of Dr. Legge, at Hong Kong; 85,000 at different Missionary Stations, under the direction of the Bishop of Victoria, who very kindly took upon himself the responsibility of this portion of the work. And to expedite the carrying on of the above works in China an additional cylinder printing-press was sent out, to be placed in charge of the Corresponding Committee at Shanghai, for the purposes of the Society.

In conjunction with the above undertakings, it was resolved to print 50,000 copies of the *entire Bible in Chinese*, as fast as facilities could be obtained for the purpose, to be paid for out of the surplus proceeds of the New-Testament Fund, if found sufficient.

The extraordinary revolution in China, which gave rise to the above projects and works, was yet immature—its results uncertain. But the Society would not have been faithful to the trust reposed in it, if it had shrunk from the attempt to provide, at any cost, for probable or even possible contingencies, where the interests of such a mighty population were concerned.

The Society's year of Jubilee was destined to be signalized by another extraordinary and unexpected effort. The breaking out of the war in the East awakened emotions that had long slumbered, and summoned to duties that had happily become

* Both these Missions were accomplished in safety, and proved highly acceptable.

HOME almost unknown. When it was understood that thousands
CH. XVII. of our countrymen, both in the army and navy, were leaving
1854. our shores on hostile expeditions, the Committee met and
resolved that it was ‘most desirable that every soldier,
sailor, and non-commissioned officer proceeding on foreign
service, should be provided with a copy of the New Testa-
ment.’

War in the
East ;
and Scrip-
ture dis-
tribution
to the
Army and
Navy.

Measures were immediately adopted in the spirit of the above Resolution, and 50,000 New Testaments were directed to be prepared without delay. Recollecting that a sister Society, the Naval and Military Bible Society, already occupied itself in this department of Christian philanthropy, and unwilling, even on so extraordinary an occasion, to appear to act in rivalry with its respected coadjutor in the same great work, a deputation, headed by the noble President, was appointed to hold a conference with the conductors of that Institution, to consult with them as to the best mode of a friendly and mutual co-operation. As the result of that conference, 20,000 copies of the New Testament, afterwards increased to 30,000, were placed at their disposal; and as their Agency did not extend beyond this kingdom, grants to the extent of 5000 copies were made to the Hibernian Bible Society, for troops and vessels sailing from Ireland. Large supplies were also forwarded to the Society’s Agents and Correspondents at Malta and Constantinople, who were encouraged and enjoined to take all suitable measures for furthering the object in view.

His Lordship, the President, in a personal interview with the chief Naval and Military authorities, assured himself of their favourable regard to the above project.

Taking further into account the opportunities and openings which even war might supply, there were ordered to press 10,000 copies of the Four Gospels in the Turkish, and 5000 of the New Testament and Psalms in Modern Russ; and the foreign dépôts were largely supplied with the Scriptures in several other European and Eastern languages.

In addition to the above, M. de Pressensé was empowered to furnish, at the cost of the Society, copies of the New Testament to the soldiers and sailors of the French armament

destined to the seat of war, on such terms and to such extent as he might deem expedient and practicable.*

Thus closed the Society's Year of Jubilee ; and if ever the language of praise and acknowledgment were appropriate on a review of the Society's proceedings, it was so at the close of this Jubilee Year, certainly the most remarkable in the history of the Institution. Its income, from all sources, had swelled to an unprecedented amount, and only in two instances had its distributions within the year been larger. The friendly manifestations called forth by its Jubilee had been of the most gratifying description ; whilst the extraordinary effort made in behalf of China, and other unlooked-for circumstances, combined to place the Society in a position such as it had never before occupied, and to stamp upon its fiftieth year a character of solemn magnitude and of deepest interest.

It remains to be stated that the Rev. George Browne, who had for twenty years acted as one of the Secretaries of the Society, having signified that he no longer felt equal to the full claims of his office, a successor was appointed in the person of the Rev. S. B. Bergne, minister of the Poultry Chapel, London, who relinquished his pastoral charge that he might give himself wholly to his new and important duties. Arrangements were made with Mr. Browne for a continuance of a portion of his services ; and, at the same time, the present work, as previously notified, was assigned to him.

The plan of the present work demands that the narrative, so far as regards the Society's domestic proceedings, should close here. It will be the province of the future historian to record the progress and results of those various important measures, both ordinary and extraordinary, which, as we have seen, were originated and partially developed, in connection with the year of Jubilee. It may suffice here to say, that those measures were carried out with a large and encouraging success, and that the excitement of that epoch, stimulated, as it further was, by the remarkable providential events which occurred during the

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—
1854.Close of
Jubilee
Year.Resigna-
tion of Rev.
George
Browne as
Secretary,
and ap-
pointment
of Rev. S.
B. Bergne.Permanent
good effect
of the
Jubilee
movement.

* Some further particulars, relating to these large preparations and distributions will be given, when we come to speak of the Society's operations in those countries which were the more immediate scene of conflict.

HOME. same period, so far from being followed, as some feared, by a reaction, would seem to have operated rather as a permanent impulse, and to have infused new life into every branch of the Society's operations. Prosperity has, through the favour of God, continued to rest on its labours ; its resources have been augmenting each year, and in the circle of its friends and supporters, extended not a little during the season of the Jubilee, there is still the gratifying spectacle of undiminished zeal and attachment.*

* During the Jubilee year, a work was brought out in the Welsh language, by the Rev. T. Phillips, the Jubilee Secretary, and Agent of the Society for Wales : it is entitled "The Book of the Jubilee ;" containing the History of the British and Foreign Bible Society for fifty years. Besides a review of the origin and operations of the Society, the work includes a dissertation on the inspiration and authority of the Scriptures, on the Welsh translations of the Bible, together with biographical sketches of the Welsh translators ; and other original and interesting matter, both in prose and poetry.

Nor would it be right to omit here some notice of another volume, which, both at the period of the Jubilee and since, has done much to lay open and make known the machinery and working of the Society, and to excite an interest in its favour. "The Book and its Story," by E. L. N., was written on the suggestion and at the request of some friends officially connected with the Jubilee movement. The form which it assumed did not allow of its being officially recognised, and it was brought out entirely at private expense and risk, but the service which it has rendered to the cause of the Society cannot but be highly estimated. Of its exceeding acceptableness and popularity, it is sufficient to say that editions to the extent of 60,000 copies have already been called for. The gifted and devoted authoress is labouring still further to promote the object and work of the Society by editing a periodical entitled "The Book and its Mission," which appears monthly ; and, besides original communications and documents of much interest and value, contains articles of recent intelligence respecting the Society's proceedings.

CHAPTER XVIII.

REVIEW OF THE HOME ADMINISTRATION OF THE SOCIETY.

1854.

Importance of the Home Direction of the Society to its success and progress—Principles which have mainly governed its administration—The practical work of the Society—The supply and circulation of the Holy Scriptures—Obligations to Missionaries in regard to Foreign Versions—References to the Directors of the Society—Presidents, Vice-Presidents, Committee—The amount of time and careful judgment devoted to the work of the Society—The Secretaries—Owen, Hughes, Steinkopff, Brandram, &c., their special and eminent qualifications.

HAVING now brought to its close this review of the Society's domestic administration, and having witnessed the important and unexpectedly large results in which, through the favour of Almighty God, it has issued; it may not be inappropriate or uninteresting to inquire into, and consider, the principles on which this administration, so greatly successful, has been conducted, and to furnish a more particular account of the parties on whom, from time to time, the responsibility of this administration has devolved.

It may, indeed, be thought that this reference to the Society's system of administration should rather have been postponed till the whole of its foreign operations had passed under review; but it must be recollect that these foreign operations of the Society, so far as they were direct, were carried on under instructions received from home, and were thus only an extension and exposition of the home policy. On the other hand, the operations of Foreign Societies were, for the most part, subjected to a separate jurisdiction and management, over which the British Society could exercise

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Concluding
remarks on
the Home
adminis-
tration of
the So-
ciety.

HOME. only a friendly and unauthoritative control. It is necessary to keep this latter remark in mind, in order to a clear and just judgment of the Society's administrative action.

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**Its govern-
ing prin-
ciples;**

**Simplicity
of object,
and Catho-
licity of
spirit.**

Let us proceed, then, to consider the principles of the Society's administration, in the practical application of which it has met with so much success. Its general object would of course be the same as that of any other Religious or Benevolent Institution, namely, to effect the greatest amount of good within the department allotted to it, in subserviency to the glory of God. The specific principles of its administration may be characterized in two words, "singleness" and "catholicity." The one single object of the Society has been steadily and exclusively kept in view; and the measures adopted in promotion of that object have been liberal and unsectarian.

Has the Society invariably acted on these principles? it may be asked. Such a question may intimate a doubt or suspicion; or it may simply arise from the desire of information. In either case it behoves the faithful historian to furnish, as far as may be, the facts on which his conclusions are founded.

The circulation of the Apocrypha by the Society, which at one time partially obtained abroad—never at home—was represented as an infringement on the singleness of aim in its administration; and it is admitted that it seemed a departure from its formally expressed object. But it must be borne in mind, that however apparently clearly defined, those who advocated or defended the measure, maintained that some ambiguity, after all, attached to the rule that the "Holy Scriptures" were to be "without note or comment." It was not so indisputable, it was pleaded, whether the term "Holy Scriptures" should be taken in a strict, and not also in an ecclesiastical sense. The "ecclesiastical Bible," among almost all the Reformed Churches, not excepting the Church of England, as well as in the Greek and Latin Churches, was found to include the Apocryphal writings; and therefore, it was argued, where the prejudices of the people led them to insist on the "ecclesiastical Bible," the concession might lawfully be made. This pleading, we have seen, was overruled, and, as we think, rightly; yet it would be surely uncharitable to say that a violation of the rule was intended, or thought lightly of,

**Simplicity
of object:**

**The circu-
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the Scrip-
tures
without
note or
comment.**

or that either party was unimpressed with the importance of simplicity of aim in the administration of the Society.

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There have not been wanting temptations to depart from this principle of singleness in conducting the affairs of the Society. Questions have, from time to time, arisen, of the greatest social and religious interest, in which at least an expression of opinion, if not also correspondent action, on the part of the Society, has seemed to be imperiously called for, and often has been earnestly sought. All these questions bore, more or less, on the unrestricted or more extensive circulation and use of the Scriptures; for instance:—The introduction of Christianity into India — the Abolition of the Slave Trade and of Slavery—Civil and Religious Liberty —general Education—the Bible Monopoly. In the first case above alluded to, the Society's interference might seem to have been especially called for and justified; for it involved the very existence of the Society's work, and that, too, in one of its most important departments, throughout the Indian empire. Not only had there been the public act of “withdrawing the patronage of the Government from the translation of the Holy Scriptures,” but there had been, also, equally public “attempts made to suppress the translation of the Scriptures entirely,”* and these measures found advocates and upholders among influential parties at home.

On this occasion the proceedings of the Society, as has been already shown, were defended and supported by Lord Teignmouth, Mr. Owen, Dr. Buchanan, and other friends of the Institution; and what was the ground chiefly taken by them? It was “the undeviating adherence of the Society to the fundamental principle of its Constitution, and the professed object of all its operations—the circulation of the Holy Scriptures.” True to this exclusive principle of action, the Society itself, in its collective capacity, took no share whatever in the controversy which engaged so much of the public attention. To use the somewhat eulogistic language of Owen: “In that spirit of dignified moderation which has ever marked its character, it pursued its course with unruffled calmness through all the

Hence the Society forsooth to implicate itself in other great movements:

such as the abolition of slavery; education, &c.

* See Owen's History, vol. i. p. 362.

HOME. vicissitudes of this painful trial; manifesting neither disquietude during the conflict, nor exultation in the event."

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But its
chief sup-
porters,
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ally,
active and
earnest in
these
move-
ments.

But why did the conductors of the Society thus steadily, and, as some might think, pertinaciously adhere to the one single purpose they had in view? They were Christian men; most of them eminent for their rank and standing in the respective communions which they represented; they were men of enlarged philanthropy: could they be indifferent to the many and urgent claims of suffering, oppressed, degraded, unenlightened humanity around them? Could a Teignmouth, a Thornton, a Grant, be indifferent to the state of India? Could a Wilberforce, a Babington, a Macaulay, be unmindful of the wants of the slave? Could a Birkbeck, a William Allen, a Robert Steven, forget the cause of general education? No. The men who, for a long series of years, have administered the affairs of the Bible Society, were never indifferent to, or unmindful of, other interests and other claims. They were among the foremost and most prominent in every enterprise of benevolence and Christian charity; but, in the Bible Society, they were men of one purpose, of one aim, emphatically "men of one Book." It was as if this sentence had been continually held up to them when sitting at the Board of deliberation, "Let thine eye be single:" and was not the course thus pursued, their wisdom, as well as their duty; has it not, under God, mainly contributed to the safety, stability, and prosperity of the Institution? If those at the helm had steered with a wavering hand, who can say whither the vessel might not have been drifted?

The other
principle,
practical
Catholicity.

The other leading principle, carefully kept in view, and sedulously acted upon, in the administration of the affairs of the Society, has been that of CATHOLICITY—*practical catholicity*. There is no doubt that the Society was constructed with a view to enlarged confederation. For this purpose its object was simplified, and made one; for this purpose its fundamental laws were so framed, as to admit of the co-working of all who should be friendly to that one object. "Comprehension without compromise" may be said to have been its motto; and as compromise was never to be admitted, so comprehension was never to be lost sight of. As its basis and

constitution were catholic, such also was its rule of operation to be.

In accordance with these views, those to whom the administration of the Society's affairs has been entrusted, have ever sought, not only to preserve its catholicity intact, but also to render it prominent—a thing not to be encroached upon, on the one hand; and on the other hand, not to be concealed or disowned.

And they have thus acted, under the firm and full conviction, first, that the catholicity thus set forth, and to be contended for, is in itself legitimate and right,—and secondly, that this catholic comprehensiveness, in constitution and action, is indispensable to the full working out of the Society's design. Nothing latitudinarian is implied in the fellowship of the Society, rightly understood; for he who joins it renounces nothing, and he commits himself to nothing beyond the simple circulation of the Scriptures. Nothing less than such a comprehension is sufficient; for the work of the Society is great; the union of all is demanded—of all parties, persuasions, communions, by whom the Bible is revered; and the combined action of all is little enough for the great end contemplated. Acting, therefore, under the conviction that catholicity is both praiseworthy and most important, the conductors of the Society have done their best to administer faithfully, in accordance with this grand principle.

Hence the resistance to every attempt to alter the Constitution of the Society; the most considerable of which was that made about the year 1830, by those parties who afterwards instituted and organized the Trinitarian Bible Society. This, as will be recollected, consisted in an effort, prolonged and strenuous, to establish a doctrinal test, with a view to the exclusion of certain specified parties, and as an essential preliminary to the introduction of a united devotional exercise. This attempt was resisted on the ground of its striking at the Society's catholicity.

Hence, also, a similar resistance to every attempt to evade (so to express it) the constitution of the Society; as when the proposal was made and urged, at the period of the Apocryphal controversy, that the Society should entirely withdraw

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Christian
union
without
compro-
mise.Resistance
against
narrowing
the Con-
stitution of
the Society.

HOME. from all its continental alliances, and should carry on no part of its foreign work except through the medium of evangelical Protestantism ; and as when, at different times, and in different places at home, plans of sectional action have been suggested, which, leaving untouched the Parent Society itself, should yet, beyond its immediate limits, allow Churchmen to act without Dissenters, and Dissenters without Churchmen, by the formation of separate Associations, and the institution of separate funds. Now all such proposals and plans have been discountenanced, on the ground of their being a virtual departure from the Society's catholicity. Individual and congregational aid has indeed been gratefully received from any quarter, but no associated effort has been acknowledged and treated as, strictly speaking, auxiliary, in which the principle of comprehension has not been, in theory at least, required and provided for. This has arisen, not from the absence, or the underrating, of conscientious differences and preferences on the part of the administrators of the Society ; by no means ; but, it may be repeated—from the deep conviction that the catholicity of the Society is at once its strength and efficiency, as well as its glory ; that the elements of which this catholicity is composed, might be much more easily scattered than brought back again ; and that whatever inconveniences may at times have resulted, the union which the Society sanctions is too valuable in itself, and has been productive of too much that is good and pleasant, to allow of its being deliberately disturbed or declined.

Practical
work of the
Society's
adminis-
tration.

Having thus glanced at some of the leading principles of the Society's administration, let us now look at the work of administration itself. Nothing, it might be thought, could be easier or more simple than to administer the affairs of a Society whose object is so clearly defined, and, at the same time, so limited. It has only to “circulate more widely the Holy Scriptures without note or comment.” This is its sole business and work. What room is there here for complexity or difficulty ? Let us see.

We need not now speak of the measures required to keep up an interest in favour of the Society, to maintain its efficiency, and replenish its funds ; though it may be readily

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supposed that in this, much thought, and care, and practical wisdom are needed.

Let us restrict our attention to the distinctive and proper work of the Society—the circulating of the Holy Scriptures. This work consists of two parts—the providing the books for circulation, and their actual distribution when thus prepared.

It is evident that the books must be provided before they could be distributed; and in this preparative work, much of administrative responsibility is involved.

Had the English Scriptures only, been called for, the task would have been comparatively easy; for all parties had agreed in the use of the authorised English version, and the authorised printers were ready to supply them according to order. The chief practical difficulty here, arose from the demand being much greater than the two Universities (the authorised Printers,) were prepared to meet. But this obstacle, we have seen, was overcome by the King's Printer being induced to embark largely in the work, and all the parties concurring in increasing their means of production. Still much remained to be done in improving the quality of the books, as well as reducing their cost; and any one who will take the trouble of comparing the English Scriptures at present issued by the Society, with those which were in use at an early period of its existence, whether as regards paper, printing, or binding, will be convinced that great pains must have been taken to procure such a result: and it is but due to those gentlemen who, as a Sub-Committee, took charge of this part of the Society's work, and especially to the Depository, who for many years acted under them, to say, that no small part of the credit of this marvellous improvement belongs to them.

But the Society had not to travel beyond the boundaries of the United Kingdom, to find that the Scriptures in other languages besides the English, were required. There were the Welsh, the Gaelic, the Irish, the Manx, to say nothing of the French for the Channel Islands; in all these languages the Scriptures had to be provided, and in none of them was there a version of equal authority with the English, or

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The pro-
viding
supply of
Scriptures,
and their
effectual
distribution
through
the world.

The vast
amount
needed of
English
Scriptures.

HOME. at least, with an authority for its use in an equal degree known and defined. It will be recollectcd, that one of the earliest controversies in which the Society was engaged, related to the text of the Welsh Scriptures, and it required all the tact and prudence of the President, and others of the Directors, to get the matter amicably adjusted. There was less difficulty with the other versions named; but even with respect to these, much correspondence had to be carried on with different parties, and it was long before the measure of printing the Irish Scriptures at all, could be brought to bear.

Scriptures
in foreign
languages;

variety of
versions.

Then arose the question of providing the Scriptures in foreign languages, and the complexity and difficulty became greatly increased. In most of the principal languages of Europe, translations of the Sacred Scriptures were found to exist; in many of them, more than one version, as in the French, the German, the Italian, the Spanish, the Portuguese; in some of them, several versions. Were these versions to be printed indiscriminately, or was a selection to be made? If selected, by whom and on what principle? Then, again, some of them were Protestant versions, and some were by Roman Catholics. The Society thought only, at first, of printing Protestant versions; but it was soon found that Roman Catholics preferred, as was natural, versions made by members of their own communion. Nor was this always a mere matter of preference. Ecclesiastical authority, perhaps, had spoken both on the one side, and the other, and sometimes the civil authority too. If it had been ruled that the best only, according to intrinsic merit, should be taken,—how was this to be determined?—and even if settled to its satisfaction by the Society at home, how were foreign Churches to be brought to yield to what would be, to them, a foreign decision? As to altering and amending any other versions, or substituting new ones in their place, the Society was formed for no such purpose, nor was it constituted with a view to such services; neither had it an apparatus at hand for such work.

The course which the Society actually *did* adopt, has been already stated and explained; but it was a course adopted only as the result of much anxious deliberation and inquiry; and even, after long and successful experiment, it has had to

be maintained in the face of opposition, and obloquy, and misapprehension.

But the complexity and the difficulty became greater still, when the Scriptures, if circulated at all, had to be provided in languages in which no version whatever existed, or existed only in fragments or portions. Such was the case with some even of the Continental vernacular languages; such as the Modern-Greek, the Turkish, that of some of the Turkish provinces (Wallachia, Bulgaria, &c.), as well as that of several of the more northern tribes of Europe and Asia. Such was still further the case in more distant parts of the earth, where commercial or scientific enterprise, or the efforts of zealous and devoted Christian Missionaries, were bringing to light new, and strange, and uncouth languages, some of which had to be first constructed and written, as well as acquired, before any translation could be made. Here, of course, the Society had to be indebted to others for the prosecution of this part of the work. Particularly does it owe to the labours of the excellent, self-denying, and, in many instances, very learned Missionaries, of the different Missionary Societies, the opportunities and means of introducing the Scriptures into Heathen and Mahomedan countries. The character and value of the versions thus obtained had to be tested in such wise as was practicable; and much vigilance, and care, and caution had to be exercised. This most important department of the Society's administrative work, has been diligently and minutely watched over by a standing Sub-Committee, assisted for many years by a learned and competent Superintendent. The variety and amount of labour, of thought, of anxiety, connected with this part of the Society's operations, is not easily to be conceived: some idea, however, may be formed of the time and attention demanded, from the fact that the Society has printed the Scriptures, in whole or in part, or has promoted, directly or indirectly, the translating, and printing, or distributing of them, in 152 languages and dialects.* The number of versions (for in some languages there are more than one version) is 179. Of these, 125 are translations never before printed.

* Since increased to 156. See Appendix I. Note G.

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Labour of testing, and determining on the adoption of versions.

Obligations of the Society to the Missionaries of all Denominations.

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References
to those
who took
part in the
Society's
adminis-
tration.

The Presi-
dents of the
Society.

Lord
Teign-
mouth.

Lord
Bexley.

Earl of
Shaftes-
bury.

Vice-
Presidents.

Having thus reviewed some of the leading principles and chief features of the Society's administration, it may not be uninteresting to furnish some notice of the administrators themselves, whose services (entirely gratuitous, with the exception of the Secretaries and their Assistants,) have contributed to place the Society under the deepest and most enduring obligation.

In the first place we have to name the successive Presidents of the Institution, Lord Teignmouth, Lord Bexley, and now, the Earl of Shaftesbury. The part which Lord Teignmouth took in the administration of the affairs of the Society was by no means merely nominal and formal. As far as health permitted, he was a regular attendant at the meetings of the Committee and of the principal Sub-Committees, where by his high official experience, as well as his dignified urbanity, he contributed not a little to the orderly and efficient conduct of business. He largely acquainted himself, also, with the details of the Society's correspondence, frequently charging himself with its more important official communications. The deep interest he took in the Society's transactions, and his studied acquaintance with them, may be further judged of by the fact, that the earlier Annual Reports of the Society were drawn up by His Lordship's own pen.

Lord Bexley shared largely in the qualifications of his distinguished predecessor: like him, he devoted much time and personal attention to the business of the Society, both before he was appointed to the office of President, as well as afterwards. He, too, brought with him an amount of the highest official talent and experience, such as rendered his presence in the Society's counsels (and from these he was rarely absent,) peculiarly important and valuable.

Of the present noble President it is only necessary to say, that the Society found him pre-occupied with multitudinous claims, and therefore had no right to expect from him more than a limited share in its administration. On all matters of graver importance, however, it has enjoyed the benefit of his judgment, experience, and influence.

It was not to be looked for, that the Vice-Presidents of the Society, who lent to it the sanction of their name and

general patronage, should take any very active part personally in the administration of its affairs. Several of them have been accustomed occasionally to attend the sittings of the Committee, and to aid in its deliberations and decisions. Others have rendered willing and valuable service in the way of advice and counsel, when appealed to by the officers of the Society, or called together for consultation, on points of pressing and peculiar interest, or at periods of grave emergency. It was thus that, in its early days, Bishop Porteus served the Society, through the ready access to him, which Mr. Owen enjoyed as His Lordship's chaplain. It is thus, also, that in later times, His Grace the Archbishop of Canterbury, and his brother, the Bishop of Winchester, and others of the episcopal bench, have much befriended the Institution. Nor have the Lay Vice-Presidents been wanting in this respect: many noble and honourable names might here be brought forward. It may be sufficient to mention those of the Earl of Harrowby, the Right Hon. Lord Glenelg, Sir T. Dyke Acland, and Sir Robert H. Inglis.

The office of Treasurer has been honourably filled by the two highly respected gentlemen, who, in succession, have been elected to that important trust, by the annual suffrage of the assembled constituency.

But it is the elected Committee—the six-and-thirty Lay Gentlemen, appointed from year to year to transact the business of the Society, on whom the responsibility of its administration chiefly devolves. Great is the confidence reposed in the Committee by the laws of the Institution. They have not only to superintend all the business of the Society, financial, commercial, and literary; but with them also rests the appointment of all officers, except the Treasurer, together with the selection and procuring of suitable patronage, and the sole right of calling special General Meetings. It will be evident, that the duties here involved are of no common order. To the manner in which those duties have been discharged, let the history of the Society bear witness.

Seldom have any body of men, engaged in an enterprise of pure benevolence, had a more onerous or difficult task to perform. For, as has been shown, though the object of the So-

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Bishop
Porteus,
&c.

Treasurers,
H. Thorn-
ton, Esq.,
J. Thorn-
ton, Esq.

The Com-
mittee of
the So-
ciety.

Demand
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mittee;

HOME. ciety is so simple, yet its operations are exceedingly varied and diffuse, demanding at all times a large amount of minute and laborious attention. Besides which, ever and anon, questions have arisen, and have had to be discussed and determined, of great interest as affecting the rights, claims, and wants of individuals and communities ; questions, not only admitting of a diversity of opinion, but on which diverse opinions have been earnestly and strongly expressed, and diverse modes of action vehemently contended for. And these differences have not always been between the friends of the Society and its opponents, but sometimes also among its own constituents and supporters. In the midst of these conflicts and contentions, the Committee had to choose its path.

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on their
careful
deliberation :

Nor has the Committee escaped animadversion, in carrying out its convictions and decisions. Its conduct has been severely scrutinized, its motives impugned and condemned. There have been periods in its history, when it has been assaulted with an asperity approaching to virulence ; and to have judged of its character from the representations of its assailants in some quarters, one must have supposed that a body of men more incompetent and faithless could scarcely have been selected. In the midst of all this, the Committee, the chief administrators of the Society's affairs, held on their way ; not pretending to infallibility in their judgment or actions ; not refusing, in all cases, to alter or cancel their decisions ; but declining to enter into controversy on their own behalf, and steadily intent on the business to which they were appointed, and which has always made a sufficient demand on their time, and thought, and diligent attention.

Indeed, when it is considered of whom the Committee has principally consisted,—men of business, merchants, bankers, professional men,—men for the most part full of engagements,—it is surprising how regular and how large, in most instances, the attendance of its members has been ; outdone, perhaps, in this respect, by no other Benevolent Institution. What hours upon hours have been spent, not only in the meetings of Committee, but still more in the numerous Sub-Committees, occurring with seldom more than the interval of a week, sometimes of only a few days. It must have been no slight esti-

and for-
bearance
when their
procedure
is mis-
judged.

mate of the importance of the object and the work, that could command such an amount of patient, laborious, costly, and gratuitous self-devotion.

The retirement of one-fourth of the elected Committee every year, as required by the Laws of the Society, has exposed it to continual changes. Some gentlemen, however, by the regularity of their attendance, have either kept their places, or, after an interval, have resumed them, so as, on the whole, to have given their services to the Society for ten, twenty, thirty years; and, in one instance, that of Samuel Mills, Esq., the office of Committee-member was uninterruptedly sustained, and honourably and usefully discharged, for a period of forty-three years, dating from the institution of the Society, in which, as will be recollected, he took an important part.

Not less worthy of record, is the degree in which the spirit of unanimity has pervaded the counsels and decisions of the Committee. Where free and independent thought prevails, there will needs be some differences of opinion, and this has not failed to show itself in many matters of detail; but on all the most important points of the Society's administration, the Committee have been singularly found, or brought to be of "one mind;" and if some rare instances to the contrary may have occurred, they have not, it is believed, in any case produced a disunion or alienation of heart. The feeling of respectful and brotherly friendliness, which has ever presided among the members of the elected Committee, has been justly the cause of much thankfulness.

This is still the more remarkable and pleasing, when it is borne in mind that the Committee is drawn from various departments or sections of the Christian community, among whom not unimportant differences are known to exist. Gentlemen sincerely and zealously attached to their distinctive peculiarities, have met together in the council chamber, as well as on the platform of the Bible Society; yet so little have these peculiarities been allowed to intrude, that, except where externally indicated—as in the case of members of the Society of Friends—strangers would rarely indeed be made aware of their existence; and instances have actually occurred of gentlemen who have sat together, and deliberated together on the

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Devoted
attendance
of several
gentlemen.

The spirit
of unani-
mity which
has pre-
vailed:

and ab-
sence of
Sectarian
feeling.

HOME. Committee for years, who have been suddenly surprised by
Ch. XVIII. the discovery that they were not members of the same religious communion. This is doubtless, under God, in great part to be attributed, to the resoluteness with which the simple object and business of the Society have been kept in view, to the exclusion of all extraneous matter.

1854. The Secretaries of the Society.

The courtesy of the Committee, no less than the privilege granted to them by law, has led to the Secretaries of the Society taking a very active and prominent part in its administration. Since they have been in receipt of an annual stipend, as well as when their services were gratuitous, they have always been placed on an equal footing with the other members at the board of Directors, and have been allowed to take their full share in its deliberations and discussions; nor has there ever been wanting an urbane and respectful treatment of their opinions.

But it is, of course, in the executive department, that the services of the Secretaries have chiefly been called for and rendered, in carrying out, by correspondence or otherwise, the resolutions and decrees of the Committee, in superintending generally the Society's work, and watching over its interests. On them, too, it has in no small degree devolved, especially in the earlier periods of the Society's history, to advocate its claims at Public Meetings, and to explain and defend its principles. The responsibility involved in these various branches of service has been great, and the personal amount of thought, anxiety, and labour not inconsiderable. The three Secretaries on whom this responsibility first rested, Owen, Hughes, and Steinkopff, were eminently fitted for the task assigned them;

Owen,
Hughes,
Steinkopff,
and Bran-
dram;

their spe-
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eminent
qualifica-
tions and
devoted-
ness.

particularly that part of it, which consisted in bringing out and vindicating the claims of the Society before the public, and in awakening attention to a movement which was then a comparative novelty. To the talent, zeal, and success of these gentlemen, the early records of the Society bear ample and honourable testimony. Mr. Brandram, the second Clerical Secretary, was also a man of no common order. Few individuals ever brought into the service of a Public Institution a larger share of constitutional and mental energy, or of steady, untiring, persevering, laborious effort. The writer, who for seven-

teen years shared with him the honours and toils of office, would feel culpable did he not record his deep sense of the obligations of the Society to his much-esteemed colleague and friend.

While thus adverting to the executive administration of the Society, there are other parties who ought not to be passed over in silence. The Assistant-Secretaries and Depositaries have been ever found keenly alive to the interests of the Institution, and have promoted those interests with a watchfulness, earnestness, and fidelity, which no consideration of mere pecuniary emolument could have commanded. Much, too, has devolved on the respective Editorial Superintendents, whose labours, little known to the public, cannot be too highly appreciated. How much translations, and translators, have been indebted to these labours could not easily be told.

We must also mention, as among the most useful and efficient of the Society's officials, its formal and accredited Agents, both Domestic and Foreign. The value of their labours comes forth in every page of the Society's history. They have chiefly had to do with the practical part—the working, so to speak, of the Society's administration ; the actual executing and carrying out, in application and detail, of those schemes, and plans, and movements, which have been suggested, sanctioned, and resolved on by the deliberative wisdom of the Directors.

There still remains another class of Agents deserving of distinct and honourable acknowledgement, who, though not strictly connected with the Parent Institution, or acting under its immediate control, yet have rendered it very important, and even indispensable service: these are the Officers, Committees, and Collectors of the numerous Auxiliaries, Branches, and Associations throughout the kingdom, and throughout the world; friends of the cause, who have voluntarily charged themselves with duties, and zealously devoted themselves to labours, by which the objects and interests of the Society have been extensively and most materially promoted. To the efficient and constant activity of these Auxiliary Agencies, in truth, the Parent Society is indebted for the carrying out of its design in the circulation of the Scriptures through the length

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Assistant
Secre-
taries.

Editorial
Superin-
tendents.

Officers
and Com-
mittees of
Auxiliary
Insti-
tutions;

HOME. and breadth of the United Kingdom, and for that steady increase of its resources, by which it has been enabled to carry on its extended operations in every quarter of the globe.

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1854.
and other
honorary
friends of
the Society.

Nor would the preceding reference to gratuitous and honorary services be complete, if some notice were not taken of the valuable and very acceptable aid rendered to the cause of the Society by numerous Clergymen, Dissenting Ministers, and Lay Gentlemen, who have, from time to time, some of them during a long course of years, attended and acted as representatives of the Parent Institution, at the Public Meetings of Auxiliaries and Associations; in many instances, also, assisting in the formation and organization of new Societies: thus giving amplitude and energy to that systematic visitation which has contributed so greatly to the Society's success. There has been, indeed, a combination of voluntary effort consecrated to the service of the Society, or rather to the Bible cause represented by it, difficult to detail, and much more to estimate in its full amount and value.

Such, then, have been some of the agencies and means, the appliances and instruments, by which the Society has been enabled to attempt, and, through the blessing of Almighty God, to achieve so much: for let it never be forgotten—least of all by the friends of the Bible—that creatures and instruments are that, and that only, which God, in His condescension, wisdom, and mercy, is pleased to make them.

HISTORY

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

PART II.

HISTORY OF THE SOCIETY IN ITS FOREIGN
OPERATIONS.

INTRODUCTORY REMARKS.

The Whole World contemplated in the Constitution and Title of the Bible Society—Correspondence with Foreign Countries commenced at once—China—First application for Mohawk version—Division of the Foreign History into Five Parts, Europe, Asia, &c.—Varied nature of the operations in each.

HITHERTO we have contemplated the Society principally FOREIGN.
INTRODUC-
TION. under one of its aspects, as a British Bible Society. After inquiring into its origin, we have traced its progress, more particularly as regards Great Britain and Ireland, thus very much confining our attention to what may be strictly called the domestic history of the Institution; a very important part of its history, from the insight it has given into the deliberative and administrative movements of the Society, the principles on which it has been conducted, the opposition it has had to encounter, the conflicts and perils through which it has passed, as well as from the evidence it has afforded of the necessity and value, and great success, of the Society's efforts in extending the benefit of the possession of the Holy Scriptures amongst all classes in the United Kingdom.

Reference to the specific character of the Society's Home history.

But while thus following the course of the Society at home, we have had necessarily and frequently to glance at

FOREIGN. its operations abroad. A large part of its deliberations, and many of its active home measures, have had respect to foreign countries, or to foreigners in this country; and several of the controversies which have shaken the Society to its very base, have sprung from, and been connected with, its foreign operations and relations. It was not possible, therefore, nor was it indeed desirable, to keep wholly out of view its character as a Foreign, as well as a British Bible Society.

The Society
from its
origin de-
signed for
the Whole
World.

It is now, however, more particularly under its foreign aspect, that we proceed to contemplate the Society; for though we have still to do with it as a British Society, inasmuch as its seat and its centre is in Britain, and its principal resources are drawn from British benevolence, it is, as a British Society, formed, in no small part, for the benefit of foreign countries, and extending its influence, more or less, over the world, in accordance with the suggestion of one of its original founders—“Why not for the world?”—that we have now to follow its movements, and record its wide-spread transactions.

Scarcely was the Society formed—its entire organization, indeed, was not completed—when it addressed itself to the responsible task it had assumed, of providing the Scriptures for foreign countries, as well as our own. It was on the 9th of April 1804, the Society having been in existence but a few weeks, when a resolution was come to, to inquire as to the most ready and effectual means of obtaining a regular and competent supply of the Holy Scriptures in the English, Welsh, and Irish languages; and on the same day, it was determined immediately to commence a foreign correspondence, in order to the promotion of the Society’s object abroad; and steps were taken, without delay, for concerting a plan of amicable and effective communication with foreign countries.

Early cor-
respon-
dence with
foreign
countries.

First plans
relating to
China.

While thus occupied, circumstances occurred which will be hereafter more fully detailed,* which drew the attention of the Directors to the consideration of China; and though the measures then suggested were productive of no immediate good effects, they formed the earliest link in that chain of operations which has since been extended through so many regions

* See China.

of the East; whilst it is a fact replete with interest, especially FOREIGN, as connected with the extraordinary movements since made on its behalf, that this far distant empire, then so little known, should have been the first to introduce its claim to the newly-formed Society—the first among all the foreign nations of the earth, to engage its specific regard.

The attention thus early drawn to the subject of the Chinese Scriptures, led to the appointment of a Sub-Committee, at first denominated the “China,” and afterwards, more generally, the “Oriental” Sub-Committee, which continued to exist, by annual appointment, for a number of years, and greatly contributed to the order and efficiency of the Society’s labours in the East.

It was under the direction of this Sub-Committee that, in July, 1804, a correspondence was opened with gentlemen in India, informing them of the establishment of the British and Foreign Bible Society, and requesting their communications respecting the best means of promoting the objects of the Institution, with regard to the Eastern languages.

Before this, however (viz. in April 1804), measures were taken for procuring more precise information, than had then been obtained, on the extent to which Bibles were wanted and sought for in Switzerland, Germany, and Denmark, as well as in other parts of the Continent.

It may be interesting to specify the names of some of those parties, to whom the above application was made, and whose correspondence laid the basis of the Society’s operations in Europe.

These individuals were, Mr. Tobias Kiesling, a merchant of known piety and philanthropy in Nuremberg; the Rev. Dr. Knapp, Director of the Orphan House and Canstein Bible Institution at Halle, in Saxony; Professor Druck, Librarian to the Elector (afterwards King) of Würtemberg; the Rev. Dr. Hertzog, first Professor of Divinity and Librarian at Basle, in Switzerland; and the Right Rev. Bishop Ball, at Copenhagen. To these were added the following individuals and Societies, viz.: Professor Young, of Heidelberg; the Rev. J. J. Hess, the Antistes (or Superior) of the Zurich Clergy; the Rev. Messrs. Wyttenbach, Falkheisen, and Hüber, Clergy-

INTRODUC-
TION.

Oriental
Sub-Com-
mittee.

1804.

First Con-
tinental
Corre-
spondents
of the So-
ciety.

FOREIGN. men of distinguished character in some of the principal towns of Switzerland ; the Basle Religious Society (of which Mr. Steinkopff had formerly been Secretary) ; and the Fühnen Society, in Denmark, having for its professed object “to extend the influence of pure and vital Christianity by the dispersion of religious tracts in Denmark and Norway.” Such were the parties selected, in the very dawn of the Institution, as channels of communication with the European continent : it has been presumed that the reader would be gratified by seeing them distinctly enumerated, as he will hereafter find them connected, in a greater or less degree, with the most active and successful of the Society’s proceedings in that division of the world.

Mode of assistance adopted by the Society.

It was also at this early period that the design was conceived, of holding out encouragement to the formation of Bible Societies, in preference to granting immediate relief by limited and merely temporary supplies. The first sum voted was £100, to encourage the formation of a Society at Nuremberg, for the benefit of Germany, which event took place on the 10th of May 1804. Thus speedily did the Society begin to germinate and extend its shoots to other lands. This was the first Foreign Society, instituted in connection with the British and Foreign Bible Society.

Among the earliest communications, elicited by the inquiries instituted throughout different parts of the continent of Europe, was one which at first excited the greatest suspicion, but, in the issue, was eminently gratifying. This was a letter from a Roman Catholic Clergyman in Swabia,—the first indication on the part of Roman Catholics, of a desire to co-operate in the distribution of the Scriptures, and which opened a way for that connection with them, which afterwards was cultivated to a considerable extent, with much harmony and beneficial effect.*

Cordial response from the Continent.

The correspondence thus opened with different parts of the European continent, soon elicited information upon the subject to which it was directed, and brought back the most gratifying assurances of approbation, and of a cordial disposition to co-operate in the design of the Institution.

* For copious extracts of this letter see Owen, Vol. I. p. 119, &c.

Intelligence of this nature was received from Nuremberg, from FOREIGN. Stuttgart, from Stockholm, from Berlin, from Holland; but it is remarkable how little was known in some of these countries at that time, as the reader will have seen was the case also in our own, of the real state of the people, as to the want of the Sacred Scriptures. Thus correspondents from Stockholm (the Society *pro Fide et Christianismo*) write "that owing to the gracious and paternal care of the Government of their country, as well as from the gospel light which had generally spread among individuals, no want existed of that holy Book, which contains in it the fountain of all knowledge, bringing salvation and producing goodwill among men; and moreover that Bibles in the Finland and Lapland languages were currently printed at Stockholm, and distributed, either gratis or at reduced prices, by Societies formed for that benevolent purpose." And a minister from Holland writes, "With us there is, thank God, no scarcity of Bibles." These statements, though doubtless believed by the reporters to be conscientiously exact, strangely contrast with the real facts of the case, as will be seen as this history proceeds. Thousands and tens of thousands of copies of the Scriptures have since been, and up to this time are, yearly required for the supply of these very countries.

The first application of the funds of the Society for printing a portion of the Scriptures in a foreign language, under its own immediate direction, was made in favour of the Mohawk, the language of one of the North American tribes, or "nations;" 2000 copies of St. John's Gospel, in Mohawk and English, were at this time ordered to press.

A circumstance arose in the course of this transaction, which afforded the conductors of the Society an early opportunity of bringing their principles to the trial. The translator, desirous to conciliate the attention of the Mohawks, and prepare their minds for appreciating the treasure with which the British and Foreign Bible Society had supplied them, drew up a short introductory address in Mohawk and English, and, without consultation, prefixed it to the work. In this state six copies were bound, and presented as specimens of binding to a Sub-Committee, whose office it was to superintend

INTRODUC-
TION.

General
ignorance
as to the
destitution
of the Con-
tinent.

Appli-
cation for
Mohawk
Version.

First il-
lustration
of the So-
ciety's rule,
as to
"Notes
and Com-
ments."

FOREIGN. this department of the Society's service. Immediately upon the discovery, a resolution was passed that the portion which contained the introductory address should be removed from the copies already bound ; and that it should in no case be united with the text in such copies as should hereafter be issued under the sanction and responsibility of the Society. As the record of this determination evinced the promptitude and firmness, with which the first approach to deviation from the fundamental laws of the Society was resisted, it may be satisfactory to the reader to see the terms in which it was expressed.

"An Address to the Six Nations having been written by the translator, and printed uniformly with the Gospel, your Sub-Committee have ordered the same to be wholly separated from the translation of the Gospel, and not in any instance to be bound up with it; it being incompatible with a fundamental principle of this Institution to attach to the Scriptures any additional matter whatever."

In justice to the translator it should be stated, that the Address contained no other sentiments than those which every Christian might be expected to approve : there was throughout it an interesting simplicity, characteristic of the kindest disposition and the purest principles.

The above is a brief sketch of the manner in which the field of foreign operations first opened itself before the Society. These operations became, by degrees, and not slowly, so multifarious and extensive, that in order to a distinct and satisfactory view of them, it will be necessary to consider them in parts or portions ; and as the field of these operations is the World, no better mode seems to present itself, in following out the design of this history, than to take the four great divisions of the earth in order—for into each of them the labours of the Society have more or less extended—and to view successively the work of the Society in Europe, Asia, Africa, and America, together with those numerous islands and countries in the Western and Southern Oceans, which are accustomed to be included in this general and popular division.

Method of division adopted in this part of the history.

Of these four great divisions, EUROPE will be found to have received by far the largest share of the Society's attention. This was natural;—for although most of the countries of Europe

already possessed the Holy Scriptures in their own languages, FOREIGN.
and in all of them the Bible is more or less professedly held in
respect, yet the supply of the Scriptures was found to be sadly
defective. It is proposed to divide the history of the Society's
labours, in that part of the Continent to which its efforts
have been chiefly directed, namely, Central and Northern
Europe, into three periods; the first extending from the
origin of the Society to the general peace in 1814; the next,
from the latter date to the period of the Apocryphal contro-
versy; and the third, from the time of the Apocryphal con-
troversy, through the remaining period of twenty-five years, to
which this history extends. The countries in the Southern
part of Europe, including Spain, Portugal, Italy, and especially
Greece, will become the subject of separate and continuous con-
sideration. It may be convenient to view the Turkish provinces
in Europe, in connection with the Turkish empire generally,
and with all those operations in the Turkish dominions which
had the shores of the Mediterranean for their base.

ASIA is chiefly remarkable, so far as the Bible Society is Asia.
concerned, for the large number of new translations, effected
into its numerous languages and dialects. The labour and the
honour of these translations, did indeed very much devolve on
others; but the Society had the privilege of countenancing and
assisting these versions by liberal grants of money, and by
afterwards printing them at its own cost, and circulating
them to a wide extent. In subsequent years, the Society has
emulated these noble efforts of the first Translators, by
other undertakings of the like nature in India. In this
department of the work, much valuable co-operation has been
rendered by the affiliated Bible Societies, established in the
different Presidencies in British India, and the adjacent regions,
whose various and disinterested labours will come under
review in due course. China will present a history of its own.

AFRICA contributes least towards the records of the So- Africa.
ciety's work; yet even Africa is not without its bright and
productive spots. The western coast of Africa has called for,
and welcomed many grants of the Scriptures, and it has also
furnished several interesting specimens of new translations.
South Africa, in each of these respects, presents an equal, if

FOREIGN. not greater claim to notice; and even Eastern Africa has not been altogether barren of fruit.

INTRODUC-
TION. **AMERICA** may be regarded as the second home of the Bible Society. The great "American Bible Society," established in the United States, with its numerous and important Branches, though exhibiting a perfectly distinct culture and growth, yet sprang originally from the British Bible Society; and while now rising to an honourable and not unsuccessful rivalry, still acknowledges and claims its relationship to the Parent Institution. The Societies in British North America, with their offshoots in the provinces in every direction, are more strictly connected with the Institution at home, and mixed up with its history.

North, **South.** **SOUTH AMERICA**, throughout its wide extent, presents but a cheerless and disappointing retrospect. It has been visited and explored again and again; but hitherto the results to be reported, as it regards the successful distribution of the Scriptures, are lamentably small.

West Indies. The islands of the **WESTERN OCEAN** will supply much that is interesting, especially as connected with that memorable event, the Emancipation of the Negroes.

Islands of the Pacific. No part of the Society's wide sphere of labour, will be found to furnish more that is gratifying and encouraging, and even marvellous, than will be presented by the progress of the Bible among the clusters of beautiful **ISLANDS** in the Great **PACIFIC**; while the regions of **AUSTRALIA**, will bring up, and close, with much that is hopeful and enlivening, the extended scene which is gradually to pass before us.

Such is a brief outline of that part of the work on which we now enter. The whole narrative can be but an outline. The limits assigned to it will not admit of its being more than a sketch of the wide and crowded field of operation, that is to come under review. Yet even such a sketch, brief and imperfect as it needs must be, will be found to comprehend some of the most remarkable and gracious movements of Providence among the various nations of the earth in these latter days. How great an honour bestowed upon our native country, to have been, in any degree, instrumental in bringing these events to pass !

EUROPE.

ARRANGEMENT IN RESPECT TO COUNTRIES AND TO DISTINCT PERIODS.

As the European field is so large, comprehending such a number of Kingdoms and Countries, into which the operations of the Society were introduced and multiplied, it has been judged convenient to make a threefold geographical division of it, viz. into Central, Northern, and Southern Europe, as follows:—

EUROPE.

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Arrange-
ment into
countries
and pe-
riods.

CENTRAL Europe—including Germany, Prussia, Switzerland, France, Holland, &c.

NORTHERN Europe—including Sweden, Norway, Denmark, Iceland, Russia, and Finland, &c.

SOUTHERN Europe—Spain, Portugal, Italy, Greece, with other countries bordering on the Mediterranean.

That portion of the history of the Society's operations, which relates to Central and Northern Europe, we propose to review, as has been already stated, in Three Periods: the first extending from the institution of the Society to the termination of the great European war, a period of about ten years—1804 to 1814; the second, commencing with the opening of the Continent at the establishment of peace, and terminating with the issuing of the Society's Apocrypha regulations, in consequence of which the relation of the Society to the various Continental Societies was changed: this division includes a period of about fifteen years—from 1814 to 1829; the third,

EUROPE. embracing the remaining period of twenty-five years—from 1829 to 1854, during which the Society carried on its work on the Continent chiefly by its own Separate Agencies.

It may not be found practicable to adhere very rigidly to this sectional view of the work; the operations of the Society being often found to commingle, and to include different provinces in the same measures. There may, however, it is conceived, be some advantage in viewing one compartment at a time, although the same or similar transactions may have thus to pass in review before us at intervals in different countries.

EUROPE.

CENTRAL AND NORTHERN.

CHAPTER I.

OPERATIONS OF THE SOCIETY FROM ITS INSTITUTION TO
THE TERMINATION OF THE GREAT EUROPEAN WAR.

1804—1814.

SECTION I.

CENTRAL EUROPE.

Difficult communication with the Continent.—Correspondence with various places.—Bible Societies formed at Nuremberg.—Alsace—Ratisbon—Halle.—Visit of Dr. Steinkopff, and formation of Societies at Basle, Zurich, St. Gall, Stuttgart.—Grants from the Society—Formation of Societies at Frankfort—Altona—Presburg.—Leander Van Ess.—Bible Society at Berlin—Royal sanction—Bohemian Bible—Capture of Berlin.

THE political state of Europe, at the period when the Bible Society was instituted, was but little favourable to the prosecution of its benevolent and peaceful operations. The war which then raged over the greater part of the Continent, rendered all intercommunication difficult and hazardous. This was much more the case, as it regarded our own country, from the rigidly restrictive and exclusive measures, which it was the aim of the enemy to enforce with respect to Great Britain and her commerce.

Yet, notwithstanding the obstacles which presented themselves, means were found, as has been already stated, of opening a correspondence with the friends of religion in different parts of the Continent, which soon led to the adoption of active measures for promoting the Society's object.

EUROPE.

—
CHAP. I.
1804-14.

—
SECT. I.
CENTRAL.

—
1804.

Communication with the Continent difficult;

yet
achieved.

EUROPE. The earliest practical result of the above correspondence, was the establishment of a Bible Society for Germany in the Imperial city of Nuremberg, on the 10th of May 1804. This, it will be recollectcd, was the first Bible Society instituted in connection with the British and Foreign Bible Society; and one of its first acts, was to put to press an edition of 5000 copies of a Protestant New Testament in the German language. One thousand of these were, by the Parent Society, placed at the disposal of a Roman Catholic clergyman in Swabia, for distribution, by sale or gift, among the Roman Catholics in Swabia and Bavaria, with assurances of the sincere disposition of the Society to afford to members of his communion every degree of aid, consistent with the principles and means of the Institution. The sum of £100, originally voted to the Nuremberg Society, with a view to encourage its formation, was, in the following year, succeeded by a grant of £200, in aid of the impression of the entire Bible. After about two years of active and useful labour, this Society was transferred to Basle, which became thenceforward, for a time, the principal centre of operations for Germany and the neighbouring countries.

Alsace.

Among the earliest continental correspondents of the Society, was the celebrated Pastor Oberlin, minister of a parish in Alsace containing five villages, and embracing a mixed religious population of Roman Catholics, Lutherans, Reformed, and Baptists. An interesting letter from him, given at length by Mr. Owen,* relating to the distribution of some French and German Bibles, which he had been enabled to purchase with funds supplied from England, shows with what hearty zeal this eminent servant of God introduced the work of the Society into his parish. In this letter he gives the names, and a sketch of the characters, of three excellent and devoted females in his parish, whom he had selected to receive a present of the first Bibles distributed.

Ratisbon.

The zeal of some enlightened Roman Catholics at Ratisbon having been excited by the proceedings of the Protestants at Nuremberg, they proceeded to establish a Bible Society in

* Owen Vol. I. p. 151.

their own city, under the direction of Regens Wittman,* Director of the Ecclesiastical Seminary in that place. It was supported by the contributions of Roman Catholics, and was formed for the express purpose of printing and circulating the New Testament among the poor of the Romish persuasion, thousands of whom had never before had an opportunity of reading the Scriptures. The copy employed by them was Schwarzel's translation, without any commentary; a translation represented as having been "favourably received, even by Protestants themselves."

EUROPE.
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CHAP. I.
1804-14.
—
SECT. I.
CENTRAL.
—
1805.

It was immediately after the formation of the Ratisbon Society, that the following circumstance occurred. The Roman Catholic clergyman in Swabia, before referred to, having had voted to him 1000 copies of Protestant Testaments, then printing at Nuremberg, applied to the Nuremberg Society to have those copies commuted for an equal number of Catholic Testaments from Ratisbon. The proposal was at first complied with by the above Society, but was afterwards rescinded on the interference of some friends in London, who were fearful that the transaction might be misapprehended, and were also unwilling to commit themselves to a course of action which they had not fully considered. They therefore united, in their private capacity, to defray the charge of the 1000 copies.

The Ratisbon Society was active in its labours throughout the whole of the period now under review. Being an independent Institution, its proceedings do not occupy a large space in the records of the British and Foreign Bible Society. It appears, however, that in 1812, when the Foreign Secretary visited Ratisbon, he found the Society had, up to that time, printed four or five editions of the New Testament, and had disposed of 27,500 copies, of which it was stated only 100 had been gratuitously bestowed.

The Report of the Parent Society for 1814, speaks of this "zealous and benevolent Society as proceeding with great

* The Director's Address, issued on this occasion to Christians of the Roman Catholic persuasion throughout Germany, is found in Owen, vol. i. p. 173, and is described by him as "peculiarly simple, liberal, and devout."

EUROPE. spirit in printing the German Testament, which meets with so rapid a sale, that the Society can scarcely keep pace with the eager and constantly increasing demands."

CHAP. I. In 1821, the Ratisbon Society is stated to have printed 60,000 copies, and in 1822, the number amounted to 65,000.

SECT. I. After this, the Institution is not referred to in the Reports of the Parent Society. It is believed that it has long since been extinct.

CENTRAL. We may here introduce some notice of an Institution at Halle, the Canstein Bible Institution, which had done much towards the supplying of the Scriptures, long before the British and Foreign Bible Society existed.

1805. Dr. Knapp, Director of the Orphan House in the city of Halle, in reply to the overture made to him by the Society in 1804, furnished the following interesting account of it.* It appears that it was founded in Halle, in 1710, by Charles Hildebrand, Baron de Cantstein. At his decease, the care of it devolved upon the celebrated Professor Franke, founder and director of the Orphan House in that city. During the ninety-five years the Society had subsisted, above three million copies, either of the whole Bible or of the New Testament, had been printed in different languages, and dispersed, not only throughout most of the European countries, but even through different parts of America, and the Russian colonies in Asia: many thousand copies had, through this medium of dispersion, been distributed gratuitously to the poor; and there was evidence of the most unquestionable nature, that a signal blessing had attended the whole undertaking.

Dr. Knapp, in reply to further inquiries as to the places in which the Scriptures, in the several languages printed at the Canstein Institution, were wanted, and the mode in which the British and Foreign Bible Society might assist in the distribution of them, furnished much valuable information, which, in process of time, enabled the Society to form new links of communication with persons and places to which, but for this introduction, they might not have found so easy and effectual an access.

As illustrative of the benefits rendered by this Institution

* For Knapp's Account, in full, see Second Report, Appendix No. IX., p. 98.

to the general work of Scripture distribution, when that work—so far as relates to the Bible Society—was still in its infancy, it may be mentioned, that when, in 1806, a delay arose in getting out an edition of the Bohemian Testament, owing to the occupation of Berlin by the French army, 3000 copies were immediately obtained from Canstein; and it is right to add, that the Protestants of Bohemia were indebted for this seasonable and munificent donation to the spontaneous generosity of a Prussian officer.

In the same year, also, when 400 German Bibles, and 200 Testaments, were required to be sent to German colonists on the Wolga, the books were immediately supplied from the same source.

This Institution continued to render essential services to the cause of Christianity, by means of cheap editions of the German Bible and Testament. When, in 1812, Dr. Knapp, and some of his friends, resolved to form themselves into a Bible Committee, for the distribution of the German Scriptures among the poor in Saxony, a donation of £50 was awarded them by Dr. Steinkopff, in the name of the Society, to encourage them in their undertaking.

It has been already mentioned that the German Bible Society, originally instituted at Nuremberg, was, in 1806, removed to Basle. The friends at the latter place, favourable as they were to the object, did not, in the first instance, think themselves possessed of sufficient means, to form and sustain a separate establishment. It soon, however, appeared that a change of position from Nuremberg to Basle, would materially promote the interests and the efficiency of the general system. Basle had many local advantages, which qualified it, in an eminent degree, for becoming the seat of a Bible Society. Forming, as it did, the centre of the German “Religious Society,” an establishment of great celebrity and usefulness, and commanding a very extensive range of connections with persons of distinguished piety, both in Switzerland and Germany, it possessed facilities of communication and of distribution, which, in reference to a plan for the general dispersion of the Scriptures, would, it was perceived, be found of essential importance. Add to these considerations, that its reputation for typography and paper

EUROPE,

—
CHAP. I.
1804-14.—
SECT. I.
CENTRAL.
—
1806.

Basle
made the
centre of
operations
in Ger-
many.

EUROPE. stood deservedly high ; and that it enjoyed, on that ground, peculiar advantages for the execution of Biblical works.

CHAP. I. 1804-14.

SECT. I.

CENTRAL.

1807.

Impressed by a candid representation of these circumstances, the Committee at Nuremberg readily acquiesced in the proposition made to them, for removing the German Bible Society from their own direction to that of their brethren at Basle. The latter, on their part, announced the transfer, as having been made with mutual consent and goodwill ; and, in an earnest and animated appeal to the German public, solicited aid to enable them to bring to maturity the main object of their Institution, that of furnishing, as speedily as possible, a cheap impression of the whole Bible.

The difficulty, which existed at this period of the war, of transmitting any intelligence from the Continent, except through circuitous and indirect channels, precluded the friends at Basle, as well as elsewhere, from communicating with London so frequently as might have been wished. In 1807, however, the Basle Society contrived to transmit a compendious report, from which it appeared, that they had continued to labour with undiminished assiduity : the printing of the New Testament had actually commenced, and the Old Testament was on the point of being committed to press.

In 1808, only a single letter was received from the Basle Society ; its contents, however, were interesting and important. Amidst all the discouragements arising from the severe visitation of poverty and distress, the Society had been enabled to issue their New Testament, which was received with full approbation, and to complete their Bible, with the prospect of having a demand created for repeated editions. They also reported, that some active Christians at Basle, had determined to print an edition of the New Testament for the Grison mountaineers, among whom the Sacred Scriptures had become extremely scarce, and in some instances almost unattainable ; and that they had themselves supplied the Protestants, in different parts of the interior of France, with a considerable number of Bibles at reduced prices. In this work, they had been assisted by a grant of £100, from the British and Foreign Bible Society. The Committee also encouraged them to undertake an edition of the whole Bible in French—a task for which their

New Testament
for the
Grisons.

Grant
from the
Society.

own resources were inadequate—by presenting to them a set EUROPE.
of stereotype plates for the purpose.

It ought not to be overlooked here, of how much importance the Bible Society in Basle had become, as a vehicle of conveying the Scriptures, in their own language, to the Protestants in the South of France; affording the British and Foreign Bible Society a neutral and unsuspected medium of intercourse with France, during the long continuance of those political circumstances, which precluded it from access to the inhabitants of that country in every other direction.

In 1809, a further grant of £200 was made to the Basle Society, to enable them to supply Bibles and Testaments to the Protestant congregations in Languedoc, and other parts of France, where the Scriptures formerly sent had been well received; many Roman Catholics also requesting copies, and perusing them with great eagerness and gratitude. It being also ascertained, that the New Testament, printed for the mountaineers in the Grisons, had been received with the like grateful feelings, the sum of £200 was voted, in 1810, for printing the New Testament in another dialect in use among the Grisons; and, at the same time, £300 was granted to the Basle Society towards printing the Old Testament in French, and £200 towards an edition of the New Testament in Italian.

Towards the close of the year 1812, two members of the Basle Bible Society proceeded as a deputation to Paris, and were enabled to lay a foundation for a Bible Committee in that capital. They ascertained that most of the Bibles and Testaments sent to Paris had been dispersed, and had been eagerly received by Catholics as well as Protestants. It appeared, also, that the attention paid to the spiritual welfare of the Grisons had excited a spirit of co-operation, and that an Auxiliary Bible Committee had been formed at Chur, or Coire, the capital of the Canton of the same name, by which the printing of the Romanese Scriptures was likely to be facilitated. Pleasing testimony was given of the acceptableness of the New Testaments, which had been printed in those dialects.

In the year 1812, Dr. Steinkopff, made a visit to the Continent. At Basle he had an interview with members

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CHAP. I.
1804-14.

—
SECT. I.
CENTRAL.
1809.

Scriptures
for France.

Visit of Dr
Steinkopff,
1812.

EUROPE. the Bible Society there, and, in virtue of the powers entrusted to him, presented them with several donations, to encourage them in printing and distributing on a larger scale.

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CHAP. I.
1804-14.

—
SECT. I.
CENTRAL.
—
1812.

These donations consisted of £300 for printing the Romanese Old Testament; £300 for gratuitous distribution of Scriptures among the poor; and £200 in aid of a new edition of 10,000 German Bibles of portable size; to which the Committee at home added the sum of £500, for the exclusive purpose of promoting the printing of the Scriptures in France.

Zurich,
1812.

In the course of this year (1812), Zurich became the seat of a Bible Society. Previously to the arrival of Dr. Steinkopff in this part of Switzerland, the head of the clergy, Antistes Hess, had, together with the Ecclesiastical Council, directed an inquiry to be made, through the clergy of that canton, into the wants of the people with respect to the Holy Scriptures. The encouragement Dr. Steinkopff was enabled to give, by the offer of a grant of £250, led to the formation of a Bible Society, and the adoption of measures for securing a regular and permanent supply, as well as for meeting the existing emergency.

St. Gall,
1813.

In the following year was formed the St. Gall Bible Society, for the purpose of supplying the Canton of that name, as well the Catholic as the Protestant part of it, with the Holy Scriptures. Through the medium of a venerable individual, Mr. Gaspard Steinman, liberal contributions had previously been raised, and more than 800 Bibles, and 3300 Testaments from Basle, had been distributed in different parts of this canton. Among the Catholics, under the direction of the Vicar-General, Von Wessenberg, more than 20,000 Testaments had been circulated through his diocese; and, assisted by the co-operation of several diligent and enlightened clergymen of that persuasion, "the Catholics had begun to acknowledge the great value of the Holy Scriptures, and to peruse them with pleasure and advantage;" and when the Society was formed, in July 1813, the Vicar-General, within whose jurisdiction between eighty and ninety out of the one hundred Catholic parishes in the Canton of St. Gall were situated, suspended the interdict prohibiting the people from reading

the Scriptures; and thus nearly nine-tenths of the Catholic population throughout the Canton were not only permitted, but encouraged to peruse them.

A new Auxiliary appeared in the course of this year, under the denomination of the Würtemberg Bible Society. This Society, which appears to have originated in the encouragement given by the Rev. Dr. Steinkopff when visiting his native country, was regularly formed, in February 1813, under the sanction of His Majesty the King of Würtemberg, who granted it several privileges,* and placed it under the superintending care of the Supreme Directory of all schools and seminaries of education. By a Royal Decree, bearing date, 16th of February 1813, a number of gentlemen, who had freely offered their services, were appointed by the King a Committee of Administration, and the rules and regulations of the Society were finally settled. Encouraged by the grant of £500 from the British and Foreign Bible Society, and by the liberality with which the inhabitants of Würtemberg, though impoverished by the war, came forward with subscriptions and donations, the managers of the Institution proceeded with alacrity to the discharge of their trust; and an edition of the German Bible was put to press, amounting to 10,000 copies of the entire Bible, and 2000 additional Testaments.

Other Societies were formed, or the foundation of them laid, as the result of Dr. Steinkopff's visit to the Continent; as at Frankfort, Osnabrück, Lübeck, Altona, which will subsequently come under more special notice.

This visit of Dr. Steinkopff to the Continent (1812), undertaken at the request of the Committee, proved highly satisfactory. It extended from Gothenburg to Copenhagen, and thence through Germany to Switzerland; and occupied a period of six months. To himself it was attended with no small risk and peril, owing to the vigilant jealousy of the French Government; but it had the happy effect of encouraging greatly the different Societies on the Continent, in

EUROPE.

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CHAP. I.
1804-14.—
SECT. I.
CENTRAL.
—
1813.Würtem-
berg.Frankfort,
&c.Valuable
results of
Dr. Stein-
kopff's
visit.
1812.

* Among others, that of freedom of postage for all letters and parcels, and the use of a seal.—Report 1815.

EUROPE. connection with the British Institution, as well as of promoting the formation of others ; besides which, the intelligence procured by him, during this long journey, contributed much to the future more extended operations of the Society.*

CHAP. I.
1804-14.
SECT. I.
CENTRAL.
1812.
Hungary.
Presburg.

Encouraged by the promise of £500 from the Parent Institution, a Society was, in 1812, formed at Presburg, under the patronage of the Baroness de Zay, a Protestant lady of high distinction and character. Among the Protestant population of the country, estimated at more than a million and a half, a most distressing scarcity prevailed of Bibles in the Hungarian and Sclavonian dialects. The Society commenced its operations by purchasing Sclavonic Bibles for sale to the poor at a very cheap rate.

To the British Christian, the following expression of gratitude, on the part of the Hungarian Bible Society, must afford peculiar satisfaction :—

“ Our Huss was the faithful disciple and constant follower of your countryman, Wickliffe. From you the first rays of the light of Holy Scripture penetrated to us. Now, after a lapse of four centuries, you are preparing again to confer upon us this gift, and to lay our gratitude under new obligations. I say these things from a deep sense of thankfulness, and all my countrymen will make the same acknowledgment.”

Of this Society, however, very little further intelligence appears to have been received for several following years.

The visit of Dr. Steinkopff to the Continent introduced to the Society a name which, for a series of subsequent years, occupied a prominent place in the records of the correspondence from Germany, and which, though a cloud gathered round it at last, is associated with too many important facts to be wholly passed over.

**Leander
Van Ess**

The Rev. Leander Van Ess, a priest of the Romish Church, had, together with his brother, and assisted by several German divines, produced a translation of the Testament from the Greek, which some of the first Protestant clergymen at

* For a fuller account of this journey see Report for 1813, and Appendix.

Dresden and Zurich* concurred, with respectable authorities among the Roman Catholic literati, in recommending, as exhibiting a pure and correct version of the sacred original. This Catholic professor of divinity (for to that office he had been recently appointed in the University of Marburg) had published a work recommending the free, unfettered, frequent, and serious reading of the Scriptures by all ranks, classes, and conditions of the people. In his opening correspondence with the Society,† he described the solicitude of the people to obtain the Scriptures as very great, and far exceeding all his means of supplying them. “It is true,” he says, “that the New Testament is pretty well distributed in our circle;‡ but what are a few copies among so many.” “The fields,” he continues, “are more and more ripening for the harvest, by the increasing oppression of the times. All earthly comforts are vanishing from the children of men: ill-treated, plundered, and heavy-laden as they are, their eyes, full of tears, look for refreshment and comfort towards the realms above, where alone they are to be found. This is the time to work: the hearts of men, humbled and softened, are more accessible to divine light and truth: they are opening, like the dry ground that languishes for the fertilizing shower: their eyes desire to see the salvation offered to them in the word of God.”—

EUROPE.

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CHAP I.
1804-14.—
SECT. I.
CENTRAL.
—
1812.

And again he urges his suit in the following terms:—
 “For Christ’s sake, I entreat you to let me have a number of our New Testaments for distribution. My sphere of usefulness is extending more and more. Many worthy clergymen of our church join themselves to me, who, with the most lively zeal for the cause of God, assist me in my endeavours to do good. My request is for the highest and best gift; even for the Scriptures of truth, which are able to make men wise unto salvation.”

The consequence of an appeal, at once so reasonable and so earnest, was the allotment of £200, to enable this zealous Catholic to distribute 3000 copies of his Testament, under a con-

* Dr. Reinhard, Chaplain of the Court of Saxony, and the venerable Antistes Hess, of Zurich.

† See Ninth Report, Appendix, p. 464.

‡ It appears he had already distributed nearly 20,000 copies.

EUROPE. dition, with which he cheerfully complied, that the few notes accompanying his own impression, should be struck out of that which was to be printed and circulated at the expense of the British and Foreign Bible Society.

**—
CHAP. I.
1804-14.**

**—
SECT. I.
CENTRAL.**

1813.

In acknowledging this liberal and unexpected aid, he speaks of a lively desire to read the word of God as increasing among the Catholic people in the place of his residence, and all the country round, and of the prejudices of the clergy against laymen reading the Bible as gradually disappearing. A similar gratifying testimony was at that time given by the Rev. Regens Wittman, Director of the Catholic Institution at Ratisbon; and a Roman Catholic Clergyman at Munich wrote to the same effect. Such was the hopeful state of things then, and for some time afterwards, among the Roman Catholics of Germany. Would that it had continued!

Shortly after, Dr. Van Ess received a further grant of £300, and, in 1813, another of like amount; and he subsequently became more fully engaged in the service of the Society.

Prussia.

**Efforts of
Rev. J.
Jaenické.**

**Berlin
Bible So-
ciety, 1805.**

**Sanction of
the King of
Prussia.**

The origination of the Bible Society for the PRUSSIAN STATES is mainly to be attributed to the active zeal of the Rev. John Jaenické, Minister of the Bohemian Church in Berlin. Encouraged by the proposal of aid from our Society, this worthy pastor exerted himself with so much judgment and perseverance, that, in the year 1805, the foundation of a Bible Society was laid in that city, under the direction of some noblemen, and other persons of great distinction and exemplary character; and early in the following year, the Institution received the sanction of His Prussian Majesty;* and the British and Foreign Bible Society added to the sum of £150, previously promised, a further donation to an equal amount, as an inducement to the new Society, at that time employed in printing the Bohemian Bible, to extend their labours to an impression of the Polish Bible, the want of which was understood to be severely and extensively felt.

The establishment of the Berlin Bible Society was, in the infant circumstances of the British and Foreign Bible Society, regarded as an acquisition of considerable moment. The

* See Second Report and Appendix, for the correspondence that passed on this occasion.

importance of its situation, the zeal of its directors, and the authority of the royal sanction under which it appeared before the public, gave it altogether an imposing aspect; and naturally induced very high expectations of its future greatness and success.

This institution, though, as it afterwards appeared, scarcely known in the capital from which it derived its designation, and very partially supported in other parts of the kingdom, contrived, chiefly through the exertions of the Rev. J. Jænické, to print 20,000 copies of the Bible and New Testament in the Bohemian and Polish languages; to promote similar exertions in various other places; and to keep alive likewise an interest in favour of the Holy Scriptures, till an establishment was set on foot for extending their circulation throughout the whole Prussian dominions.

We are now to trace some of the steps of its progress towards the position which it at length attained.

Scarcely had the Society entered on its labours, when it had to encounter great and unlooked for difficulties. A stirring appeal, addressed to the Christians in the Prussian States, had been widely issued; subscriptions were beginning to be received; Dantzig had been induced to form a connection with Berlin, and to yield its tribute to the promotion of their work: and, encouraged by the receipt of the second donation from the British Society, a resolution had just been taken to put to press an edition of 3000 copies of the Bohemian Bible. But at this very period, the French army under the Emperor Napoleon Buonaparte got possession of Berlin, and the operations of the Bible Society were of course involved in the common confusion.

It was, however, matter of relief and consolation, as the dearth of the Holy Scriptures was so great in Bohemia, and the accomplishment of the intended impression was unavoidably retarded, by the circumstances of distress and exaction to which the Prussian dominions were reduced, that a temporary supply of 3000 New Testaments, together with the Book of Psalms, had been furnished to the Bohemian congregation from the Bible Institution at Halle, by the seasonable and munificent donation of a Prussian officer, who paid

EUROPE.

CHAP. I.
1804-14.SECT. I.
CENTRAL.

1812.

Operations
suspended
by French
invasion.Berlin
captured,
Aug. 1806.Supplies
from
Halle to
Bohemia.

EUROPE. the entire price of the 3000 copies, together with the expenses of conveyance to the places of their destination.

CHAP. I.

1804-14.

SECT. I.

CENTRAL.

1806.

Though every channel of communication with this country was now almost entirely sealed up, the Berlin Society were enabled, in the following year, through some unsuspected medium of correspondence, to convey an expression of their feelings and hopes to the Society in England. On presenting the fifty-sixth sheet of their Bohemian Bible, they speak of themselves as embarrassed, but not discouraged, by the circumstances of their condition. They represent that their "distress is very great," and that "thousands groan under the pressure of extreme poverty;" and they "recommend themselves to the continued sympathy and intercession" of the British and Foreign Bible Society, while they glorify the Lord in the fires, and exclaim, through their Secretary, "Hallelujah, Blessed be the name of the Lord! In the midst of the convulsions of worldly kingdoms, His kingdom will increasingly prosper." Such a strain as this, uttered amidst the lamentations of a despoiled and a subjugated people, illustrates the power of real religion, and evinces how little "the man of the earth" can effect in disquieting the subjects, or impeding the operations, of that kingdom which is not of this world.

**Completion
of Bohe-
mian Bible,
1807.**

The printing of the Bohemian Bible was completed in September 1807. It was followed by so rapid a distribution of the copies, chiefly among the Protestant congregations using that language in Bohemia and Silesia, as to occasion regret that the impression had not been much more considerable. The success with which this work had been attended, and the information acquired by the correspondence to which it led, suggested, to the conductors of the Society at Berlin, another and scarcely less important undertaking—an impression of the Polish Bible. Undismayed by the difficulties with which they were surrounded, and relying, under God, on the expected support of the British and Foreign Bible Society, they resolved to make the arduous attempt. Upon the first intelligence of their design, the Committee in London greeted it with cheering assurances of aid; and by successive grants, amounting in the whole to £800, afterwards increased to £900, with

a loan of £300, they induced its projectors to enlarge their edition from 5000 Bibles, the number originally proposed, to 8000 Bibles, and 4000 additional Testaments. The above work was completed in 1810.

Some time before this, the Berlin Society had opened a communication with the province of Lithuania, containing a population exceeding a million of souls, partly subject to the Prussian, partly to the Russian Government. The people were described as being religiously disposed, but to a lamentable extent destitute of the Scriptures. At the instance of the British and Foreign Bible Society, a Committee had been formed at Königsberg, who, encouraged by a donation of £300, resolved to print an edition of the Lithuanian Bible. Still, however, the measure remained in suspense, on account of the extreme poverty of the inhabitants, from whom the necessary funds were to be raised. Intelligence of this being conveyed to the British and Foreign Bible Society, an additional grant was made of £200, and thus this important object was accomplished.

The Polish Bible above referred to, with the additional number of New Testaments, having been completed, it then became a matter of consideration, how they might be most extensively and beneficially distributed. The demand for them was very great; many copies were speedily disposed of in Warsaw, Upper Silesia, and Austrian Galicia; but the scarcity of specie was so severely felt, that it became evident, that unless other measures were adopted, very few of the lower classes would become possessed of a copy.

To meet a case so urgent, the British and Foreign Bible Society directed 1000 copies to be distributed gratuitously at its own expense, by the Berlin Society; and as the Königsberg Committee had made vigorous exertions to supply the numerous Poles in Prussia, and especially the Polish Schools in Lithuania, 500 Polish Bibles and 1000 Testaments were placed at their disposal; the proceeds, if any, to go in aid of a second edition of the Lithuanian Bible. About the same time a new edition of the Bohemian Bible having become necessary, a grant of £250 was made to the Berlin Society, whose resources were at that time very low, to enable them to print a

EUROPE.

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CHAP. I.
1804-14.—
SECT. I.
CENTRAL.
—
1810.

Lithuania.

Grant to
the Com-
mittee at
Konigs-
berg.

EUROPE. new edition of 5000 copies. This second edition left the press in November 1813.

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CHAP. I.
1804-14.

—
SECT. I.
CENTRAL.

—
1813.

The Berlin,
merged in
the Prus-
sian Bible
Society.

After the Berlin Society had existed somewhat more than eight years, during which its labours, however circumscribed and interrupted, were eminently successful in administering a partial supply of the Holy Scriptures, it merged, in 1814, into the Prussian Bible Society, the formation and proceedings of which will afterwards come under notice, as being more fully connected with the succeeding portion of this history. For the same reason, the account of the establishment of the Netherlands Bible Society, which took place towards the close of the period now under review, is also postponed.

SECTION II.

NORTHERN EUROPE.

1804—1814.

Intended destination of Rev. Messrs. Paterson and Henderson for India—Application to the Danish Court for passage to India—its failure—Results of their efforts in the North of Europe in the Bible cause—Correspondence with British and Foreign Bible Society—Icelandic Testament—Bombardment of Copenhagen—Formation of Societies at St. Petersburgh, Moscow, Stockholm—Extensive issue of the Scriptures.

THE circumstances which first drew the attention of the EUROPE. Society to the north of Europe, and brought the distant island of Iceland within the range of its earliest Foreign operations, are fully narrated in Owen's history. It appears that in the year 1805, the Rev. John Paterson, and the Rev. Ebenezer Henderson, both natives of Scotland, and animated with a zeal for the propagation of the Gospel, resigned their country, connections, and worldly prospects, in order to serve as Christian Missionaries in India. Precluded by the regulations of the British East-India Company from occupying stations within their territorial dominions, they repaired to Copenhagen, in the hope of obtaining a passage to Tranquebar, and exercising their ministry within the settlement attached to the Danish Crown on the coast of Coromandel. Having been disappointed in their expectation, they felt themselves compelled to abandon the design—a design nearest their heart, of proclaiming the glad tidings of salvation to the heathen; and began to consider in what manner they might turn their Missionary zeal to profitable account in that part

CHAP. I.
1804-14.SECT. II.
NORTHERN

1805.

Messrs.
Paterson
and Hen-
derson,
prevented
going to
India;await
openings
for Mis-
sionary
effort in
Denmark.

EUROPE. of Christendom, upon which the providence of God appeared to have cast them.

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CHAP. I.

1804-14. Under this impression, they commenced a very diligent

—
SECT. II. inquiry into the state of religion in the countries by which
NORTHERN they were more immediately surrounded. Among the individuals

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1805. of consideration, with whom they had formed a connection during their residence at Copenhagen, was Justiciary Thorkelin, Privy-Keeper of the Royal Archives, a person very generally respected, and distinguished for his zealous attachment to the cause of Christianity. This gentleman,

They learn the destination of Iceland.
being a native of Iceland, and feeling, as a Christian patriot, for the spiritual welfare of his country, laid open to these disappointed Missionaries a field of immediate usefulness, by directing their attention to the religious state of the inhabitants of that island, and to the dearth of the Holy Scriptures at that time prevailing among them. Mr. Thorkelin stated that the population, amounting to nearly 50,000, scarcely contained one person in a hundred above the age of twelve or fourteen, who could not read; that no people in the world were fonder of reading; and that, as the only press of which they were possessed had not been used for many years, the inhabitants supplied the want of printed books by the laborious and tardy expedient of transcribing them; that the Holy Scriptures were no longer to be obtained for money; and that not above forty or fifty copies of the Bible were to be found throughout the island. Touched with compassion for nearly 50,000 of their fellow-Christians, inhabiting a remote island, and destitute of those sacred oracles which they so dearly prized and revered, Messrs. Paterson and Henderson transmitted the information, with which they had themselves been so deeply impressed, to their friends in Scotland, and made an earnest appeal on behalf of this interesting and destitute people. Through this circuitous channel the intelligence was conveyed to the Committee of the British and Foreign Bible Society, and thus the question of administering aid to the necessitous Icelanders was brought regularly and seriously before them.

Correspondence with the Bible Society.

It was immediately determined, that the President should be requested to open a communication with the Bishop of Iceland,

and offer, in the name of the Society, to defray half the expense of an edition of 5000 Icelandic Testaments. With this request his lordship complied.

In the mean time Messrs. Paterson and Henderson learnt that a small religious Society, in the island of Fühnen, had also turned its attention to the religious state of Iceland, and had, after correspondence with the Bishop, determined to print an edition of 2000 copies of the Icelandic Testament. This information they hastened to communicate to the Society in London, who were prepared, by what had before taken place, to sympathize with their new correspondents in their desire to afford assistance to Iceland; and, as an amendment of their former grant, they resolved, in Oct. 1806, to authorize the enlargement of the projected impression of the Icelandic Testament from 2000 to 5000 copies.

The resolution was speedily communicated, and Mr. Paterson, at the desire of the Fühnen Society, consented to charge himself with the executive conduct of the business. The work was printed at Copenhagen, and when finished, and the copies bound, 1500 were despatched to different parts of Iceland; by the ships which sailed for that island, in the spring of 1807. The war which broke out between England and Denmark prevented the transmission of the remaining copies; and the bombardment of Copenhagen, which followed shortly after, threatened them with seemingly inevitable destruction. That destruction was, however, averted, and this inflammable treasure preserved in the midst of a conflagration which laid almost every thing around it in ashes. Two bombs are stated to have entered the house where the unbound copies were lying; and the warehouse which contained the 500 bound copies, designed as a present to the Bishop of Iceland, was nearly burnt to the ground, *that part only having escaped the flames in which these copies were deposited.*

The acceptance with which the Testament was greeted by the inhabitants of Iceland, suggested the importance of taking a further step on behalf of these interesting people, and gratifying their eager desire for the word of God, by giving them the whole Bible. With this view, the sum of £300 was appropriated to the purpose of printing the Old Testament,

EUROPE.

CHAP. I.
1804-14.SECT. II.
NORTHERN

1807.

Religious
Society at
Fühnen
prepares
Icelandic
Testa-
ment.Grant from
Bible So-
ciety.Superin-
tendence
by Mr.
Paterson.Bombard-
ment of
Copen-
hagen.Further
grant for
Iceland.

EUROPE. and steps were taken to prepare the requisite materials; when
 —
 CHAP. I. it became necessary for Messrs. Paterson and Henderson, on
 1804-14. whom the superintendence of the work devolved, to quit their
 —
 SECT. II. post of labour in the Danish capital, and seek a temporary
 NORTHERN asylum in Stockholm.

1812. To this change of residence, dictated by a seemingly untoward necessity, may be traced some of those measures which terminated in the establishment of Bible Societies in the north and north-eastern provinces of Europe.

In August 1812, permission was granted by the King of Denmark to Mr. Henderson to reside at Copenhagen, for the purpose of completing the Icelandic Bible. The printing of the whole Bible was now advanced with all proper expedition; and the New Testament, which had been distributed in Iceland, having been joyfully received,—“the whole number destined for sale being instantly disposed of and eagerly bought”—it was resolved to add 5000 extra Testaments to the original order of that number of Bibles. This impression of 5000 entire Bibles and 5000 extra Testaments, left the press early in 1814, and a large proportion of them were immediately despatched to different parts of Iceland, whither Mr. Henderson himself soon after repaired, in order to superintend the distribution of the copies throughout the island.

Copen-
hagen
Bible So-
ciety.

Before Mr. Henderson left Copenhagen for Iceland, he had the pleasure of seeing a Bible Society established in that city for the benefit of the Danish dominions in general. The successful operations of that Society are found chiefly connected with subsequent periods of this history; but some notice of the steps which led to this event may be here introduced.

Visit of
Dr. Stein-
kopff to Co-
penhagen,
1812.

At the period of Dr. Steinkopff's visit to Copenhagen, in 1812, no establishment had been formed, within the Danish dominions, exclusively for the circulation of the Holy Scriptures. The Fühnen Society had exerted itself to the utmost of its ability, and considerable additions had been made to its means by a discretionary grant on the part of Dr. Steinkopff; but its foundation was too narrow, and its resources too scanty, to allow of its making any very widely-extended efforts. Hence a Bible Society in the capital of Denmark was felt to be very desirable.

The information which Dr. Steinkopff had it in his power to impart respecting the British Bible Society, and the encouragement which he was authorized to hold out to the formation of similar Societies, contributed materially to awaken an interest in favour of the object among several persons of distinction, both lay and ecclesiastic. Among these, the principal was the Right Rev. Dr. Münter, the Bishop of Zealand, a man of high reputation for talent, learning, and piety. This prelate had, in 1810, addressed a communication, intended for the Society, to the Archbishop of Canterbury, which, however, never reached the Committee. In consequence of Dr. Steinkopff's visit, the Bishop renewed the correspondence, through the medium of Lord Teignmouth.* The result was the provisional formation of the Danish Bible Society at Copenhagen, in May 1814, and its subsequent establishment in the following August, under the formal sanction and approbation of His Majesty the King. On this occasion the British and Foreign Bible Society had the pleasure of making a grant of £500, in aid of the first efforts of the Danish Institution.

Some advances were made towards a communication with RUSSIA so early as the year 1806. In the month of March in that year, an application was received from a Superintendent of the Lutheran Church in Esthonia, in behalf of fifty parishes, containing at least 15,000 families. The writer entreated with much earnestness "that the Society would remember them, and assist them with pecuniary aid, in order that the whole Bible, or at least a part of it, might be gratuitously or cheaply distributed to the many indigent persons destitute of this treasure." In reply to this application, a tender was immediately made of a grant to a respectable amount, on condition of a Bible Society being formed for the province of Esthonia. Some years, however, elapsed before the establishment of this Society was effected.

A second locality within the territories of Russia, from which a communication was opened with the British and Foreign Bible Society, was Karass, a Missionary settlement on the north of the Caspian Sea. Here, under the patronage of

EUROPE.

CHAP. I.
1804-14.SECT. II.
NORTHERN

1814.

Dr. Münter,
Bishop
of Zealand.

Russia.

1806.

Esthonia.

Karass, on
the Cas-
pian.
Messrs.
Pinkerton
and Brun-
ton, Mis-
sionaries.

* See the Bishop's Letter, Owen, Vol. II. p. 217.

EUROPE the Edinburgh Missionary Society, some Missionaries (among whom was the Rev. Robert, afterwards Dr. Pinkerton, the Society's Agent) were labouring to propagate the knowledge and influence of Christianity among a Mahomedan and Heathen population, extending from the banks of the Wolga to the shores of the Euxine. This Mission, now long since broken up, enjoyed at that time the favour of His Imperial Majesty, and of other individuals of rank and piety who possessed weight in the political councils of St. Petersburgh. Intelligence having been received, through the Edinburgh Missionary Society, of a disposition on the part of the people to receive religious books in the Tartar dialect of the Turkish language, and Mr. Brunton, one of the Missionaries, having, it appeared, made himself master of the Turkish and Tartar dialects, in which no version had hitherto been printed, except one of the New Testament in 1666, of little use, it was determined to supply a new fount of Arabic types, with a sufficient quantity of paper and ink, for an impression of 5000 copies of the New Testament for this benighted people.

Sarepta, a
Moravian
Settlement
near As-
trachan.

Grants to
German
colonists.

Another incident in this progress towards a connection with the Russian Empire, arose out of a correspondence with some intelligent individuals at Sarepta, a Moravian settlement near Astrachan. In communications from that quarter, it was stated that the Scriptures were so extremely scarce in Russia, that, to use the writer's own expression, "it was generally known a hundred versts off when the treasure of a Bible was to be met with." In this account it was added, that in the German colonies, established on the Wolga in 1766, containing thirteen parishes, the circumstances of the Pastors were too depressed, to allow of their supplying their people with Bibles on such terms as were alone within their means. To meet this latter want, an order was immediately given for 400 German Bibles and 300 Testaments, to be forwarded from the Institution at Halle.

It appearing, from the intelligence above referred to, confirmed as it was by information from other sources, that the population of Russia generally was in such a condition, with respect to the want of the Scriptures, and the deficiency of practical resources for supplying it, as to render the exertions of the

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1804-14.**

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1806.**

Bible Society throughout that vast empire peculiarly desirable, and it being at the same time felt to be a duty to proceed in such a manner as to evince a proper respect for the constituted authorities of the empire, a letter was addressed by the President to the Metropolitan of the Greek Church, Archbishop Plato, with the view of interesting that eminent prelate in the object in question.* Though no direct reply was received, there is reason to believe that the communication produced a favourable effect on the mind of the Archbishop, and contributed to pave the way for measures which were afterwards adopted.

The correspondence with the Missionaries at Sarepta, elicited much information respecting the Calmucs of the Steppe. It was stated, that in that part of the Steppe between Sarepta and the Caucasus, there were, it was computed, 29,000 tents, containing a population exceeding 60,000 souls, besides 10,000 beyond those limits, who had embraced Christianity. The Calmucs, it was further represented, constituted one division of the Mongols (who are distributed into the Mongols proper, the Buriats, and the Calmucs), and their language is a dialect of the Mongolian. 65,000 families, speaking the Calmuc language, migrated from Russia in 1771, and have since lived under the protection of China. Some portions only of the Old and New Testament had been translated into the language of this people; but of these translations no part had then been printed, for there was no printing-press at Sarepta, nor, indeed, in the whole country. Upon receiving the information, a sum of money was granted for the purchase of a set of types at St. Petersburg, and the translators were recommended to proceed in their labours, expectation being held out to them of further aid and encouragement.

The prosecution of inquiries into the state of the Scriptures in the Russian empire, led, in 1811, to some further discoveries of great interest with regard to the religious wants of the people in the provinces of Livonia and Esthonia. The poverty of the peasants was represented as extreme. To many of them the Bible was said to be unknown, and, by most of them, unattainable. Not one family in a hundred possessed a

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1811.Calmucs of
the Steppe.Grant for
translation
of the
Scriptures.

1811.

Livonia
and
Esthonia.

* For Lord Teignmouth's letter, see Owen I. p. 255.

EUROPE. copy, and there were computed to be 400,000 families in the two provinces utterly without one; whilst yet, in the preceding forty years, almost every individual had been taught to read. This representation led immediately to the grant of £600 (augmented, in the ensuing year, to £1000), to encourage the formation of a Livonian Bible Society, and to promote, in the mean time, the printing of the Scriptures in the Livonian and Estonian dialects. This latter object, was without delay put into a course of accomplishment; but the establishment of Bible Societies for the provinces did not take place fully, till after the institution of the St. Petersburgh, or Russian Bible Society, of which they became Auxiliaries.

Finland.

**Grant from
British and
Foreign
Society,**

**and from
the
Emperor
Alexander.**

The next country connected with Russia, which attracted the attention of the Society, was Finland. A memorial transmitted from Stockholm in 1811, by active friends there, who had taken steps to ascertain the facts, represented the want of the Scriptures in the province of Finland as extreme. The Finnish population was estimated at 1,300,000, and no edition had been printed in their language since 1776. Stimulated by this representation, the Society instructed their correspondent, Mr. Paterson, then residing at Stockholm, to offer, in such way as might be deemed most acceptable, the sum of £500, as an inducement to the printing of the Finnish Scriptures, and the formation of a Bible Society for Finland. This proposition met with a cordial reception from the Governor-General and the Bishop of Finland; and the former, Count Steinheil, on making a favourable representation of the matter to the Court of St. Petersburgh, received an answer, stating that His Imperial Majesty was pleased to signify his approbation of the offer; and that, being also himself desirous to contribute to the distribution of the Holy Scriptures, he had granted, from his own private purse, the sum of 5000 rubles towards the object.* And when, in the following year, a Society was organized at Abo, under the presidency of Count Steinheil, the Emperor wrote to the Governor-General, granting, on his application, a part of the corn tithes, which had been originally appropriated to printing the Scriptures, but which had been, in latter times, used for state purposes, to be applied for five years towards

* For the Emperor's letter, see Owen, II. p. 83.

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1811.**

printing the Finnish Bible. At the same time he permitted the Finnish Society to open a subscription over all His Majesty's dominions, where the Finnish language was spoken, and to import, duty free, all articles required for the proposed edition of the Bible. An imperial proclamation was also issued about this time, authorising the importation of the Lappone New Testaments into Russian Lapland, which Prince Galitzin undertook to forward.

We now proceed to trace briefly the steps which led to the formation of a Bible Society in the Capital of Russia, under the designation, first, of the St. Petersburgh, and afterwards of the Russian Bible Society.

Early in the year 1812, Mr. Paterson, then at Stockholm, was led to consider the expediency of a journey to St. Petersburgh, in order to meet the wishes and promote the interest of the Abo Society, by superintending the preparation of types for the proposed new edition of the Finnish Bible. There were also circumstances which led to the hope, that something beyond this immediate object might be accomplished for the benefit of Russia itself. The Cabinet of St. Petersburgh had already testified its cordiality towards the designs of the British and Foreign Bible Society; and the evidence of it had been strengthened by the assurances of Baron Nicolai, the Russian Ambassador at Stockholm, who himself took a lively interest in the concerns of the Society, and its introduction into the Russian empire. At this time, also, Mr. Paterson received a highly encouraging communication from his friend Mr. Pinkerton, whose name has been mentioned as one of the Scotch Missionaries at Karass, and who, in 1809, in consequence of failing health, had removed to Moscow, where he obtained honourable employment as preceptor in the families of several persons of distinction. Thus favourably situated at Moscow, Mr. Pinkerton had himself taken measures, in concert with some of the first nobility, for the establishment of a Bible Society on a large scale; and he now wrote a letter to Mr. Paterson, inviting him to repair to St. Petersburgh, in the prospect of something being likely soon to be attempted in Moscow, for the advancement of the general cause.

Thus encouraged, Mr. Paterson, furnished with a letter of

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Russia.
1812.

Incidents
which led
to the for-
mation of
the Bible
Society at
St. Peters-
burgh.

Efforts of
Mr. Pin-
kerton at
Moscow.

EUROPE. introduction from the Bishop of Abo, proceeded to St. Petersburg in August 1812; and, shortly after his arrival, he had an audience of Prince Galitzin, the Minister of Foreign Religions, who, in the course of conversation, expressed his willingness to promote the benevolent designs of the Society among the Protestants resident in different parts of the empire.

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**Russia.
1812.**

Impressed with this favourable reception in such a quarter, yet at a loss, as a solitary stranger, how to turn it to advantage, he determined to join his correspondent, Mr. Pinkerton, and confer with him personally on the business which regarded their common object. He reached Moscow on the 2d of September, and on that and the two ensuing days, while the French armies were rapidly advancing to the city, and all around them was apprehension, confusion, and dismay, these excellent men were quietly discussing their plans for the spiritual improvement of that empire, whose very existence was threatened with destruction.

**Capture of
Moscow by
the French.**

1812.

It soon, however, became evident that the plan devised by Mr. Pinkerton was for the time utterly impracticable. Nothing could then be attempted at Moscow: it was on the eve of falling into the hands of an infuriated enemy; and the greater part of the nobility, who had promised their assistance in establishing a Bible Society within it, had departed, either to join the army, or to seek refuge in the interior of the country. In this state of things, it obviously appeared that St. Petersburg, and not Moscow, ought to be contemplated as the ground on which the attempt to erect a Bible Society should be made. It was therefore concluded, that, on his return to St. Petersburg, Mr. Paterson should institute the necessary inquiries; and that, upon receiving information of their leading to a favourable issue, Mr. Pinkerton should immediately join him, in order that their exertions might be unitedly employed, in carrying the project into actual execution.

Such was the result of that hurried but important interview, which these two Christian philanthropists enjoyed within the walls of Moscow, while the torches were preparing, which, in a few hours, were to kindle a conflagration, that should lay a large proportion of its public buildings in ashes.

On the 5th, the danger had become so imminent, that **EUROPE.**
 Mr. Paterson judged it prudent no longer to delay his departure. Commencing his journey at mid-day, he passed along a road crowded with fugitives, prisoners, and recruits; and, on the evening of the 13th, reached in safety the place of his destination. On his arrival at St. Petersburgh, he found the inhabitants so completely agitated by the capture of Moscow, as not to be in a condition for attending to any measures, but what had respect to their personal or political safety.

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1812.

In the ensuing October, however, when, by the change of events, confidence had to a certain degree returned, Mr. Paterson proceeded to disseminate intelligence on the nature of the Bible Society, and the countenance afforded by His Imperial Majesty to its object in Finland. He urged the expediency of establishing a Society for the Russian dominions, and stated the willingness and determination of the British and Foreign Bible Society to contribute the sum of £500, in the event of such a Society being established.

An address to this effect having been privately circulated, and many among the superior classes of society having expressed their approbation of the measure, and their desire to see it accomplished, Mr. Paterson waited on Prince Galitzin, and presented the plan which he had drawn up for a Bible Society at St. Petersburgh, together with a memorial explanatory of its object, and of the grounds on which it was recommended to the patronage of His Imperial Majesty. A copy was, at the same time, presented to Earl Cathcart, the British minister, who took a lively interest in the success of the undertaking. Prince Galitzin received Mr. Paterson with much kindness, spoke warmly in praise of the Bible Society, and promised to lay the proposition for a similar Society before His Imperial Majesty, who postponed his departure to the army, in order to examine the document. On the 25th of December it was announced that the proposition had received the Emperor's sanction; and on the 14th of January 1813, appeared the Imperial Ukase, authorising the establishment of a Bible Society at St. Petersburgh, on the principles contained in the memorial. The Ukase is represented to have produced

Address
circulated
by Mr.
Paterson
at St.
Peters-
burgh.

EUROPE. not only a great sensation, but also the deepest satisfaction
 —
 CHAP. I. among all classes, Jews and Christians, Russians and Ar-
 1804-14. menians, Catholics and Protestants.*

SECT. II. On receiving intelligence of what had taken place, Mr.
 NORTHERN Pinkerton (by permission of Prince Melchersky, in whose

Russia. family he was then residing as perceptor) immediately repaired
 1813. to St. Petersburgh, in order to unite his counsels and exertions

with those of his fellow-labourer, to give effect to the Imperial
 Ukase. Their joint efforts were then directed to the necessary
 measures for regularly forming the proposed Society. In
 this they met with much encouragement. The preliminary
 arrangements being completed, the persons invited, amounting
 to forty, assembled, on the 23d of January, at the Palace of
 Prince Galitzin. The Prince, on entering the room, took the
 Archbishop, the Metropolitan of the Greek Church, by the
 hand, and seated him in the highest place; next to him the
 Prince stationed the Metropolitan of the Catholic Churches.
 Opposite to them were ranged the other prelates, and the
 ministers, nobles, and gentlemen severally took their seats
 according to the order of precedence. The Imperial Ukase
 was first read,† permitting the formation of a Bible Society in

Formation
of the St.
Peters-
burgh Bible
Society.

* At the very time the Emperor was signing this document, the last of
 the enemy was crossing the Vistula.

† The following is a translation of the Ukase, as it was published in the
 Slavonian and German languages :

*"MEMORIAL, most humbly submitted to His Imperial Majesty, by
 the Director-General of the Spiritual Concerns of the Foreign
 Churches.*

Petersburgh, Dec. 6, 1812. Old Style.

"The British and Foreign Bible Society, the design of which is to
 spread the doctrines of the Holy Scriptures in different languages, and
 among various nations, being fully convinced, that, in the Russian Em-
 pire, many philanthropic Christians will be found, who are desirous to
 advance the temporal and eternal welfare of their fellow-creatures, has
 requested one of its members, the Rev. J. Paterson, to promote the es-
 tablishment of a Bible Society in St. Petersburgh, provided it should meet
 with the approbation of your Imperial Majesty.

"The proposal of Mr. Paterson has induced many person to express a
 wish, that a Bible Society might actually be formed in this capital, being
 persuaded that such an Institution would prove highly beneficial, and
 being desirous themselves to take an active part in the same. Influenced

St. Petersburg ; after which the Society was formally constituted, Prince Galitzin being chosen and appointed President. The meeting terminated with mutual congratulations among the members. "It was," write Messrs. Paterson and Pinkerton, "truly delightful to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, of Armenians, of Catholics, of Lutherans, of Calvinists, all met for the express purpose of making the Gospel of the grace of God sound out from the shores of the Baltic to the Eastern Ocean, and from the Frozen Ocean to the Black Sea, and the borders of China, by putting into the hands of Christians and Mahomedans, of Lamites and the votaries of Shaman, with many other heathen tribes, the oracles of the living God." Thus auspiciously did this Society commence. Alas ! that a future page should have to record its abrupt suspension and termination, not, however, until it had, by the favour of God, put forth some extraordinary efforts towards accomplishing the object for which it was instituted. It

by sentiments like these, Mr. Paterson has presented to me a plan for the formation of such a Society, and requested me to lay it before your Imperial Majesty, and to entreat your most gracious sanction of the proposed measure.

"While the printing of the Holy Scriptures in the Slavonic language, for the use of the professors of the Russian Greek religion, is to remain under the sole and exclusive control of the Holy Synod, I consider the above mentioned plan truly useful for the dissemination of the Old and New Testament among the professors of foreign churches resident in Russia, by enabling the less wealthy to purchase copies at a cheap rate, and by supplying the poor gratuitously.

"Encouraged by the sanction which your Imperial Majesty has been pleased to give to the Bible Society lately formed at Abo, I feel emboldened to present this plan to your Imperial Majesty for examination, and to submit it to your most gracious consideration, whether your Imperial Majesty may not think proper to direct, that the plan suggested by the British and Foreign Bible Society, for the formation of a similar Institution in Petersburgh, on the principles therein stated, should be carried into execution.

(Signed) "PRINCE ALEXANDER GALITZIN."

"Approved by His Imperial Majesty, who subscribed with his own hand,

"BE IT SO.

"ALEXANDER."

Then follows the plan of the Society, with its rules and regulations.

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EUROPE. remains here to add, that His Imperial Majesty further testified his approbation of the Institution by desiring to be entered as one of its members, with a donation of 25,000 rubles, and an annual subscription of 10,000.*

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Russia.
1813.**

On the formation of the Society, effective arrangements were made without delay for the carrying of its purposes into effect. A paper, on the nature and usefulness of Bible Societies, was drawn up in the Russian, German, and Polish languages, and widely circulated. The Directors commenced with a distribution of the Scriptures in different languages, furnished by the British and Foreign Bible Society, among the prisoners of war and poor British residents; but it soon advanced to the prosecution of more extensive and permanent plans.

Shortly after the establishment of the St. Petersburg Bible Society, Mr. Pinkerton, whose share in that movement was honourably attested by Prince Galitzin, felt a strong disposition to form an Auxiliary Society at Moscow. Thither he repaired as soon as his health permitted; and having drawn up an address on the circulation of the Scriptures, and the utility of Bible Societies, he proceeded to call on some distinguished persons, who entered cordially into his views. A plan was afterwards submitted to the Pittsburgh Committee, and being by them approved, a meeting was held on the 16th of July 1813, the Archbishop Vicarius of Moscow, together with five of the first clergy (Archimandrites) and a number of the most respectable nobility, being present; and a Society formed, entitled "The Moscow Committee of the Bible Society." By this act was effected a union between the Holy Synod and the Minister of Foreign Confessions, requisite to render the constitution of the St. Petersburg Society perfect, and its powers for universal operation throughout the empire complete; thus rendering it in effect, what it became afterwards in designation, the Russian Bible Society.

**Moscow
Bible
Society
formed.**

While these measures were taking place in the heart of the empire, preparation was making for similar proceedings on

* For a further narrative of this interesting event, see Owen II. p. 243, and also "The Book for every Land : Reminiscences of Labour and Adventure in the work of Bible circulation in the North of Europe and in Russia," by the late John Paterson, D.D.

the shores of the Baltic. Seven years had elapsed since a correspondence had been opened with Estonia, from which, however, owing to local difficulties, no advantage to the common cause had been derived. But the establishment of the St. Petersburgh Bible Society, and its authority and obligation to form Committees throughout the empire, removed at once these difficulties. As soon, therefore, as Mr. Paterson's services in the capital could be for a time dispensed with, he proceeded towards the Eastern Provinces, with the approbation of the St. Petersburgh Committee, with a view to form Auxiliary Societies in the provinces of Courland, Livonia, and Estonia. And such was his success that he was enabled to report, on his return to St. Petersburgh, the establishment and active organization of the Dorpat, Mittau, Riga, and Reval Bible Societies; the last of which was formed on the 16th of July 1813, the day on which the Bible Society was instituted at Moscow. The want of the Scriptures in these provinces was ascertained to exceed very greatly the estimate which had been previously formed. In the district of Dorpat alone, which contained 106,000 inhabitants, not 200 Testaments were to be found: thousands among that population had never seen a New Testament; it is said there were even pastors who had not a copy of the Scriptures in the dialect in which they preached: and this scarcity was reported of a district, in which the United Brethren alone reckoned in their connection above 11,000 truly pious members, besides nearly as many more who manifested a hopeful concern for religion. The zeal for obtaining the Scriptures, and also for promoting their distribution, was very generally displayed by all ranks throughout these provinces. The lead was taken, in the formation and the patronage of the respective Societies, by persons of the first distinction for rank, talents and piety.*

In order to meet the multiplied wants of the numerous populations united under the Russian sceptre, the newly formed Society entered into several engagements. The Holy Synod gave orders for the printing of several thousand copies of the Slavonian Bible at Moscow and Kief, for the benefit of the Russian Greek Christians. An edition of 5000 copies of the

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Russia.

1813.

Societies
at Dorpat,
Riga, &c.Issue of
Scriptures
in various
languages.

* Count Lieven and Baron Vietinghoff are particularly mentioned.

EUROPE. Polish New Testament was begun. Arrangements were made
 —
 CHAP. I.
 1804-14. for printing 5000 copies of the Catholic translation of the French Bible, (De Sacy's), for the use of the Roman Catholics in Russia. The Lutheran translation of the German Bible,
 —
 SECT. II.
 NORTHERN Russia.
 1813. on standing types, was commenced. It was resolved to print 5000 copies of the Finnish Bible, on the standing types prepared for the Abo Bible Society, previously to their being sent off from St. Petersburgh. Types were prepared for the Calmuc language, and the Gospel of St. Matthew was ordered to press. It was contemplated to prepare the Bible in the Armenian language, copies of which had become so scarce, that the Society was not able to procure one at any price; but that being regarded as too expensive an undertaking for the funds then at their disposal, the Society put to press 5000 copies of the New Testament in that language.

The origination of the St. Petersburgh Bible Society, leading to the progressive formation of the several branches connected with it, which have been already enumerated, was regarded, and surely with much justice, as one of the most important of the results with which, at that time, God had been pleased to honour the labours of the British and Foreign Bible Society.

Sweden.
 1809. An account has been already given of the favourable condition in which Sweden was supposed to be, with respect to the possession of the Holy Scriptures. In consequence of that representation, some years were suffered to elapse, without any attempt being made to promote, in that country, the work which, to a greater or less degree, was proceeding with effect in many others. But the time had arrived, when Stockholm was to add another Society to those already established for that purpose on the continent of Europe.

Removal of
 Mr Paterson
 from
 Copenhagen to
 Stockholm. The history of the Institution erected at Stockholm, will be found to connect with the event of Mr. Paterson's retirement from Copenhagen on account of the war, and the investigation which, during the suspension of his labours in Denmark, he was led to prosecute in Sweden. The result of this investigation, which had been made with diligence, and under circumstances favourable for ascertaining the truth, agreed with the report which had been previously received, in some particulars, but differed from it in others, and those, too, of con-

siderable importance. With that report it strictly concurred, EUROPE. so far as regarded the state of respectable families, and the houses of farmers and innkeepers; in all which a Bible was regularly found: but here the agreement ended. The account transmitted by Mr. Paterson described the families of inferior consideration, the inhabitants of cottages and cabins, as almost totally destitute of the word of God; and represented the possession of a Bible, as an article of property, in the case of a servant or a labourer, to be a thing unknown, and, from the high price which it bore, almost impossible.

The discrepancy between the two statements led to a reference to the respectable Swedish authorities, from whom the more favourable intelligence had been derived; the event of which was an unequivocal confirmation of Mr. Paterson's statement with respect to the wants of the lower classes in Sweden, and a consequent resolution of the British and Foreign Bible Society to encourage the formation of an establishment at Stockholm for administering to their effectual and permanent relief.

Animated by assurances of co-operation from London, and by promises of support from persons of great respectability in Stockholm, Mr. Paterson drew up a Memorial on the subject. The effect of this Memorial, combined with other exertions directed to the same object, was the establishment of an Institution at Stockholm, under the designation of the "Evangelical Society," with the sanction of the King and Privy Council.

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NORTHERN

Sweden.
1809.

Formation
of Stock-
holm Evan-
gelical So-
ciety.

The desire of effecting certain other religious purposes, and the impracticability, at that period, of forming separate Institutions for each, rendered it expedient to incorporate the distribution of the Scriptures, and of Religious Tracts, &c., in one common establishment. With a view, however, to secure a strict conformity to the fundamental rule of the British and Foreign Bible Society, that of circulating the Scriptures alone, provision was made in the constitution of the Evangelical Society, that each of these objects should form the business of a separate department, and both the income and expenditure attaching to each be kept regularly and religiously distinct.

The Stockholm Evangelical Society, having thus qualified

EUROPE. itself for a connection with the British and Foreign Bible Society, forwarded to London an address, breathing a spirit of warm and generous piety, and describing with much clearness the origin, design, and circumstances of the new Institution.*

**—
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1804-14.**

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NORTHERN
—
Sweden.
1810.**

**Grant from
British and
Foreign
Bible So-
ciety.**

On the receipt of this gratifying communication, the Society made an immediate grant of £300, accompanied with an expression of their congratulations. Thus was laid, in the capital of Sweden, a foundation upon which a National Bible Society was afterwards to be erected. The good produced by this limited and temporary establishment was very great. It was, in fact, the first dépôt in which the Scriptures were printed and accumulated for distribution in the north of Europe, and in its bosom the zeal for circulating the Holy Scriptures was first awakened, which diffused itself throughout the Swedish provinces, and afterwards kindled a kindred flame in the very heart of the Russian Empire.

**Rapid issue
and circu-
lation of
Scriptures.**

The Stockholm Society embarked in its new undertaking with much spirit, insomuch that, by the close of the following year (1810), more than 11,000 copies of the New Testament had been issued, and a resolution formed for printing the Old Testament; and all this in a country, and for a people, which had been considered so generally furnished with the Bible, that "no want" was believed to exist among them "of that Holy Book."

Lapland. Another object which early occupied the attention of the Stockholm Society, and in which they showed a lively interest, was the superintendence of the printing of the New Testament in the dialect of Lapland—a language totally distinct, and spoken by a people who, in their mode of living, and advance in cultivation, were very far behind the inhabitants of Sweden, and among whom existed a great want of Bibles, as well as of other religious books. The British Society had, some time before (1808), on the representation of Messrs. Paterson and Henderson, appropriated a sum of £50, to an edition of 5000 copies, for distribution in Norwegian, Russian, and Swedish Lapland, and the friends at Stockholm cheerfully undertook the execution of the work.

Before the expiration of 1811, this active Association had

* For copy of the Address, see Fifth Report, Appendix.

printed four editions of the Swedish New Testament, amounting to 16,000 copies, together with an edition of 5000 copies on standing types, a thing never before attempted in that kingdom. So great was the demand for both, that the Testament had been rapidly disposed of, and the whole edition of the Bible bespoken long before it was printed. To encourage the printing of fresh editions of these works, an additional grant of £200 this year, and £200 in the year following, was made by the British and Foreign Bible Society. The Lapponese New Testaments being completed, were forwarded to their respective destinations. One half were distributed in all the parishes of Swedish Lapland, according to a plan previously settled by the Royal Chancery at Stockholm, and the transport of the books was made at the public expense, the King expressing his pleasure at the effort made for promoting a better knowledge of the Christian religion among his Lapland subjects.

The following interesting anecdote relating to the Swedish Province of Dalecarlia was related by Dr. Brunnmark, Chaplain to the Swedish Embassy, at a Meeting held in the Egyptian Hall, for the formation of the City of London Bible Auxiliary, August 1812:—

“After Sweden was forced to make peace with France, and declare against England, the usual war-prayer continued to be read in all the churches. The Dalecarlians asked who were the enemies of the country; and when they were told that the English were meant by that name,—‘No, no,’ exclaimed they, ‘the English are not our enemies: they are our best friends. They sent us corn to sow our land, when in our distress we had consumed even the grain intended for seed; they sent us medicine for our sick and wounded soldiers, and woollen blankets for our hospitals; and, what is more than all, *they have lately sent us the Bible!*’ The Dalecarlians thereupon requested of their ministers to discontinue the war-prayer, which soon afterwards was permitted to be done.”

The Stockholm Evangelical Society, after the lapse of five years, became merged in the Swedish Bible Society. Up to that period, so vigorous and unremitting had been their ex-

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NORTHERNSweden.
1810.Swedish
Bible So-
ciety.

EUROPE. exertions, that they had printed not fewer than 33,000 Testaments and 11,000 Bibles, and were, at the time of its being superseded by the National Society, preparing new editions of each. Stimulated by its example, and encouraged by its success, Bible Societies were established in other towns or provinces of Sweden, particularly in Wisby, Gothenburg, and Westerås; and in July 1814, chiefly through the exertions of Dr. Brunnmark, the Swedish Bible Society was formed at Stockholm. Baron Rosenblad, Minister for the Home Department, a nobleman of the highest rank in Sweden, to whose good offices with the Government the Stockholm Evangelical Society had, from its first establishment, been essentially indebted, was appointed its President. His Majesty the King was pleased to allow himself to be enrolled as Patron, and the Crown Prince became the first Honorary Member. This was approved in full Council of State, and registered the same day in the great State Minute Book. The labours of this Society belong to a subsequent period.

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—
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NORTHERN

—
Sweden.
1814.

EUROPE.

CENTRAL AND NORTHERN.

CHAPTER II.

FROM THE ESTABLISHMENT OF PEACE IN EUROPE, TO THE
ISSUING OF THE SOCIETY'S APOCRYPHAL REGULATIONS.

1814—1829.

SECTION I.

CENTRAL EUROPE.

Results of preceding efforts on the Continent—Tours of Drs. Paterson, Pinkerton, and Henderson.—New Societies in Germany, Switzerland, France.—Failure of efforts in Austria.—Papal opposition.—Visit of Mr. Owen to the Continent.—Ban de la Roche.—Successive visits of Dr. Steinkopff.—Interval of highest efficiency of Continental Institutions.—Apocryphal Regulations.—General dissatisfaction of Foreign Societies.—Deputation of Dr. Pinkerton and Rev. R. W. Sibthorp.—Plan of separate Agency recommended.—Services of Leander Van Ess.

THE period on which we now enter, exhibits the operations of EUROPE. the Society, in their relation to kindred institutions on the Continent of Europe, in their greatest efficiency and vigour. The re-establishment of peace had thrown open again those channels of communication, which a jealous hostility had so long kept closed; and facilities of mutual and unsuspected intercourse among the lately belligerent nations were now multiplied in every direction. The progress of the Society already, notwithstanding the obstructions it had encountered, had been such as to prepare it to enter, with zeal and activity, on that more extensive field into which its exertions were now to be carried. Nor was it slow to avail itself of those greater facilities for the advancement of its cause, which were now afforded.

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Results of
the efforts
of pre-
ceding
years.

EUROPE. It will have been seen, that one leading object of the Society was to encourage foreign countries to adopt its principle, by instituting Societies of their own, for the express and sole purpose of circulating the Holy Scriptures. This object had been, to some limited extent, already accomplished; but it was now to be realized on a much larger scale. The multiplication of these Societies, their rapid rise and successful progress, in concert with those already formed, will occupy and distinguish the period comprised in this chapter, being an interval of about fifteen years, from 1814 to 1829. After the latter date, the British and Foreign Society, owing to the course which it thought right to adopt on the Apocryphal question, became rather an interested spectator of their labours, than an active participant in them: its operations on the Continent being thenceforward carried on chiefly by means of agencies under its own immediate control.

Formation of numerous Continental Societies.

Good effect of the visits of Dr. Steinkopff and Mr. Owen.

It may here be proper to remark, how much the Society was indebted for the promotion of its object, and the extension of its work on the Continent, to the successive visits undertaken by its Secretaries Dr. Steinkopff and Mr. Owen, and more especially to those of its agents, Drs. Paterson, Henderson, and Pinkerton, accompanied and assisted, as they were in a few instances, by other friends. The services of Messrs. Paterson, Henderson, and Pinkerton, were, in this respect, of so vast importance, that it becomes necessary, before we proceed to notice consecutively in this period the work of the Society, and its progress, in the different countries of Europe, to refer the reader to a Tabular View, given in the Appendix, of the occupation and movements of these devoted agents, not only in order to a just estimate being formed of their labours, but also to obviate the necessity of subsequent explanations, when, as will often be the case, these journeys come to be incidentally referred to in the course of the narrative.*

Labours of Drs. Paterson, Henderson, and Pinkerton.

The remarkable manner in which, through the Divine Providence, these three servants of Christ, originally destined to Missionary enterprises, were led to connect themselves with the work of the Bible Society, has been already described. It has been also seen how large a share they had in intro-

* See Appendix II. Note A.

ducing Bible operations into Denmark, Sweden, and Russia; and how much their zealous, discreet, and persevering efforts contributed to the establishment of the principal Bible Societies formed in those countries. Nor were these objects accomplished without much journeying to and fro, both by land and water. In the period of which we are now about to treat, these labours became yet more abundant. Many countries were visited; immense districts were traversed, some of them again and again; and almost every part of Europe was penetrated, and, in some instances, Asia also touched upon, by these Bible ambassadors, in pursuit of the one great object to which they had consecrated themselves. These labours, in the case of Drs. Paterson and Henderson, continued through nine or ten years of the period before us: those of Dr. Pinkerton much longer, as the sketch referred to will show.

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From the brief outline given in the Appendix of the system of visitation, if we may so designate it, which was carried on, during a series of years, on the Continent, it will be readily imagined how important an influence it must have had in promoting the Society's objects. Fully to estimate the advantages derived from these visits, it would be necessary to consult the voluminous correspondence to which it gave rise, copious specimens of which are found appended to the several Annual Reports of the Society during the period. Indeed, the letters of Drs. Paterson, Henderson, and Pinkerton, which are very numerous, as well as those of Dr. Steinkopff and Mr. Owen, may be safely appealed to as among the most interesting documents published by the Society. The information they furnish on a variety of subjects connected with Biblical researches and labours is truly valuable, whilst they also afford a pleasing introduction to names most distinguished in the history of the last half century, for their exertions in the cause of philanthropy and religion on the continent of Europe.

Following the course already pursued, we shall proceed to review the division of Central and Northern Europe, resuming the history of the several Bible Institutions which had then come into existence; and connecting with it whatever may appear most worthy of notice in the proceedings of the numerous Societies which afterwards sprang up, and which we

EUROPE. shall group together, as far as may be found practicable, that we may not be led out too largely into details.

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1814-29. The first Bible Society formed for Germany was instituted,

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**Germany
and Switz-
erland.**

as we have seen, at Nuremberg, whence it was, after a short time, transferred to Basle. For several years the Basle Society continued to be the principal source, from which most of the neighbouring countries were supplied with the Holy Scriptures. In 1812, as the result of Dr. Steinkopff's visit to the Continent, a Bible Society was established at Stuttgart, and at Presburg; and also in several places in Switzerland, as Zurich, Coire, Schaffhausen, St. Gall. But it was not till the cessation of the war, that the way became open for the free prosecution of the work. After that event, Societies, some of them of considerable importance, quickly sprang up; and the years 1814, 1815, 1816, witnessed a large accession to these much needed and valuable institutions.

**Nether-
lands.
1814.**

The return of Dr. Pinkerton to Russia, in the summer of 1814, through Holland, Saxony, and Poland, led to the formation of several Societies, of which the first in order was the Netherlands Bible Society, established at Amsterdam, under the Presidency of His Excellency M. Roel, Minister of the Interior. Among other gratifying circumstances, it was observed that many Roman Catholics subscribed themselves members of it.

“The Society,” writes Dr. Pinkerton, “which was formed at Amsterdam on the 29th June 1814, bids fair to become a powerful auxiliary in the cause of the Bible. The population of the Seven United Provinces, according to a revision made in 1810, is 2,151,268 souls; of whom, 1,239,871 belong to the Reformed (Calvinistic) Church; 667,063 are of the Roman Catholic persuasion; 157,403 are Lutherans; and 46,000 are Jews; I do not mention the other smaller sects. The Bible is to be found in the houses of the great majority of the Reformed, but is not so generally possessed by the Lutherans, and but very few Catholics are in possession of this treasure. On an average, at least one-half of the whole population of Holland may be considered in want of Bibles. Here is a great sphere of operation for the Netherlands Bible Society; to which may be added the Foreign Colonies of the Dutch, and the exertions

which they are capable of making among the neighbouring nations." The example of Amsterdam was soon after followed by Rotterdam, the Hague, and other cities of the Union.

The next was the Society of the Grand Duchy of Berg. This Society was established at Elberfeld, which, with Bar-men, is situated in the Upper Valley, a district famous in Germany for the number of its manufactories. The sphere of the operation of this Society included a large population, of which the great proportion were Catholics. It was reported to Dr. Pinkerton, on good authority, that many thousands of them had never seen a Bible; and that, among some, even the meaning of the word Bible was unknown. Of this Society, His Excellency Baron Von Gruener, Governor-General of the Grand Duchy of Berg, became the President.

The Hanoverian Bible Society is next to be noticed. "In Hanover, as in St. Petersburgh," writes Dr. Pinkerton, "I saw the Lutheran, Calvinistic, and Roman Catholic Clergy join hands to promote the good cause." The President of this Society was His Excellency Baron Von Arnswald, Minister of State, Privy Councillor, and President of the Ecclesiastical Court. His Royal Highness the Duke of Cambridge consented to be enrolled as its Patron.

At Berlin, Dr. Pinkerton had the pleasure of being present at the establishment of the Prussian Bible Society, under the Presidency of His Excellency Lieut.-General Von Diericke, tutor to the Crown Prince of Prussia. The plan of the Society had received the approval of His Prussian Majesty, who confirmed its laws, and granted to the Society freedom of the letter post. It was at this time, that the Berlin Bible Society, which had existed since 1805, merged into the new National Institution.

Dr. Pinkerton next proceeded to Dresden, where he had the happiness to witness the formation of the Saxon Bible Society, under the Presidency of His Excellency Count Hohenthal, the Minister for Religion.

In passing through Warsaw, Dr. Pinkerton held a preliminary meeting in the palace of Prince Czartoriski, a nobleman of the first rank, talents, and respectability, for the purpose of forming a Polish Bible Society; which object, however,

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Berg.

Hanover.

EUROPE. was not actually accomplished till two years afterwards, when
CHAP. II. it was brought about by the benevolence and promptitude of
1814-29. the Emperor of Russia himself. Such, it was asserted, was
SECT. I. the want of Scriptures in that country, that a copy of the
CENTRAL. Bible was scarcely to be obtained at any price; and it was
1815. only through the favour of the Prince, that Dr. Pinkerton was
able to obtain an old copy of Wuick's version to take with
him to St. Petersburg.

Towards the establishment and operations of the above Societies, the following grants were made by the British and Foreign Bible Society:—To the Netherlands Bible Society, £500; Berg, £300; Hanoverian, £500; Prussian, £500; Saxon, £500.* A grant of £100 was also made to the Prussian Bible Society for its Auxiliary at Potsdam; and the like sum presented to the Saxon Bible Society, for promoting an edition of the New Testament in the Wendish dialect, for the use of the Wends, or Vandals, in Lusatia.

Turkish
Version of
the Scrip-
tures by
Hali-Bey.

In was in the course of this tour, that Dr. Pinkerton commenced that negociation with the Directors of the University of Leyden, which terminated in enabling the British and Foreign Bible Society to print the Scriptures, for the first time, in the pure Turkish language. This object was first recommended to the attention of the Society by Dr. Pinkerton, during his visit to London. Having satisfied himself, by an examination of the MS., that it was worthy† of the use to which it had been proposed to apply it, he made the necessary arrangements at Leyden for obtaining the loan of the MS., and at Berlin for having it copied, revised, and

* For fuller details respecting the formation of these Societies, see Pinkerton's letters in the Appendix of the Report for 1815.

† The following account of the author of this MS. was collected by Mr. Pinkerton, from various records in the library in which the MS. was deposited:—

“ Hali-Bey was born in Poland in the beginning of the 17th century. His real name was Albertus Boboosky. While a youth he was stolen by the Tartars, and sold to the Turks in Constantinople. By them he was educated in the Mahomedan faith, and, when he grew up, became first dragoman, or translator to Mahomet IV. He understood seventeen languages, and is said to have spoken in French, German, and English, like a native. He was very fond of the English language; and, at the request

edited. The individual who voluntarily charged himself with this arduous service, was His Excellency Baron Von Diez, a Turkish scholar of great eminence, and Councillor of Legation to the Court of Berlin, with whose qualifications and willingness to undertake this work, an accidental conversation at Berlin brought Dr. Pinkerton acquainted.*

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—
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While Dr. Pinkerton was thus successfully occupied on his journey to St. Petersburg in one direction, Dr. Paterson, to whom a different route had been assigned, was no less diligently and usefully engaged in advancing the objects of the Society, in the various places which he had to pass through. Taking Hamburg on his way to the north of Europe, he assisted in the formation of the Lubeck Bible Society, towards which a grant was made of £100. His exertions proved successful in promoting the formation of the Hamburg-Altona Bible Society, in which he was also assisted by the personal efforts of Dr. Schwabe, Minister of the Lutheran Church in Goodman's Fields, London, to whom the Society was indebted for many valuable services. To this Society a grant was made of £300, and an additional sum of £100 to Bremen, where also a Society was formed.

request of Mr. Boyle, translated the Church of England Catechism into the Turkish. He also composed different works himself, several of which have been published. But the chief of Hali-Bey's works is his *Translation of the whole Bible into the Turkish language*. This was undertaken at the instigation, and under the direction, of the famous Levin Warner, who was the Dutch Ambassador at the Court of the Grand Sultan at that time; and the translation appears to have been completed about the year 1666, the very year in which Seaman's translation of the New Testament into Tartar-Turkish was printed at Oxford. Hali-Bey's translation, corrected and ready for the press, was sent to Leyden by Warner, in order to be printed; but this has never yet been done, and it still remains in the library of that University, among their valuable collection of Oriental manuscripts.

"Hali-Bey wrote also a Grammar and Dictionary of the Turkish language; but I have been unable, as yet, to learn what is become of them and the Church Catechism. This wonderful man intended returning into the bosom of the Christian Church, but died before he accomplished his design."

* The work was afterwards revised and printed by Professor Kieffer at Paris; and, after undergoing further and subsequent alterations, became the version still in use by the Society.

EUROPE. A Society was also formed at this time at Dantzic, after
— CHAP. II. — the plan of the Prussian Bible Society, and another Society,
 1814-29. through the personal exertions of Dr. Schwabe, at Erfurt, in
— SECT. I. — the province of Thuringia, to which a grant was made of
CENTRAL. £300. Branch Bible Societies were about the same time
— 1815. — formed by the United Brethren, at Hernnhut, Niesky, and
 Kleinwelke, in connection with the Saxon Bible Society.

Having introduced the name of Dr. Schwabe, we may state, that, in a journey which he made this year in behalf of the Society, he visited Arnheim, Frankfort-on-the-Maine, Hanau, the hilly parts of Saxony, Halle, Dresden, Berlin, Erfurt, Hanover, Hamburgh, with many intermediate places, imparting and receiving much information relative to the Bible work. In the course of this journey he distributed, in a manner much to the satisfaction of the Committee of the British and Foreign Bible Society, the sum of £300, entrusted to him for this purpose.*

In addition to the Bible Societies already formed in Switzerland, one was instituted this year at Lausanne, for the whole of the Canton De Vaud, and also one at Geneva, to each of which the sum of £200 was voted, on the condition that their constitutions were conformable to the principles of the British and Foreign Bible Society.

France

The way was not yet open for the formation of a Bible Society in France; but an endeavour was made to promote the circulation of the Scriptures in that country by a donation of £500 to the Consistories in Paris, for French Stereotype Testaments for the use of Protestants, and a subscription of £250 for a stereotype edition of De Sacy's New Testament, for the use of the Roman Catholics in France.

**Escape of
Napoleon
from Elba.**

Europe, in 1815, once more became the scene of commotion, alarm, and bloodshed. The escape of Napoleon Bonaparte from his exile in Elba, and his temporary re-ascension to that throne from which he had been so lately, and (as was presumed) finally deposed, broke, on a sudden, the repose of Europe, and called again into military array the several

* For an interesting report of this journey and distribution, see Appendix to Eleventh Report, 1815.

Powers which were either returned, or preparing to return, to the arts, the habits, and the blessings of peace. It were impossible that a change so unexpected and momentous should not occasion some embarrassment to works of benevolence and piety, in those countries more especially, from which the troops destined to act in this second confederacy for the emancipation of Europe were either principally drawn, or in which they were stationed and concentrated. Notwithstanding, however, the irruption of this flood, which threatened in one way or other, to spread desolation in almost every direction, little injury, comparatively, was sustained by the existing Bible Societies in any part of the Continent; and in some quarters no slight addition was made, both to their number, and their effective organization and exertions.

Towards the close of May 1815, the Rev. Dr. Steinkopff set out on another tour through Holland, Germany, and Switzerland; and, notwithstanding the difficulties arising from the various military movements, and the agitated state of the public mind in that portion of the Continent, he had the satisfaction to observe and report many indications of real progress, in the great work of disseminating the Holy Scriptures among all classes of people. In the course of this tour (of between 4000 and 5000 English miles), Dr. Steinkopff had opportunities of visiting the several Bible Societies in Holland, and not a few of those in Germany and Switzerland; and also of taking a personal share in the formation of some, which were before in a state of preparation, and wanted only the presence and counsel of so well-qualified an agent to bring them into existence and active operation. The advantages resulting to the general cause, from this seasonable and well-conducted visit, will best appear from the following rapid glance at its course and progress.

In Holland, Dr. Steinkopff found the Netherlands Bible Society, under which general head upwards of forty Societies were comprised, enjoying the patronage of His Royal Highness the Prince of Orange, and embarked in its work. Many Bible Associations had also been formed, and were in a state of progressive advancement. In Amsterdam alone they amounted to twenty-four.

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1815.

Tour by
Dr. Stein-
kopff.

EUROPE. In Germany, the Grand Duchy of Berg Society exhibited proofs of the most laudable activity ; and the Prussian Society more especially, under the auspices of His Prussian Majesty, had entered on its operations with much vigour and success.

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Progress of various Societies in Germany.

In less than a year after its establishment, twelve Auxiliaries were instituted in different parts of the Prussian dominions. In how great a degree their assistance was wanted, may be conceived by one circumstance, among many others of a similar import stated in the first Report of the Prussian Society, namely, that among 18,000 German, 7800 Polish, and 7000 Lithuanian families in Lithuania, not a single Bible was to be found.

The Hanoverian Society was diligently engaged in obtaining information as to the want of the Scriptures, in preparing for their distribution, and in organizing Auxiliaries.

The Brunswick and the Würtemberg Societies were proceeding in their course with much zeal and activity ; so also were those at Bremen, Hamburgh, Altona, and Lubeck.

At Marburg, Dr. Steinkopff had an interview with Leander Van Ess, whose zeal in circulating the Scriptures in the Catholic provinces of Germany has been already alluded to. It appeared that more than 60,000 copies of the New Testament had been printed by his exertions, and fresh editions were in the press. His work was carried on under the sanction of Episcopal authority. Of his spirit, as well as of his exertions, Dr. Steinkopff wrote in high terms. Similar commendation was also given to Regens Wittman, Catholic professor at Ratisbon, whose edition of the New Testament had proved very acceptable in Catholic Germany, where that of Professor Van Ess had not been received. To these names was added that of the Rev. John Gosner, who had printed and circulated 10,000 copies of the New Testament among German Catholics, 5000 of which were disposed of in less than six weeks. To encourage these labours, the Society voted £500 to Leander Van Ess, in addition to their former grants ; £200 to Regens Wittman ; and £300 to Gosner, to enable him to print a second edition of his Testament.

During the course of his journey through Germany, Dr. Steinkopff had the satisfaction to assist at the formation of six

Bible Societies; viz. one for the town and circle of Cleve; the Osnaburg Society; the Koenigsfeld Society, a small Institution in the middle of the Black Forest; the Nassau Homburg Society, under the sanction of their Serene Highnesses the Landgrave of Hesse Homburg and the Duke and Prince Sovereign of Nassau; the Frankfort Society; and a Society for the Principalities of Neuwied and Wied Runkel. To encourage the proceedings of these different Institutions, including one at Wesel, sums amounting to £650 were allotted.

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The Bible Societies in Switzerland, which came under the personal observation of Dr. Steinkopff were those of Schaffhausen, St. Gall, Zurich, and Basle. To these were presented, in different proportions, the sum of £520, in consideration of the great field opened, especially to the last named-Society, in Germany, Switzerland, Alsace, and Italy. Dr. Steinkopff had also the pleasure to procure the establishment of a distinct Society at Bern, to which £200 was allotted. Of those at Coire, Lausanne, and Geneva, favourable information was received. A new Society was formed this year for the Principality of Neuchatel, and one also for the Waldenses, inhabiting the valleys of Piedmont. A grant of £300 for Polish and German Bibles was made to the Protestant Consistory in Bohemia, and a donation of £500 to the Hungarian Bible Institution at Presburg.

Switzer-
land.

Sets of the Society's Reports and Versions were presented by Dr. Steinkopff to a number of Universities and public libraries; viz. to the Universities of Tubingen, Heidelberg, Basle, Vienna, Göttingen, to the public library of Augsburg, and the royal library of Munich, &c. This example has since been followed, to a considerable extent, in other places; by which means a knowledge of the Society's labours has been extended, and great interest, there is reason to believe, in many cases excited.

In the sphere of operation now under review, the years 1816 and 1817 present little to detain us in the way of detail. Several new Societies were formed, and, among those previously existing, considerable and laudable activity prevailed; so that, in regard to the dissemination of the Holy Scriptures, it might with truth be said "the word of God grew mighty,

EUROPE. and prevailed." The course of the Society was not, however, even in its prosperous days, to be wholly uninterrupted and successful.

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1816.**

Effort to establish a Society in Austria.

Dr. Pinkerton, in an extensive tour which he accomplished in 1816, through Russia, Poland, and Germany, made an attempt to establish a national Bible Society for Austria. The visit of their Imperial Highnesses, the Archdukes John and Lewis, to this country in the spring of 1816, gave an opportunity of favourably introducing the Society to their notice, and, through them, it was hoped, to the notice of their illustrious brother the Emperor. Their Highnesses having expressed a desire to be made acquainted with the principles and objects of the Society, a deputation was appointed to wait upon them, when Lord Teignmouth presented a set of the Society's Reports and Versions for the Emperor, accompanied with a written address, which their Highnesses very graciously and pleasantly received.

When Dr. Pinkerton was in Vienna, in the autumn of the year, he had repeated conversations with Prince Metternich, on the subject of a Bible Society for Austria. The Prince treated him with much affability, and encouraged him to draw up a memorial and plan to be submitted to the Emperor. This, Dr. Pinkerton accordingly did, and a document, carefully prepared, was left in the hands of the Prince, who engaged to lay it before the Emperor;* but, soon after, circumstances occurred which entirely dashed any rising hopes in that quarter.

Papal opposition. The Court of Rome, with a bigoted consistency, of which it might have been hoped that the better light of modern times would have made it ashamed, interposed its authority, in more instances than one, to check the progress of Bible Societies, and to inhibit, under pain of the heaviest ecclesiastical censure, the free circulation of the Holy Scriptures among the mass of the people.

The first effort of this sort which came to light, and which seemed designed as the declaration of open hostilities, was a Rescript, or Bull, addressed by the Sovereign Pontiff the Pope to the Archbishop of Gnezen, the Metropolitan of Poland.

* For a copy of this valuable document, see Appendix to Thirteenth Report, p. 95.

This prelate, being desirous of counteracting the efforts making, in the spring of 1816, to form a Bible Society for Poland, applied to the Court of Rome for instructions how to proceed. The result of this application was the Bull in question. This memorable instrument, dated from Rome, the 29th of June 1816, and which described in no very courtly terms the designs and proceedings of Bible Societies, commended very highly the vigilance of the Archbishop, and exhorted him to the most strenuous exertions to detect and oppose the impious machinations of these innovators, and to warn the people entrusted to his care against falling into the snares prepared for their everlasting ruin. Encouraged by a Rescript so congenial with his principles and views, the Polish Metropolitan exerted himself with so much effect, as to arrest the progress of measures for the formation of a Bible Society at Warsaw, when on the point of reaching their accomplishment. In this critical juncture, Dr. Pinkerton arrived; and having learnt the causes which had occasioned this temporary failure, he resolved to lay the whole matter before the Emperor Alexander, (who happened to be at that time at Warsaw,) and to solicit His Majesty's patronage of the proposed Institution. The plan completely succeeded; and, on the 21st, a meeting was held, at which the Bishop of Kuavia, the Minister for Religion and Education, Pototsky, with several other noblemen, and the members of the original Committee, were present; when Prince Czartorisky, having fully described the steps which had been taken to establish the Society, the opposition which it had encountered, and the obstacles which had hitherto prevented the Committee from realizing their intentions, pronounced the existing difficulties removed by the determination of His Imperial Majesty to put himself at the head of the Institution. ‘Thus, in the course of a few days,’ (observes Dr. Pinkerton,) ‘after struggling against powerful opposition for upwards of two years, the Polish Bible Society is ready to go forth to the public of Poland, under the special patronage of their gracious Emperor and King, and some of the first personages among the nobility and clergy.*

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1816.

* This interesting fact is, to preserve the connection, introduced here, though, with the incident that follows, bearing more strictly on the Northern division of Europe.

EUROPE. The next step in the course of Papal opposition, was a monitory Brief from the same high quarter, addressed to the venerable Stanislaus, Archbishop of Moghiley, and Catholic Metropolitan of Russia. The offence for which this aged and enlightened prelate is reproved, consisted in having recommended to his clergy the free circulation of the Holy Scriptures among the people, and the encouragement and support of the Russian Bible Society. The Archbishop is reminded that the occupiers of the Papal chair have always inculcated ‘that if the Holy Scriptures are allowed in the vulgar tongue, everywhere without discrimination, more injury than benefit would thence arise;’ and the Metropolitan is admonished to retract the error he had committed, ‘by declaring, sincerely and plainly, in a fresh letter to the people, that Christian truth and doctrine, as well dogmatical as moral, are contained, not in the Scriptures only, but also in the traditions of the Catholic Church; and that it belongs to the Church herself alone to interpret them both.’

It is pleasing to have to say that neither the severity of reproof, nor the tenderness of expostulation, employed in this elaborate and artful appeal, had any effect in reclaiming the Russian dignitary from a practice which, (to use the just and eloquent language of a Protestant bishop,) ‘if it be a crime, is one of a very singular nature; for our Saviour set the example, the Apostles followed it, and God himself has commanded and sanctioned it.’*

Partially successful. But while the direct object of these several Bulls was thus, in each case, providentially defeated, care was taken by the emissaries of the Roman Pontiff that their effect should not be lost, in any quarter where an implicit recognition of his authority was likely to ensure them a welcome reception. In this latter respect they but too well succeeded. Austria and Bavaria acted fully up to the spirit of these prohibitory Rescripts. The Austrian Court, from an influence of this description, was induced to reject altogether the project for a Bible Society, presented by Mr. Pinkerton through Prince Metternich; and to take effectual measures for excluding the

* The Bishop of Cloyne, (Owen, Vol. II. p. 340.)

good offices of the existing Bible Societies, not only from the imperial, but also from the hereditary dominions of the house of Austria. Their exclusion from the latter was accomplished by the publication of an edict on the part of the Hungarian Government, and a declaration of the Archbishops and Bishops of Hungary to a similar effect.*

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—
1816.

To show how rigorously it was executed, we may mention, that three chests, containing upwards of 400 Bohemian Bibles, were forcibly seized, and only delivered up, after a long and vexatious detention, on condition of the individual to whom they had been consigned engaging that they should be exported at his own expense out of the country; and this at a time when the Bohemian Protestants were in the greatest distress for Bibles.

Bavaria also yielded to the same influence, and acted with similar rigour. The Nuremberg Bible Society (the first of the kind formed on the Continent) was suppressed by an order of this Government, in the spring of 1817.

Not to mention the privation to which the Protestants in Austria were reduced by this Papal interference; the demolition of the Hungarian Bible Society, and the exclusion of nearly a million and a half of Protestants in that country from the privilege of receiving the Holy Scriptures on terms adapted to the extreme poverty of their circumstances, are among the triumphs, of which its abettors may exultingly boast!

But whilst, by these proceedings, the Papal head of the Romanist Church sought to arrest the pure stream of the

* The prohibitory clause of this edict (which was dated from Buda, December 23, 1816, and put a period to the Hungarian Bible Society) is in the following terms:—

“ Considering that the London Bible Association has caused the establishment of several affiliated Societies, particularly in Germany; and that several such Associations in the imperial hereditary dominions, particularly among the Protestants, have a more intimate connection in view; His Sacred Majesty has been graciously pleased to ordain that care be taken that printed copies of the Bible be not circulated gratis, or at a low price, by such foreign Associations, and Societies in His Majesty’s hereditary dominions, nor the establishment of a Bible Association be allowed.”

EUROPE. word of God as it was flowing to the different nations of the earth, it is a pleasure to contemplate the prosperous efforts which illustrious individuals of that Church were making in an opposite direction. From the testimony of a Catholic nobleman, it appeared that the Testaments of Gosner circulated very extensively among members of that communion, and that applications were made for them from the remotest parts of Bavaria, Suabia, and the Rhenish Provinces. Nor was Leander Van Ess in the least deterred from his efforts in disseminating the Holy Scriptures. He continued to pursue his career with an intrepidity and perseverance, increased rather than diminished by the difficulties and perils to which he saw himself exposed. Sustained in his undertaking by the munificent grants of the Society, and by the sanction of some ecclesiastical dignitaries, he printed and dispersed successive editions of his New Testament,* and had the happiness to witness their increased circulation, against all attempts to obstruct or abridge it.

Five thousand roubles were voted to him, in aid of his funds for distributing the Sacred Scriptures, by the Russian Bible Society, with the express concurrence of the Roman Catholic and the Greek Metropolitans of Russia. Through the assistance he received from all quarters, in two years ending June 1818, he distributed 233,341 copies of his Catholic New Testament, beside 5314 Bibles and 2800 Testaments of Luther's version among Protestants.

Mr. Owen's visit to the Continent.

The Bishop of Constance, Baron Von Wessenberg, his pro-Vicar, Reiningen, and many other respectable individuals, both Clergy and Laity, also continued to distribute Catholic Testaments among the German and French Catholics, in Switzerland and the contiguous countries.

The visit to the Continent, in 1818, of the Rev. John Owen, the Secretary of the Parent Society, whose impaired state of health had rendered such a change necessary, proved, in the several places through which he passed, highly interesting and gratifying to the friends of the Institution,

* In the Appendix of Fourteenth Report will be found many testimonies in favour of Van Ess's version.

whom he cheered by his presence, as well as stimulated by his counsels. EUROPE.

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At Paris he took measures for the forming of a Bible Society for the Protestants of France—the utmost extent to which, at that time, such a project was allowed—which was shortly after established, under the name of the “Protestant Bible Society,” at Paris. To this, in course of time, a considerable number of Auxiliaries, or Auxiliary Committees, became attached. While at Paris, Mr. Owen had an opportunity of conferring with Professor Kieffer on the progress of the revision and printing of the Turkish Scriptures, a work on which the learned Professor was found to be employing his utmost care.

Mr. Owen then proceeded to Strasburg and Basle. On his way to the latter place he turned aside to visit the celebrated Pastor Oberlin, one of the earliest foreign correspondents of the Society. With this venerable man, who for half a century had so diligently and successfully cultivated the sequestered sphere of labour which Providence had assigned to him among the mountains of Ban de la Roche, Mr. Owen spent a happy Sabbath, enjoying and rejoicing in the pleasing scene which he was allowed the privilege of witnessing.*

The impressions left on Mr. Owen’s mind by these are described in the following letter from Basle, dated September 16, 1818:—

“The place from whence my last was dated, Waldbach, has completely filled my mind, and laid such hold on my warmest affections, that I can scarcely bring myself to think, or speak, or write, on any thing but Pastor Oberlin, and his Ban de la Roche. You will remember that the first foreign letter which awakened an interest in our minds, the letter which made its way most directly to our hearts, and which, at the celebration of our first Anniversary, produced the strongest, (and, if I may judge of others from myself,) the most lasting impression upon us all, was that wherein this venerable Pastor reported the distribution he proposed to make of the Bibles assigned to him, and drew, with the hand of a master, the

Ban de la
Roche.

* For an interesting account of this visit, see his Letters, Appendix to the Fifteenth Report.

EUROPE. characters of those women who laboured with him in the Gospel, and to whom, as the highest remuneration he could bestow, and their ambition coveted, a Bible was to be presented.*

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"I cannot describe the sensations with which I entered the mountainous parish (containing five villages and three churches) in which this primitive Evangelist, who for more than half a century has occupied this station, exercises his functions; and still less those with which I entered his residence, and approached his venerable person. The reception he gave me was such as, from the profound humility of his character, might have been anticipated. My visit to him and his flock was wholly unexpected; and when I announced to him, in my introduction, that I appeared before him as the Secretary of the British and Foreign Bible Society, to testify, on their part, the respect and affection with which they regarded him, as one of the earliest and most interesting of their foreign correspondents, the good man took me by the hand, and drew me gently towards the seat which he usually occupies, exclaiming, but without any turbulence of either voice or manner—'Sir, this is too great an honour: how shall I answer words like these?' After the first emotions had subsided, our conversation became familiar; and as it never ceased, from that time to the moment of our separation, to turn, more or less, upon the things pertaining to the kingdom of God, as they appeared in the small scale of his own, or the great scale of the Bible Society's labours, it never ceased to be deeply interesting, and pregnant with edification.

A Sabbath
spent with
Pastor
Oberlin.

"The Sunday exhibited this venerable man in his pastoral character, under which it had been so much my desire (might it but be permitted me) to see him. As he makes the circuit of his churches, the turn on this Sunday belonged to Belmont, distant about half a league from the parsonage of Waldbach. At ten o'clock we began to move. Mr. Oberlin took the lead in his ministerial attire, a large beaver and flowing wig, mounted on a horse brought for that purpose, according to custom, by one of the bourgeois of the village, whose turn it was to have the honour of fetching his pastor, and receiving

* See Owen, Vol. I. p. 151.

him to dinner at his table. I rode as nearly beside him as the narrow track would allow. Mr. Rönneberg, accompanied by Mr. Daniel Le Grand, followed. The rear was brought up by the bourgeois before mentioned, carrying a leathern bag, slung across his shoulders, which contained the other part of his minister's dress, his books, &c.; and a respectable peasant as an attendant on the general cavalcade. I will not detain you by particulars, which, however interesting, would draw me too far from the main object of my attention. I will only say, that the appearance of the congregation, their neat and becoming costume, their order, and their seriousness, together with the fervour, tenderness, and simplicity, with which the good minister addressed them, both in his sermon in the morning, and his catechetical lecture in the afternoon, conveyed to my mind the most delightful impression—that of a sincere and elevated devotion. The interval between the services was passed, partly in dining at the house of the happy bourgeois, (for the duty of fetching and entertaining their pastor is, in the estimation of this simple people, a privilege of the highest order,) and partly in visiting some of the excellent individuals, both men and women, but particularly the latter, in which this part of the parish abounds. The affability and graceful condescension with which the pastor saluted every member of his flock, wherever he met them, and the affectionate reverence with which young and old returned the salutation, were peculiarly pleasing: it was, on both sides, if a ceremony at all, the ceremony of the heart. On our return to the parsonage, the evening was passed in edifying conversation, and concluded by a French hymn, in which all the household united. On the ensuing morning, I had the honour of conveying my venerable host, amidst the bowings of his parishioners, (who gazed with wonder at the unusual sight of their stationary pastor seated in a travelling carriage,) to the house of Messrs. Le Grand, in Fouday, another of the villages in this extensive parish. Here we breakfasted; and, after much pleasing conversation with this amiable, benevolent, and well-informed family, I had the high honour of being introduced to Sophia Bernard and Catherine Scheidegger!*

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* The excellent women referred to in Pastor Oberlin's first letter.

EUROPE. Maria Schepler, the second on the list of this memorable trio,
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Maria Schepler, the second on the list of this memorable trio, had, I found, been removed to her rest: the two whom I have mentioned, and who now stood before me, remained to fill up the measure of their usefulness in the work of their Lord. Never shall I forget the manner in which these interesting peasants received me, when, addressing them by name, I told them that I had known them nearly fourteen years, and that the account of their services, communicated to us by the pastor whom they so greatly assisted, had been instrumental in stirring up the zeal of many to labour after their example. ‘Oh Sir,’ said Sophia Bernard, (the tears filling her eyes at the time,) ‘this does indeed humble us;’ adding many pious remarks in relation to their obscurity, the imperfection of their works, and the honour they considered it to labour for Him who had done so much, yea, every thing for them. The scene was truly affecting. It was not without many an effort that I tore myself from it, and hurried from Ban de la Roche, that seat of simplicity, piety, and true Christian refinement, to resume my journey along the beaten road, and to pursue my object among scenes which, whatever pleasures I had to expect, would suffer in the comparison with those which I had left behind me.”

Strasburg. At Strasburg, Mr. Owen, in the name of the Society, offered the sum of £200 to assist in bringing out an important edition of the French Scriptures; and at Basle, where he paid a second visit, and where he was joined by Dr. Pinkerton and Mr. Blumhardt, then on an extensive tour, several plans were adopted for assisting and extending the work, to encourage which, two grants of £500 each, were conditionally made, and afterwards cheerfully confirmed by the Society at home. The labours of the Basle Society still continued to be among the most important in that part of the Continent.

Geneva.

Most of the principal Societies in Switzerland shared the benefits of Mr. Owen’s visit; as, for instance, those at Shaffhausen, Constance, St. Gall, Coire, Zurich, Neuchatel, Bern, Lausanne, and Geneva.

The last named city engaged, for several days, his most anxious attention. Here he had to encounter difficulties of no ordinary kind, owing to the divided and distracted state of

religious parties. He succeeded, however, at length, in making some new arrangements, with a view of rendering the Geneva Bible Society more efficient.

Mr. Owen deeply felt the trying circumstances in which he found himself placed at Geneva, and his health suffered not a little from the efforts he was called to make. Nor did his measures, after all, escape the censure of some parties; but it is difficult to conceive how any one could have acted with more circumspection, and with a more evident and earnest endeavour to do that, and that only, which was befitting the representative of a body constituted as is the British and Foreign Bible Society.*

The visit of Mr. Owen appears to have been followed by many important results. The experience he carried with him, and the encouraging communications he was authorised to make, could scarcely fail to produce a useful effect. In fact, the hands of the diligent were materially strengthened; many who had hitherto regarded the work with little concern, or even absolute indifference, were roused to exertion; and measures were concerted, which, possessing more vigour and system than those hitherto employed, were, on that account, better calculated to attain the desired end.

The work of the Society was still reaping the fruit of Mr. Owen's visit to France and Switzerland, when two years after, namely, in 1820, Dr. Steinkopff passed over the same ground, and extended his tour through a large part of Germany. This was the fourth journey on the Continent, undertaken on behalf of the Society by the Foreign Secretary. It occupied from the middle of May to the end of November. In this journey, besides the communications he had with numerous friends of the Institution in France and Switzerland, Dr. Steinkopff visited forty-nine Bible Societies in Germany, and assisted at the formation of nine of that number.

One striking feature in this tour, indicating strangely the growing interest felt by the people at large in the Society's object, was the large numbers who assembled on week-days, as well as on the Sabbath, to hear the cause of the Society

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1820.Tour of
Dr. Stein-
kopff
through
Germany,
&c.

* See his letters, as above.

EUROPE. advocated from the pulpit. Thus at Winterthur, in the Canton
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of Zurich, on a week-day morning, a congregation of nearly
3000 people assembled in the large church. About twelve
clergymen were seated round the altar: the magistrates of the
SECT. I.
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town sat opposite the pulpit. After an appropriate hymn was
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sung, the Rector introduced the business of the day, and Dr.
Steinkopff related the rise and progress of the Society.

At Ludwigsburg, Dr. Steinkopff's native place, he addressed
a congregation of 2000 persons; and, in a large church at
Dresden, 4000 were computed to be present on a like
occasion. At Stuttgart he had to preach ten sermons. "The
people crowded to their places of worship: from 1500 to
2000, and even 4000, were assembled, and they listened with
an eagerness, attention, and solemnity, which enlarged the
mind, and called forth the best feelings of the heart." At the
cathedral at Ulm, about 4000 persons were present. After
the sermon, the friends of the Bible were invited to meet in
the vestry, for the purpose of forming a Bible Society. It
soon so overflowed, that it was found necessary to hold
the meeting in the body of the church. The magistrates
and clergy came forward with great readiness, setting
an example that was worthily followed by their fellow-citi-
zens.

It would occupy us too much to follow Dr. Steinkopff
through the whole of this interesting journey. It may be
sufficient to say in general, that, in the several countries visited
by him, he found much that was encouraging. In France,
the Protestant Bible Society was entering on its work with
vigour. The National Prussian Society, at the anniversary
of which Dr. Steinkopff was so fortunate as to be present,
was, under the patronage of the King and Royal Family,
making good progress. The number of its Auxiliaries had
risen to thirty-eight, not including smaller Associations. Its
issues had exceeded 44,000 copies; in addition to which the
Auxiliaries had, in one year, issued above 40,000 more. At
Basle, at Zurich, at Stuttgart, at Dresden, at Cologne, as
well as numerous places of less note, he found the Society
flourishing. He, as well as Mr. Owen, was delighted by a
visit which he paid to Pastor Oberlin. Nor was he less

satisfied with the continued and devoted activity of Leander Van Ess, who had become a very active and important Agent in the work of Scripture distribution. The total number of Bibles and Testaments, circulated by him up to the preceding June 1820, amounted to 388,888 copies. The opposition which he had now to encounter in some quarters was very severe: many who had formerly assisted him had become intimidated; but amidst it all, the zealous Professor stood firm, determined as ever to prosecute the work which he judged the providence of God had assigned to him. His accounts and documental papers, duly inspected by a Committee of three respectable gentlemen, were laid before Dr. Steinkopff, who expressed his strong conviction that every thing was transacted with perfect integrity and order.

Among numerous instances of kindness received by Dr. Steinkopff during this journey, from persons of distinction and rank, expressive of their goodwill to the Society, may be specified his interview with the Queen of Wurtemberg, and also with the Dowager Queen, formerly Princess Royal of Great Britain, both of whom showed themselves much interested in the object of his mission.

In 1823, Dr. Steinkopff, at the request of the Committee, paid another visit to the Continent. In this journey, which occupied between three and four months, he travelled over much the same ground as on the former occasion; comprising in his tour the principal places and Societies in the Netherlands, Switzerland, and parts of Germany. It was his privilege again to enjoy much pleasant intercourse with numerous friends of the Society, and his heart was refreshed and gladdened by the tokens of zeal and activity in the cause of the Society, which, for the most part, he witnessed. This zeal and activity he sought, in various ways, to stimulate and encourage, and not without success. The assistance he was empowered to render, or to promise, from the Parent Society, made him a peculiarly welcome visitant to Societies weak in their resources, or struggling with difficulties; and the spirit of catholicity and Christian suavity, of which he was himself so happy an example, would seem to have been much promoted by the fellowship he was permitted to enjoy with the friends of religion

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EUROPE. wherever he went. His letters, to which again we refer, give full evidence of the benefit, as well as pleasure, it was his happiness to impart.

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1823.

One more journey of Dr. Steinkopff remains to be referred to. It took place in 1826, and was the last he made in the service of the Society before he resigned his office of Foreign Secretary; an event which took place shortly after his return. This journey was of shorter duration than most of his former ones, and does not afford occasion for extended comment. The Continental Societies were beginning to be agitated on a subject, of which further notice will soon have to be taken—the exclusion of the Apocrypha.

Interval of
the highest
efficiency
of the Con-
tinental
Societies.

From the year 1821 to 1825 inclusive, the Bible Societies on the Continent presented their fairest picture of prosperity. During these years their connection with the British and Foreign Bible Society remained unbroken and undisturbed; for the Apocryphal controversy, which, during a great part of the time, agitated the Society at home, was not felt in its influence by the Societies abroad, till the above period was drawing to a close. The Parent Society in London still continued to extend very liberal aid, both in books and money, to the numerous kindred Institutions in foreign countries; and they, in return, were stimulated and encouraged to put forth, in every direction, new and vigorous efforts towards the attainment of the object so unceasingly pressed on their attention. The accounts received during this period, from the numerous countries and Societies contained within the circle more immediately under review, abound with numberless proofs of a deep and wide-spread interest in the Society's work; but for details, we must be content to refer to the Society's Reports, and the valuable correspondence appended. A cursory glance at the several countries is all that will be here attempted.

In France, the cause of the Society made rapid and gratifying progress. The Protestant Society in Paris found itself, in 1822, supported by thirty-six Auxiliaries, one Consistorial Society, twenty-eight Branches, and forty-nine Associations, of which seventeen existed in Paris alone, and by the next year these seventeen were increased to thirty-four. Among the

Auxiliaries were those of Montauban, Bordeaux, Lyons, EUROPE. Montpellier, &c.

While the Protestant Scriptures were being thus diffused among the Lutheran and Reformed Churches in France, considerable progress was also made in promoting among the Roman Catholics a dissemination of the version of De Sacy, of which 30,000 copies were printed in the year 1821. As the Protestant Bible Society at Paris was precluded by its constitution from taking any part in this undertaking, it was executed through the medium of a direct Agent, in whose judgment and rectitude the Society in London considered that every degree of confidence might be placed.* Amongst the channels in which the Roman Catholic Scriptures were thus made to circulate, were the schools of mutual instruction, prisons, hospitals, and asylums. The first offer of New Testaments was made to the Society for Mutual Instruction, and was received with gratitude. A similar offer was accepted in very gratifying terms by the Duke de la Rochefoucault, on the part of the Council of Administration for the prisons of Paris; nor was the Council of Administration of the hospitals and almshouses, less prompt to accept and acknowledge the offer made to them. Through these and similar mediums, a considerable distribution continued for many years to be effected.

In 1824, Dr. Pinkerton visited Paris for the purpose of inspecting the state of the foreign versions, at that time printing there for the Society, namely, the Turkish Bible, the Syriac and Carshun New Testament, and the Modern Armenian Testament. These works were found to be in satisfactory progress, and in course of time were all completed. He had also communications with Baron Sylvestre de Sacy, and other learned men, relative to the Persian and Coptic versions, together with the Chinese, Mantchou, and other Eastern versions.

The Strasburg Bible Society, which, though in communication with that at Paris, still maintained a direct connection with the British and Foreign Bible Society, had published a large edition of the Bible, to which was annexed a preface from the pen of Dr. Haffner, one of the distinguished members of that

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* Professor Kieffer, who for some years sustained this office.

EUROPE. Society. As soon as this circumstance became known at Earl Street, a remonstrance was immediately transmitted, and measures taken to obtain a separation of the preface from the books in question. This was at last effectually accomplished, when Dr. Pinkerton was at Strasburg in 1821, by the withdrawal of the preface by the Professor himself; a friend taking upon himself to defray the expense of the whole impression, and the Society there, at the same time, entering on its Minutes a pledge that nothing of the kind should again occur. The affair thus amicably, and, as it was thought, satisfactorily settled, became, some years afterwards, during the Apocryphal controversy, the ground of a serious charge against the Society at home, in consequence of which, the whole correspondence on the subject was printed, and laid before the friends of the Society, as already mentioned in the history of that controversy.*

The Netherlands Bible Society, in addition to its efforts for the supply of the population at home, had become actively engaged in behalf of the Dutch Settlements abroad, at Amboyna, Sumatra, and other places. For the benefit of these distant colonies, an edition of the Malay Bible in Arabic character was printed at Amsterdam, and assistance was also sent to Societies in the East, where we shall again meet with some of the evidences of the persevering zeal of this Society. After a time, Auxiliaries were formed, in connection with it, at Antwerp and Brussels.

Of the numerous and important Societies in Switzerland and Germany, during the period of which we are speaking, it is pleasing to have to make honourable mention. For the most part, their zeal and activity suffered little or no diminution. Basle still took a prominent lead among the Continental Societies. It continued with judgment and activity an extensive distribution of the Scriptures in French, German, and Italian. The Parent Society's Monthly Extracts of Correspondence, in a German translation, to the number of 10,000, were circulated in every direction, and are represented to have been productive of much good effect.

The revised edition of Ostervald's French Bible, in quarto,

* See Part I. Chap. vii.

was, after the lapse of some years, completed at Lausanne in 1822. 10,000 copies were printed, towards which the Society contributed £750. Four years were occupied in the execution of the work, under the superintendence of several pastors and professors, of whom Professor Levade was chief. When finished, it was found that some notes, not as it would seem objectionable in themselves, were found in it. This departure from the principle of the Society, and the avowed engagement of the parties, led to immediate remonstrance on the part of the Committee in Earl Street, and was followed by explanations and expressions of deep regret, and a strong admonition against the recurrence of such a circumstance in future. The revised text, on the whole, obtained a high character. This is the celebrated edition of the French Bible, about which so much was said and written at the time of the Apocrypha Controversy. In this case, as well as in that of the Strasburg Preface, the Committee of the Parent Society felt themselves called upon, with a view to their own justification, to publish the whole of their correspondence on the subject.*

In Germany, Leander Van Ess found the circle of his connection extending, and his labours experienced no abatement. By the close of the year 1824, his issues had increased to 550,000; and about the same time, the translating and printing of the Old Testament was completed.

In Hanover, in Saxony, and especially in Prussia, the work of the Society continued to be prosecuted with considerable vigour. The King of Prussia gave, in 1825, on the application of the Minister of Ecclesiastical Affairs, his sanction, under his sign manual, for an annual collection in all the Protestant Churches of the kingdom, to promote the circulation of the Bible.

Dr. Pinkerton made, in 1825, an important tour through a large part of Germany, in the course of which he visited seven kingdoms. He bears the following testimony as the result of his observations. "I cannot," he observes, "sufficiently bless God for the innumerable proofs which I have had, that everywhere (and I have visited the chief Societies in Germany) the work of Bible distribution is proceeding with more or less vigour; and that everywhere it is

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* See Part I. as above.

EUROPE. productive of good, more or less, and is acknowledged to be a powerful instrument in the hand of Providence, in these awful times, for preserving alive among the people the faith and practice of genuine Christianity."

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1826.

The Apocrypha question.

We have now arrived at a period when a considerable modification took place, in the relations of the Continental Societies to the Society at home, occasioned by the agitation and settlement of the Apocrypha question. It is not necessary here to go again over the grounds, which led the Committee of the Parent Society to adopt the resolutions which were finally agreed upon, in regard to the exclusion of the Apocrypha, and which, by the Annual Meetings of 1826 and 1827, were made part of the fundamental regulations of the Society. The whole subject has been already explained in the former part of this history; it now remains to show the results of the conclusion arrived at, in regard to foreign countries.

**Circular to
Foreign
Bible So-
cieties.**

In the spring of 1826, the following official circular letter was addressed to Foreign Bible Societies:—

*"British and Foreign Bible Society House,
London, February 10, 1826."*

" We beg leave to inform you that important reasons have induced the Committee of the British and Foreign Bible Society to adopt the subjoined Resolution:—

" ' That the funds of the Society be applied to the printing and circulation of the Canonical Books of Scripture, to the exclusion of those books, and parts of books, which are usually termed Apocryphal; and that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole, or of any one or more of such books, be invariably issued bound; no other books whatever being bound with them: and further, that all money grants to Societies or individuals be made only in conformity with the principle of this regulation.'

" While the Committee of the British and Foreign Bible Society have adopted this regulation for their own guidance, nothing is further from their intention than to interfere, in the smallest degree, with the religious views and opinions, or with the rites and usages, of foreign Churches: they respect that

liberty of conscience in others, which they themselves so happily enjoy.

"The Committee of the British and Foreign Bible Society embrace this opportunity of assuring all their continental brethren of their most unfeigned Christian regard, and of their anxious desire to contribute as liberally as possible to the Foreign Societies, consistently with their present Resolution; and they shall deem it their privilege and happiness invariably to maintain that pleasing bond of harmony and union, which has so long and so beneficially subsisted between the British and Foreign Bible Society and the kindred Institutions of the Continent.

" We remain, respectfully,
Your obedient humble Servants,
(Signed) A. BRANDRAM,
 Jos. HUGHES,
 C. F. A. STEINKOPFF, } *Secretaries.*"

Considerable sensation seems to have been produced by this communication; and in the course of a few months, twenty-five Societies on the Continent sent a reply to it. Very few of these Societies expressed themselves as concurring in the views of the British and Foreign Bible Society: most of them manifested decided repugnance to the measure. Among these were the National Societies of Prussia, Hanover, Saxony, Denmark, Sweden, and the important Societies of Frankfort, Basle, Bern, Zurich, Lausanne, Geneva, Paris, and some others. Some of these went so far as to decline grants even of Testaments: the greater part, however, though unprepared to give up the circulation of the Apocrypha themselves, yet were willing to accept of, and distribute, Bibles without the Apocrypha, or at least Testaments, on the terms held out by the British Society. The remonstrances of some of the principal Societies were given at great length, and with much earnestness, though with respectful and grateful acknowledgment of the liberal aid which had been heretofore extended to them.*

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* For a specimen of the reasoning and argument employed in these documents, see Appendix II. Note B.; also Appendix of Twenty-third Report, where they are given very much at length.

EUROPE. It appearing, however, from many of the above documents,
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that the views and intention of the Bible Society, and the principles on which their future proceedings were to be guided, were in many quarters not fully understood, it was thought well, in the spring of the following year, to issue another circular, which was as follows:—

Second Circular,
 1827.

“It is with much regret that the Committee of the British and Foreign Bible Society have perceived, through different communications addressed to them by their continental correspondents, that in several instances their recent proceedings relative to the Apocrypha have been misunderstood.

“The object of the present letter is to communicate to you a copy of the Resolutions passed at the 22d Anniversary on that subject, and distinctly to state the extent of that assistance which the British and Foreign Bible Society is still able to afford to its foreign associates.

“At the Twenty-second Anniversary of the British and Foreign Bible Society, held in London, May 3, 1826, the Right Hon. Lord Teignmouth, President, in the Chair, the following Resolutions were unanimously adopted:—

“1st. ‘That the fundamental law of the Society, which limits its operations to the circulation of the Holy Scriptures, be fully and distinctly recognised as excluding the circulation of the Apocrypha.

“2d. ‘That, in conformity to the preceding Resolution, no pecuniary aid can be granted to any Society circulating the Apocrypha, nor, except, for the purpose of being applied in conformity to the said Resolution, to any individual whatever.

“3d. ‘That in all cases in which grants, whether gratuitous or otherwise, of the Holy Scriptures, either in whole or in part, shall be made to any Society, the books be issued bound, and on the express condition that they shall be distributed without alteration or addition.’

“By the preceding Resolutions it will appear that the Committee cannot make any grants of money to such Societies as apply their funds to the circulation of the Apocrypha together with the Canonical writings; because these Resolutions require that the funds of the British and Foreign Bible Society shall be appropriated exclusively to the dissemination of the Canon-

ical books of Scripture. But still, even under these Resolutions, the Committee are competent to afford very considerable assistance to their continental coadjutors, viz.

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1st. "To all Societies whose rules and practice accord with those of the British and Foreign Bible Society, in a total exclusion of the Apocrypha, they can grant assistance in money and books as formerly.

2d. "To Societies which circulate the Apocrypha with the Canon of Scripture, whether intermixed or separate, they can afford supplies of the Holy Scriptures, in whole or in part, for sale or gratuitous distribution, as follows:—

a. Grants of bound Bibles, in the different authorised versions in usage on the Continent, containing the canonical books only.

b. Grants of bound New Testaments of the same versions.

c. Grants of the New Testament and the Book of Psalms, bound in one volume; and,

d. Grants of one or more books of the Sacred Canon bound up together.

"It is to be observed, that, in all the foregoing cases of grants, the books will be delivered bound.

"All such grants of the Holy Scriptures are placed by the Committee at the full disposal of the Foreign Societies, for sale at cost and at reduced prices, or for gratuitous distribution among such as are unable to pay any part of the price of them. The only conditions which the Committee of the British and Foreign Bible Society require to be complied with, on the part of the Foreign Societies receiving such grants, are—

a. That the books be circulated in the state in which they are received, without alteration or addition.

b. That a distinct account of the copies sold and distributed gratuitously be kept, and a copy of it forwarded to the Committee of the British and Foreign Bible Society; and

c. That the proceeds, or moneys received for the copies sold, be transmitted to the Treasurer of the British and Foreign Bible Society.

"These conditions have been deemed sufficient to enable the Committee to apply the funds of the Institution, intrusted to

Terms on
which
grants
might still
be made.

EUROPE. them in aid of its foreign operations, in strict conformity with
CHAP. II. its rules; and thereby to preserve union and harmony among
^{1814-29.} the different denominations of Christians in Great Britain, by
SECT. I. whom the Society is so liberally supported.

CENTRAL. **1827.** “The Committee cherish the hope that their foreign associates will find opportunities of circulating that precious gift, which our Society considers it a privilege to offer to such as are unable to purchase it for themselves—a gift which contains the whole counsel of God to mankind, ‘and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works.’

“At the same time, the Committee of the British and Foreign Bible Society feel themselves called upon again to assure their continental brethren, that while they consider it to be their duty strictly to confine the application of their funds to the circulation of the inspired books of Scripture, both at home and abroad; yet it is their earnest and undiminished wish to preserve the unity of the spirit in the bond of peace among all the Biblical Institutions on the earth, until their great and glorious object shall be fully realized, and all the tribes of mankind be put in possession of the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus.

“With sentiments of the most unfeigned regard,

“On behalf of the Committee of the British and Foreign Bible Society,

(Signed) TEIGNMOUTH, President.”

**Visit of Dr.
Pinkerton
and of
Rev. R. W.
Sibthorp.**

In addition to these communications, the Society also appointed a deputation to visit the principal Societies, and confer with them personally. The Rev. Richard Waldo Sibthorp, whose well-known views on the subject of the Apocrypha, and whose standing at that time in the Society, it was thought, would give additional satisfaction to all its friends, was invited to accompany Dr. Pinkerton.

The object of the visit of Dr. Pinkerton and Mr. Sibthorp was, on the one hand, to remove apprehensions alluded to above as existing on the part of the Foreign Societies; and, on

the other, to ascertain what more could be done through the medium of individual agency, where Societies might not feel at liberty to accede to the wishes of the British and Foreign Society, on the subject of circulating Bibles unaccompanied with the Apocrypha.

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The deputation proceeded first to Paris, where they had interviews with Professor Kieffer, and the Committee of the Protestant Bible Society. From Paris they went to Neuwied and Frankfort. Thence they proceeded to Eisenach, Weimar, and Halle, in their way to Berlin; where they had an interview with the President, and likewise the Committee, of the Prussian Bible Society; who, whilst they declined as a Society to circulate Bibles without the Apocrypha, passed some Resolutions by which certain members were empowered and encouraged to act as Depositaries, for the reception and distribution, under prescribed regulations, of grants of books without the Apocrypha.

The deputation then proceeded to Herrnhut, where they met with a hearty welcome from Bishop Fabricius; and thence to Dresden. At the latter place they were received with great kindness; but the Saxon Society declined receiving Bibles without the Apocrypha. Leipzig and Nuremberg willingly consented to receive un-apocryphal Bibles; but at Stuttgart the offer was declined.

In Switzerland the deputation met with greater success. The Societies at Schaffhausen, St. Gall, Aarau, and, after some important discussions, the Society at Basle, gratefully accepted the Bibles, and engaged to circulate them according to the principles laid down. They afterwards visited Darmstadt, where they found Leander Van Ess slowly recovering from a severe illness: having satisfied themselves as to the state of the depository and accounts, they thence returned home through Wiesbaden, Cologne, and Brussels, calling on the active friends of the Society in those places, and making various grants of Bibles and Testaments.

Several minor, though not unimportant points received a careful attention on the part of the deputation. On all who acted for the Society, whether receiving remuneration or not, the necessity of rigid adherence to the rules of the Society was

EUROPE. impressed. The depositories belonging to the Society were examined; and from such copies as contained any thing contrary to its rules, a removal of the objectionable matter was ordered. The various booksellers who executed the orders of the Society, had the laws fully explained to them. Important reductions in the price were, in several instances, obtained. Various editions of Bibles and Testaments were examined; and whole copies or specimen sheets were brought over to this country, for the guidance of the Committee in future orders.

In his review of this journey, Mr. Sibthorp observes:—“I trust that, under the blessing of God, something was effected towards preparing the Continent to receive the Scriptures as every enlightened Protestant would desire to circulate them. Misapprehensions were removed, misunderstandings cleared up, and fears allayed; the principles of our Society were explained, and not a few approved them. Some ill-will, I hope, was checked; and the cord of charity, which binds together the members of Christ’s family, of all churches and nations, strengthened, without any dereliction of principle. A considerable number of copies of the Holy Scriptures, without the Apocrypha, were brought into a medium of circulation. We found the door closed—I may say, in most cases, barred—against the operations of our Society. If we were enabled to be in any degree instrumental in some cases in withdrawing the bars, in others to the opening of the door, in others to the actual and present entrance of our Society, to our God and our Saviour be all the glory!”

In speaking of the measures to be pursued, he adds,—“As I have already said, no obstructions exist to the co-operation and agency of individuals: it may be desirable to increase the number of these; men of zeal, piety, and judgment, who will give themselves (as far as other claims of duty permit) heartily and wisely to the communicating the treasure of God’s pure word to all to whom they can extend it. It will be an important and interesting object to find and employ such.”

The Deputation concurred in recommending the establishment of a central Agency in Germany, for the direction of its affairs in that part of the Continent. They considered the

mistakes arising from ignorance of the extent of the laws and regulations of the Society, through the negligence of printers and subordinate agents, the superior facilities for printing, the great saving of expense which would accrue thence to the Society, the energy which such a central sphere of operation would diffuse over all their exertions on the Continent, the concentration of efforts, and of the sources of supplying the Scriptures, as sufficient reasons for the adoption of the plan. They named Frankfort as the most eligible station in Germany. Being a free city, having extensive commercial intercourse with other parts of the Continent, facilities of communication both by land and water, and no impediment existing, as it respects its government, to the establishment of such an Agency within it; they thought it preferable to Leipzig, or any other place which they had visited.

In accordance with this view, the Society entered into an arrangement with their old and well-tried correspondent, Mr. Claus, of Frankfort, to devote himself to the service of the Society, in the distribution of the Scriptures, and in carrying out their resolutions in reference to the circulation of Bibles without the Apocrypha. In this service he faithfully continued till the year 1846, acting, however, under the superintendence of Dr. Pinkerton, from the time that the latter took charge of the Society's affairs in Central Europe; an event to which we shall presently have to refer.

Encouraged by the measure of success which had attended the visit of Mr. Sibthorp and Dr. Pinkerton, the Society determined, in 1828, to send the latter to Denmark, Norway, and Sweden, with the same object in view. On his way home he visited the Society's Agents at Darmstadt, Frankfort, and Paris. The results of this arduous journey will be more fitly adverted to, when the Society's operations in the above kingdoms of Northern Europe come to be considered.

In 1829, Dr. Pinkerton again made a visit to Germany, Switzerland, France, taking Brussels on his way. The object of this journey, as of the former one, was to encourage the Foreign Societies, by such assistance as could be rendered in strict accordance with the principles on which the Society now acted. He was kindly received, and was much gratified in

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1828.

Visit of Dr.
Pinkerton
alone, with
the same
object in
view.

EUROPE. beholding, in very many places, the spirit of active co-operation cheerfully manifested. He found the Agencies also at Paris, Frankfort, and Darmstadt, vigorously at work.

CHAP. II. By these efforts a friendly correspondence with the Continental Societies was still maintained, and many parties were

1814-29. found willing to act to some extent on the new terms required by the Society; but it became more and more evident, towards the close of the period now before us, that if the Society was to carry forward to any great and increasing extent an *unapocryphal* circulation, it must be by a large employment of *direct Agency*. To this object the attention of the Society was, henceforward, particularly directed; with what results, will appear in the subsequent period of this history.

Before we proceed to another portion of this history, it may be proper to allude to one Agency, that was carried on throughout the whole of the period now under review, and which terminated towards its close: reference is here made to the Agency of Dr. Leander Van Ess.

**Services of
Leander
Van Ess.**

The circumstances under which Leander Van Ess, then a Professor in the Roman Catholic Institution at Marburg, was, in the year 1812, first introduced to the notice of the Society, have been already mentioned. He was found actively engaged in circulating the Scriptures, according to the limited means then in his power. These means were greatly enlarged, through the liberal aid extended to him by the Society; and his efforts became proportionably multiplied. It is impossible to read his voluminous and very interesting correspondence, as given in the pages of the Society's Reports and their Appendices, without being struck with the extent and variety of his labours, and the zeal, perseverance, and intrepidity with which he conducted them;—for he had many difficulties to encounter, and much opposition to overcome.

His services at length became so important in themselves, and so increasingly valuable to the Society, that it was thought expedient to obtain the full disposal of them, by employing him as a direct Agent; and, by a yearly gratuity, to enable him to give up his Professorship, and devote himself entirely to the

work. While thus occupied, he received repeated visits from the Officers, Foreign Agents, and other friends of the Society, who made themselves acquainted with his proceedings, carefully inspected his accounts, examined his stock, and expressed themselves satisfied, and even more than satisfied, highly delighted, with the proofs of his punctuality, diligence, order, and entire devotedness. He carried on a very extensive correspondence. His distributions were effected through a variety of channels, and could not, on the whole, have amounted to less than 650,000 copies.* These distributions, it is true, were principally of New Testaments, and of the translation made by himself. This, however, bore a high character, and was well received by the Roman Catholics, among whom his labours were chiefly conducted. A goodly number, moreover, of Protestant Bibles and Testaments passed through his hands.

At the time of the Apocrypha controversy, the Agency of Leander Van Ess became the subject of severe animadversion. It was intimated that he made a large personal profit by the sale of his New Testaments, and that this would account for his zeal in effecting their distribution. But the fact was clearly established, that the sum he derived from that source was very small. He and his brother (who took part with him in the translation) had disposed of their copyright to a printer in 1808, (four years before he became acquainted with the Society, and ten years before he became its salaried Agent), upon terms which enabled the brothers to realize between them, on the average of twenty years, during which 460,130 copies had been printed, little more than £32 per annum.†

Another charge, affecting, indeed, the Society rather than its Agent, was grounded on the non-appearance of his salary as a distinct item in the Treasurer's Annual Report. This, however, arose, not from the slightest misgiving as to the justness and propriety of the gratuity allotted to him, but simply under the impression that it was not necessary to make a full

* In 1825, they had reached 550,000. Only the issues of one subsequent year are distinctly set down in the Reports; but that year, 1827, they were 37,500.

† See Sibthorp and Pinkerton's Letters, Twenty-fourth Report, Appendix, page 79.

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EUROPE. disclosure of the relation in which he stood to the Society, situated as he was, as a Catholic priest, in the midst of those who sought every occasion of prejudicing him and his work.

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CHAP. II.
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CENTRAL.
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1829.** After the passing of the Aprocryphal Regulations, a further and very strong objection was taken against his being employed as an Agent at all. It was urged, and very widely circulated, that the Society had departed from its newly-adopted principles, by placing any books, especially unbound copies, in his hands, and at his disposal.

In consequence of this, in March 1827, a circular letter, signed by the Secretaries, was addressed to the Secretaries of the Auxiliary Societies, on the subject of the Society's continued connection with Leander Van Ess. This document explains the principle on which the Committee felt themselves justified in confiding to him the binding of such copies of the Scriptures, as were intended for circulation, through his instrumentality, among the Catholics in Germany. It shows how expedient the Society had found it, in many cases, to print and bind their books abroad ; how desirable it was that this should be done under the superintendence of an accredited Agent ; that books thus prepared did not, as of course, come under the discretionary disposal of the Agent, but were appropriated only according to instructions received from home ; that the only question, therefore, related to the *trustworthiness* of the Agent, in carrying out his instructions ; and that there was no reason to doubt the trustworthiness of Leander Van Ess, but quite the contrary.

Just before this circular was issued, an official letter had been forwarded to Leander Van Ess, fully explaining the position in which he was to regard himself, and embodying the rules and regulations by which he was to be implicitly guided ; to all which he, in reply, expressed his hearty and entire consent.*

It has been judged necessary to give the above statement, lest it should be imagined that the suspension of Dr. Leander

* These documents are found in the Appendix of the Twenty-third Report, to which also are added numerous testimonies to the trustworthiness of this Agent, and the value of his services ; together with a tabular statement of his accounts, as duly audited for the preceding three months.

Van Ess's Agency, which took place not long after, had arisen from any deficiency or malversation in his conduct as an Agent. It was not so in any degree. The cause was entirely personal, and remains in some obscurity; for Leander Van Ess while protesting his innocence in regard to certain imputations affecting his moral character, alleged that his oath as a Catholic priest precluded his making such explanations as might have cleared up the suspicions arising from his ambiguous domestic relationships. His connection with the Society, however, was necessarily closed. Some friends of the Society, pitying his age and infirmities, and remembering his great and valuable services through a number of years, made a private subscription among themselves, by which a small annuity was secured to him—his chief support for the remainder of his days.

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SECTION II.

NORTHERN EUROPE

1814—1829.

Iceland.—Visit of Dr. Henderson.—Numerous Auxiliaries in Denmark.—Version of the Old Testament for Greenland, by Bishop Fabricius and others.—Dissent of Danish Society from the Apocryphal Regulations.—Sweden.—Cordial support given by the Crown Prince and the Clergy.—Auxiliaries multiplied.—Remarkable testimony of Count Rosenblad regarding the diffusion of the Scriptures in Sweden, &c.—Separation of the Swedish Society on the Apocrypha Question.—Russia.—Persian Version of Henry Martyn published at St. Petersburg.—Scriptures for Georgia.—Version in Modern Russ.—Zeal and liberality of the Emperor.—Extent of the labours of the Russian Society.—Resignation of Prince Galitzin.—Death of the Emperor Alexander.—Suspension of the Russian Bible Societies.—Commencement of separate operations by the Rev. R. Knill.

EUROPE. WE now resume the history of the operations and connections of the Society in the northern part of Europe.

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CHAP. II.
1814-29.

—
SECT. II.
NORTHERN

—
1814.

Iceland.

Dr. Hen-
derson's
visit.

Some account has already been given of what had been done for the benefit of Iceland, down to the period of Dr. Henderson's visit to that island in 1814, for the purpose of distributing the Icelandic Bibles, of which he was the bearer.

His visit extended from June 1814 to August of the following year. Dr. Henderson carried with him the recommendation of Bishop Münter, and was most kindly welcomed. He received the greatest encouragement from the bishops and clergy of Iceland, as well as from the most respectable civil

authorities, in the discharge of this commission. He employed five months in perilous journeys into the interior of the country ; and wherever he went, he was welcomed with enthusiasm, and scarcely left a place without being followed by the benedictions of its inhabitants. The want of the Holy Scriptures was lamentably felt,* and the ardour of the people to obtain a copy of them excessive ; yet, notwithstanding this scarcity, he had the satisfaction to receive frequent proofs of the acquaintance of the Icelanders with the general contents of the sacred volume, and that, taken as a body, they exhibited the strongest marks of a religious disposition.

During his sojourn in the island, Dr. Henderson left for distribution, 4055 Bibles and 6634 Testaments. He had also the pleasure, before he left, of seeing measures taken for instituting a Bible Society for Iceland. The foundation of it was laid at a meeting held in the Episcopal Hall in Reykjavik, in July 1815 ; but, owing to the absence of the Bishop, its completion did not take effect till the July following, when it was fully established, and its first efforts encouraged by a grant from the British and Foreign Bible Society of £300.

Previously to the formation of the Icelandic Society, 5000 Bibles and 3000 Testaments had been printed for the use of the Icelanders by the British and Foreign Bible Society, and 2000 of the latter, by the Society at Fühnen.†

In after years but little intelligence, respecting the proceedings of the Icelandic Society, appears to have reached this

* The Dean of East Shafafell Syssel stated, that among twenty families in his parish, there were but six Bibles ; and the Dean himself had been, *for seventeen years* previously, endeavouring to procure a copy for himself, but without success. His joy on receiving a Bible may, therefore, be readily conceived to have been very great. In the parish of South Mule Syssel, where were upwards of 200 persons who could read, not more than twelve families were computed to possess a Bible, and but few were in possession of a Testament.

† For a most interesting report of Dr. Henderson's visit to Iceland, see Twelfth Report, Appendix. See also "Iceland ; or the Journal of a Residence in that Island, in the years 1814, 1815, &c., by E. Henderson, Doctor in Philosophy :" a work which (says Owen) for acuteness of observation, piety of sentiment, and felicity of expression, deserves and has acquired a high rank in the class of composition to which it belongs. On Mr. Henderson's taking leave of the island, Bishop Vidalin put into

EUROPE.

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CHAP. II.
1814-29.—
SECT. II.
NORTHERN—
Iceland.
1814.Icelandic
Auxiliary.

EUROPE. country. In 1818, it was reported to be going on favourably,
CHAP. II. and in 1823, Dean Helgasen, the Secretary of the Society, writes,
 1814-29. "It is a well founded opinion, that every family throughout
SECT. II. this island is now in possession of a Bible or a New Testament,
NORTHERN and many of more than one copy. The sacred volume is read
1818. with diligence during the long winter evenings. The revision
 of the Icelandic New Testament is almost completed, and it is
 hoped that means will be found to enable us to print it,* an
 object equally desired by the whole population."

Many years afterwards, information was received of a new edition of the whole Bible having passed through the press, but, as it contained the Apocrypha, no aid could be given to it by the British and Foreign Bible Society.

Denmark. The Bible Society established in the kingdom of Denmark in 1814, of the institution of which we have already given some account, shortly assumed a very promising appearance, the circulation of the Scriptures being countenanced by persons of the highest rank, and of most extensive influence in Church and State.

In the list of patrons who distinguished themselves by the greatest activity, in extending the benefits of the Institution to the poorest and the remotest parts of the kingdom, it was gratifying to observe the name of His Highness Prince Christian of Denmark, under whose immediate auspices a flourishing Society was formed in the diocese of Fünen.

Among the Auxiliary Societies which claim special enu-

his hand a poem, sealed with the Episcopal seal, in which Iceland personified expresses her warm sense of gratitude for the benefit conferred upon her by the British and Foreign Bible Society. This poem (which was composed by the translator of Milton, the Rev. John Thorlakson, of Boegisá) is considered one of the finest poems in the language. "It unites," says Mr. Henderson, "the beauty of both the ancient and modern Scalds; being not only perfectly alliterated, but displaying also the charms of a triple metre." Of the Latin translation, by Professor Finn Magnusson, which accompanied it, a spirited imitation was written by James Shergold Boone, Esq., then a senior scholar at the Charter House, and afterwards of Christ Church, Oxford. For the Ode itself, both in the original and in the two translations, see Appendix, Fourteenth Report. See also "Henderson's Iceland," as above.

* This was afterwards done by the Danish Society.

meration, are those of Fühnen, Jütland, Sleswick, and Holstein. In the formation of these, or in their advancement to a mature organization, much assistance was derived from the active and judicious labours of Dr. Henderson. Having undertaken a tour of considerable extent, and received letters of introduction to the five Bishops of Fühnen and Jütland, he succeeded in promoting the establishment of Bible Societies in their several dioceses.

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CHAP. II.
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NORTHERNDenmark.
1818.

The principal of these, was the Sleswick-Holstein Bible Society for the respective Duchies of the same name, of which His Serene Highness, the Landgrave Charles, became the Patron, and a zealous promoter. This Society, in importance, activity, and extent of usefulness, became second only to that at Copenhagen; its distributions being chiefly in the German language, as those at Copenhagen were in the Danish language. To the funds of this valuable Auxiliary, the British and Foreign Bible Society contributed, at its formation, £300, and, in 1818, further encouraged it by granting a set of stereotype plates for printing in German an edition of 10,000 Bibles; and the Auxiliary afterwards obtained for itself two other sets of stereotype plates, for two other-sized Bibles. All these books were printed at the office of the Deaf and Dumb Asylum at Sleswick, as those at Copenhagen were at the Orphan House.

So rapidly did the Danish Society extend itself over the country, that in a few years there were few places of any consideration, in which Auxiliaries were not established. Much was done towards the bringing about this state of things by the residence of Dr. Henderson in Denmark, and by the zealous co-operation of Dr. Möller, the Secretary at Copenhagen, who, as well as Dr. Henderson, made repeated tours in the service of the Society, and contributed in no small degree to the advance of the work.

A renewed grant was made by the British and Foreign Bible Society in 1819, and a further one in 1821, of which £200 was requested to be appropriated to the Society in Fühnen.

About this time, the Danish Society began to direct its attention to the translating and printing of the Greenland Scriptures. The Greenlanders were already in possession of the New Testament, and measures were now adopted for

EUROPE. giving them also the Old. The work of translation was commenced by Bishop Fabricius, Superintendent of the Greenland Mission, then in his seventy-eighth year, and after his death, was continued by Mr. Wolff, Chaplain of the Citadel at Copenhagen, who had been a Missionary in Greenland. The work was printed in portions, as the translation advanced.

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SECT. II.
NORTHERN
Denmark.
1826.

After a few years, Genesis, Psalms, and Isaiah were completed.

A version of the New Testament in the Creole language was also undertaken and accomplished by the Danish Society, for the use of the Creoles in the Danish West-India Islands; and portions of the Testament were translated in the language of the Faroe Islands.

Adherence
to the Apo-
crypha.

In 1826, when the Apocryphal regulations were issued, the Danish Bible Society united with most of the other of the National Continental Societies in declining to circulate Bibles without the Apocrypha.

In the visit undertaken by Dr. Pinkerton, in 1828, to the northern counties of Europe, for the purpose of explaining the Society's views in regard to the Apocrypha, and the aid they still felt at liberty to render to foreign Institutions, the principal Societies in Denmark were included. The Danish Society still declined to receive Bibles without the Apocrypha, but they accepted a few Hebrew and Greek Sacred Scriptures. The Sleswick-Holstein Committee expressed themselves more willing to continue a friendly co-operation, and, in consequence, were supplied with unapocryphal Scriptures; but, after a time, both Societies seem to have preferred their own mode of action, and subsequently the correspondence with Denmark was chiefly kept up through a few private individuals, among whom the Rev. Mr. Röntgen of Christianfeld deserves special and honourable mention, and also Mr. Reiche of Sleswick, who for several years conducted a distinct agency on behalf of the Society.

At the period of Dr. Pinkerton's visit, the total issues of the Danish Societies amounted to 142,310, of which 71,500 had been in Danish, printed at the Orphan House at Copenhagen, and 62,500 had been in German, printed at the Deaf and Dumb Institution at Sleswick.

The establishment of the Swedish Bible Society, in 1814, under the sanction of His Swedish Majesty, was speedily followed by a considerable accession to the number of its patrons and members. Among the former were His Royal Highness the Crown Prince, and many of the highest officers in the State. So heartily did the Crown Prince enter into the plan for extending the benefit of it throughout the Swedish dominions, that, in addition to his contribution towards the Swedish Society, he gave a munificent donation, to encourage the establishment of a similar Society in Norway; at the same time expressing the hope that "the joyful day" was approaching, "when the word of the Lord should be found in the smallest cottage of the north."

Among the measures which contributed more than any other to the growth and advancement of the Swedish Bible Society, was the decided line of conduct adopted by the representative bishops and clergy in the Diet assembled at Stockholm. These enlightened deputies from the Swedish Church "expressed their highest satisfaction at the institution of the Bible Society," assiduously attended the meetings of the Committee, and addressed an exhortatory letter to the clergy throughout the kingdom, in which they were encouraged to rise to one harmonious effort for the universal diffusion of its heavenly light.

The good effect of this Circular was speedily manifested, in applications for the Scriptures from the several dioceses, and in preparations for forming Auxiliary Societies. To those of Gottenburg, Westerås and Wisby in Gothland, which had existed previously to the appearance of this Circular, were now added one for the University of Lund; and, soon after, another, for the University of Upsala; and in a few years were added those of Skara, Carstadt, Carlscrona, Wexio, Askersund, Linköping, and many others.

Of such Institutions, progressively rising up, in different parts of the kingdom, under the auspices of the Central Society, those of Upsala and Lund, as comprehending the two Universities, seemed to attest, beyond all others, the ascendancy gained by the general object of Bible Societies over the minds of the Swedish population. In the declension from

EUROPE.

CHAP. JI.
1814-29.SECT. II.
NORTHERNSweden
and
Norway.Support
given by
Royalty to
the Society;and by the
Clergy. ,Numerous
Auxiliaries.

EUROPE. the simplicity of Christian truth, which had occurred in the Protestant Churches, and which more or less infected all the nations of Europe, Sweden had grievously participated. It was not, therefore, without emotions of thankfulness and triumph, that the friends of the Bible Society witnessed the accession to their cause of those Dignitaries and Professors, who had under their control the fountains of theological learning, as well as of general instruction.

Norway. In the sister kingdom of Norway, a foundation was laid for a kindred Institution, in great measure by the distinguished benefactor of both, the Crown Prince, afterwards King of Sweden, "who contributed for that purpose a donation of 6600 rix-dollars." Encouraged by this act of munificence, and the promise of a liberal grant from the British and Foreign Bible Society, the five Bishops of Norway, together with the Court Chaplain in Christiania, and the Professor of Divinity in the Royal Norwegian University, prepared a plan of organization for a Norwegian Bible Society, and circulated an address of invitation to every part of the kingdom. The zeal of both clergy and people corresponded with the expectations entertained of them by their spiritual superiors, thus yielding an encouraging presage of future prosperity.

Sweden. Such were some of the fruits of those exertions in Sweden, which originated in the benevolent activity of the Rev. Drs Paterson and Henderson, and were afterwards carried on by the Rev. Dr. Brunnmark*, with a perseverance and devotedness which cost him the sacrifice of his life. The National Society, to whose support they were directed, was, as has

* "The foundation of Bible Institutions out of Stockholm was chiefly laid by the late Rev. Dr. Brunnmark, Chaplain to the Embassy, and Minister of the Swedish Church in London, and also a member of the British and Foreign Bible Society; a man in the highest degree respectable, as a zealous servant of God. In his travels through Sweden, in 1813, he reported to all whom he met what England had done for the cause of God, and was ready to do for *them* also, if they would but put forth their own exertions. He was taken away too soon; but the spirit of reflection which he had been the instrument of awakening, did *not* expire with him: it extended more and more. Dr. Brunnmark *died*; but his labours and achievements will cause him to be had in everlasting remembrance."—*First Report of the Swedish Bible Society.*

already been seen, continually going forward; fresh accessions were making, from time to time, to its powers and resources, by new Auxiliaries, Associations, and individual members; and the good effects of its influence were so discernible, as to afford all who took part in its administration the amplest satisfaction and encouragement. Its illustrious President, Baron Rosenblad, used language which will be found abundantly to confirm the account just given:—

“The Society has, with great satisfaction, beheld the friends of Holy Writ daily increase. Those who heretofore were in want of this Divine Book, are now enabled to make daily use of it. Many who formerly neither acknowledged the real value of this blessed Volume, nor experienced its sanctifying influence, have been enlightened by the Spirit of God, and look upon the Holy Scriptures with a more pious regard. The spirit of levity and mockery that prevailed, as to the doctrines of revelation, has considerably given way to a more serious and devout attention to their important contents. The Most High, having begun a good work, will also wisely and graciously bring the same to its consummation.”

Testimony to the same effect is subsequently given in a report of the National Society. From this it appeared, that the spirit awakened in behalf of the Institution in 1814, continued to exert its beneficial influence, and to animate all orders in the State, from the monarch, the nobles, and the prelates, down to the lowest class of the peasantry, in united efforts for the dissemination of the Holy Scriptures. The number of copies distributed in the course of the year 1818 (the year now referred to) equalled that of the two preceding years; and although the number of presses had been increased, and the printing establishment put upon the most liberal scale, yet the provision was found inadequate to meet “the call for Bibles, now awakened in every corner of the kingdom.”

“The fact that the Word of God was scarce among us,” observes the Report, “has, every year, been more and more clearly demonstrated, and a hearty desire to obtain the Sacred Volume has been awakened in the same proportion. This Society can furnish many pleasing instances, in which the population of whole parishes have united in making application for

EUROPE.

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CHAP. II.
1814-29.—
SECT. II.
NORTHERN—
Sweden.
1818.Testimony
of Baron
Rosenblad
and others,
to the effect
of Scripture
distri-
bution.

EUROPE. this best earthly treasure; and, with the utmost delight, have entered into engagements with their ministers to read, to hear, or to meditate on the statutes and testimonies of the Lord, instead of spending His own day, or their leisure hours, (as had usually been the case) in vain and sinful amusements."

Sweden.

1819.

The Swedish Bible Society, under the patronage of His Majesty, and the prudent direction of its indefatigable President, Baron Rosenblad, maintained for many years its high rank among the Continental Societies. The British and Foreign Bible Society had the pleasure of contributing to its prosperity by numerous successive grants, sometimes made direct to the central Society at Stockholm, at other times administered to the Societies in the provinces.

Several of the Auxiliaries were visited by Dr. Henderson in 1818. In the following year he was intending a similar visit, but was prevented by a serious accident he met with, when at a short distance from Gottenberg, which compelled him to go back to the city, whence he afterwards repaired to St. Petersburg, and was there laid aside for several months, before he had sufficiently recovered to be able to undertake a journey, which he afterwards made in another direction.

1821.

**Progress of
the Swedish
Bible So-
ciety.**

Up to this time, nearly 170,000 copies of the Scriptures had issued from the press at Stockholm, and yet a single Auxiliary had just discovered, on a fresh survey of its district, that 13,900 families were destitute of the Scriptures, of whom 4385 were unable to pay the full price of a copy, and 4403 incapable of contributing any part of it. To meet this exigence, a grant of £500 now made to the Swedish Society, was succeeded by a grant of £500 in each of the two following years. In Norway measures were also adopted, for carrying into effect the translation of the New Testament into the Norwegian Lappone dialect, a work which was afterwards accomplished.

1825.

In 1825, the issues of the Swedish Bible Society, from its establishment, had amounted to 204,645, and this in a country which, in the earlier years of the Bible Society, was reported to be so well supplied, as to lead to the supposition that such an Institution was not wanted within its limits.

In 1826, Sweden, like the rest of the Continent, was brought

under the agitation of the Apocrypha controversy. The correspondence which took place in reply to the Circular of the Parent Society of February 1826, was respectful yet decisive. Count Rosenblad, in the name of the Swedish Bible Society, stated that they could not alter the usages established during the space of three centuries within the Swedish Church; that the exclusion of the Apocrypha, even if practicable, would raise great suspicions prejudicial to the Bible cause; that the Evangelical Society at Stockholm had made an attempt to circulate Bibles excluding the Apocrypha, but it had failed, and they had been compelled to return to the ancient custom; that according to this custom the Swedish Society had proceeded; and that, conscientiously following their convictions, they could not agree in the views of the British and Foreign Bible Society, though cherishing towards it the strongest sentiments of respect, gratitude, and affection.

EUROPE.

CHAP. II.
1814-29.SECT. II.
NORTHERNSweden.
1826.Its decision
to adhere
to the
Apocrypha.

Thus the matter rested till Dr. Pinkerton, in 1828, visited the northern countries of Europe, with the same object in view as that which led him and Mr. Sibthorp to visit, in the preceding year, other parts of the Continent. He had personal interviews with the leading friends at Gothenburg, Christiania, Upsala, Stockholm, Carlserona, Lund, and several smaller places. He found the Archbishop of Upsala, the Primate of Sweden, decidedly favourable to the course adopted by the British Society, insomuch that he accepted a grant of 300 unapocryphal Bibles, besides 500 Testaments. The Stockholm Committee agreed to receive some Hebrew Bibles and Greek Testaments, but do not appear to have gone further. Dr. Pinkerton had the pleasure of learning that the work of circulating the Scriptures was going on, with more or less success, in every part of Sweden, and that there had been issued in the preceding year more than 21,000 copies. At Wexio, the Society consented to receive a grant of Bibles, of which the Bishop afterwards gave his cordial approval; and at Carlserona, a similar proposal was thankfully acceded to. In like manner, at Lund, 400 Swedish Bibles without Apocrypha were accepted, together with Hebrew Bibles and Greek Testaments for the use of poor students.

From this period, the connection of the British Society

EUROPE. with Sweden and Norway became restricted, as compared with
CHAP. II. what it had been—the pecuniary assistance having entirely
1814-29. ceased, and the grants being now, for the most part, confined
SECT. II. to New Testaments. Still a friendly correspondence was
NORTHERN maintained, which could not fail to possess much interest,
1828. especially so long as it rested to a great extent on Count Rosen-
blad, whose letters were a type and expression of the fervent
zeal which he brought into the cause of the Bible Society, and
may be ranked among the documents which most adorn the
pages of the Society's records.

We here take leave at present of the Swedish Bible Society, which, as was stated by Count Rosenblad, in his opening speech at the Annual Meeting in 1829, had put more copies into circulation in Sweden, since its establishment, than had been issued in that country during the first three centuries after the Reformation. The issues, up to that time, had amounted to 273,518 copies.

Norway. It was not till 1820, that the Norwegian Society was fully organized on the principles of the British and Foreign Bible Society, when it received a grant, previously conditionally tendered, of £500. Norway was visited in 1821 by the Rev. Peter Treschow, a German Clergyman in London, on behalf of the Society. He brought to light many interesting facts relating to that country. Amongst others, he ascertained that there was a tribe of Finns, of 5000 to 6000, the majority of whom could read; but so great was the scarcity of religious books and the eagerness of the people to read, that they did not think much of walking twenty or thirty miles to hear a good book read. No copy of the Bible was found among them, and as their language differed from that of the Swedish Finns, the Bibles which were sent from the Society at Abo were of no use. Their case had to be taken up by itself, and the British and Foreign Society having encouraged the undertaking by the promise of a grant, it was immediately proposed to prepare for them a version of the New Testament at Drontheim.

Russia.

We now again revert to Russia. The circumstances which led to the formation of a Bible Society at St. Petersburgh, have already been detailed at some length; in the course of which

it was seen, how lively was the interest taken by the Emperor in the undertaking, and how much his sanction contributed to its success.

It has been already mentioned that the visit to England, in 1814, of the Emperor of Russia and the King of Prussia, both of whom had taken the cause of the Society, within their respective dominions, under their protection, gave the Directors of the Society an opportunity, which they cheerfully embraced, of tendering in person their acknowledgments to these royal personages for the favours they had severally shown to the operations of the Institution. A Deputation, consisting of the President, six of the Vice-Presidents, and three Secretaries, were admitted to an interview with his Imperial Majesty, who received them very graciously, and after listening to an address which had been prepared, conversed familiarly with them. His Majesty spoke with much decision of the utility of the Institution, particularly as it respected his own dominions; and after many friendly and pertinent remarks, assured the Deputation of his warm attachment to the object of the Society, and of his determination to give it his continued protection.

The return of His Imperial Majesty to his capital, was the signal for elevating the rank of the St. Petersburgh Society, by changing its designation to that of the Russian Bible Society, a title more fully corresponding with the extent of its designs and labours, as well as the estimation in which it was held by its Imperial protector.

So active had been the exertions of the St. Petersburgh Bible Society, during the short period which had intervened since its establishment, that, at the commencement of 1814, it had entered into engagements for printing the Scriptures in seven languages, and the Provincial Societies, for editions in three languages more. Towards these works, the British and Foreign Bible Society had contributed grants of money amounting to no less than £3000.

The circumstances which led to the printing of the Scriptures in the Persian and the Georgian languages, by the above Society, are too interesting to be passed over.

When the late excellent and indefatigable Henry Martyn had

EUROPE.

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CHAP. II.
1814-29.

SECT. II.
NORTHERN
—
Russia.

Visit of the
Emperor to
England,
1814.

EUROPE completed his Persian translation of the New Testament at Shiraz, he deposited at Tebriz, in the hands of the British Ambassador, Sir Gore Ouseley, Bart., a copy of the translation, to be by him presented to the King of Persia. This commission His Excellency very faithfully performed; and the letter of His Majesty, in acknowledgment of the present, was in every respect satisfactory and encouraging. Returning to England by way of St. Petersburgh, His Excellency fell into company with Prince Galitzin; when, the conversation having turned on the progress of Bible Societies, Sir Gore Ouseley dilated on the Biblical exertions of the late Mr. Martyn, and the good reception which his version of the New Testament had obtained at the Court of Persia. In the course of this interview it was suggested, that an edition might be printed by the St. Petersburgh Bible Society, and advantageously circulated in the provinces of West Persia. The suggestion was mutually approved; and, by the exertions of Dr. Pinkerton, in concurrence with Sir Gore Ouseley, (who voluntarily engaged to superintend the correction of the press,) the work was entered upon without delay; and in less than twelve months 5000 copies were completed and ready for distribution.

Georgia.

Georgian
version.

The subject of Georgia, and the consideration of printing the Scriptures in the language of that country, as well as of establishing a Bible Society in its capital, Tiflis, arose out of an interview which Messrs. Papoff and Pinkerton had with the Georgian Archbishop, Dositheos, when on the point of quitting Petersburgh for Tiflis, in order to execute the commission of his Sovereign, by endeavouring to improve the education of the Georgian clergy. It appeared, by the information derived from this intelligent prelate, that the number of Christians belonging to the Græco-Georgian Church exceeded a million; that in Georgia Proper there were nearly 900 churches, and in Imeretta and Mingrelia 1100; and that among these 2000 churches, not 200 Bibles were to be found. In fact, but one edition of the Georgian Bible had been printed, and that in folio. The clergy were, for the most part, deplorably ignorant. Religion was more cultivated by the females than by the males, or even by the priests. The tradition of Christianity having been introduced into Georgia, about the year 320, by a

Persian
Version of
Rev H.
Martyn.

Russia.

Grecian virgin, Ninna, (who still occupies the first place in the calendar of their saints,) appears to have excited an emulation in that sex to imitate so illustrious an example; insomuch, that a proper knowledge of the doctrines of revelation is still considered, among the superior ranks in Georgia, an indispensable part of female education.

In communicating the intelligence of which the foregoing is an abstract, the Archbishop expressed his readiness to co-operate, by all the exertions he could make, and all the influence he could employ, in giving effect to the important designs of the St. Petersburgh Bible Society.

It being, however, considered, that a long time must expire before any thing could be undertaken in Tiflis itself, and it having been ascertained that the matrices in which the Georgian types were cast, that had been employed in printing the Bible at Moscow in 1742, had providentially escaped the conflagration, it was judged expedient to commence, without delay, an impression of 5000 copies. This task the Moscow Society very cheerfully undertook; and the Archbishop had the satisfaction, as he passed through Moscow on his way to Georgia, to see all the practical arrangements for carrying it into execution definitively settled.

The operations of the Russian Bible Society were carried on, both in the heart of the empire and in the provinces, so vigorously, that by the beginning of 1816, it was able to report eight editions of the Scriptures, in so many different languages, as finished, and fourteen more in the press, amounting in the whole to 79,000 copies. Among these undertakings, was the printing of the Slavonian Scriptures, which was carried on at Moscow. It appears that, during 234 years, since Bibles were first printed in Russia, no more than twenty-two editions had been brought out, consisting in all of scarcely more than 60,000 copies; and that for the use of many millions of people!

It is pleasing here to have to record, that the suggestion of printing the Scriptures in modern Russ, is attributable to the Emperor himself. The return of the Emperor to his capital, at the close of 1815, brought the affairs of the Institution more particularly under his cognizance and observation. His Majesty had

EUROPE.

CHAP. II.
1814-29.SECT. II.
NORTHERNRussia.
1816.Zeal and
activity of
the Rus-
sian Bible
Society.

EUROPE. given a signal proof of his remembrance of its interests during his absence, by granting it the privilege of sending not only all letters, but also Bibles and Testaments, by post, free of charge, to every part of the empire. His solicitude for extending its usefulness more generally among the people, caused him, in the following Spring, to direct that a new translation of the Scriptures should be made into the vernacular Russian; that in the Slavonian (the only one in use) having, from its vast antiquity, become, in a great degree, obsolete. In the communication of his wishes to this effect to the Holy Synod, His Majesty assigns as the reason of his conduct his "being convinced, by experience, and by the divine doctrines of the Holy Scriptures, how useful the reading of them is for people in every condition of life, to the promotion of godliness and morality, on which the true prosperity of individuals and nations is built."

This measure, so demonstrative, at once, of his personal regard for the Holy Scriptures, and of his paternal consideration for the spiritual welfare of the lowest classes of his people, and so adapted to fix an era in the religious and moral history of the Russian Empire, was only partially accomplished, up to the time of the Emperor's decease, and has not since been resumed.*

For several successive years, the Russian Bible Society assumed a more and more commanding attitude, and its operations would furnish, did space permit, rich and varied matter of interesting record. The three agents of the British and Foreign Bible Society, Drs. Paterson, Pinkerton, and Henderson, had each a share in promoting its vigorous growth, and the extension of its benefits throughout the empire.

Tour of Dr. Pinkerton in the Russian provinces. In the Spring of 1816, Dr. Pinkerton undertook a tour in the service of the Russian Bible Society; the intention of which, as expressed in his credentials from Prince Galitzin, the President, was "to promote the object of the Institution in every possible way, by engaging proper persons to act as Commissioners for effecting the circulation of the Scriptures, in those parts where Branch Societies were not yet formed; by visiting, personally, the different Branch Societies already

* The New Testament was printed, and parts of the Old, as the Psalms and Octateuch: the remainder, it is understood, is in manuscript.

existing in the south, particularly at Moscow, Voronez, Theodosia, and Kamentz ; and by encouraging the formation of new Societies, where practicable, to co-operate with the Parent Institution, in disseminating the word of God in and beyond the borders of the Russian dominions."

In performing this journey of more than 7000 miles, of which a most interesting account will be found in the Appendix to the Thirteenth Report, Dr. Pinkerton acquitted himself in such a manner as eminently to justify the confidence reposed in him by both the Russian Bible Society, under whose authority and direction the tour was effected, and the British and Foreign Bible Society, which furnished the necessary funds. In the judgment of the former (whose opinion is entitled to the most unqualified respect), "the blessing of God accompanied the steps of this enterprising traveller wherever he went." New Auxiliaries to the Parent Society sprang up in his presence, and by his assistance ; particularly in Tula, Sympherole, Odessa, Wilna, Moghiley, and Witepsk. In many other places a good foundation was laid for other Auxiliaries. In addition to all this, Dr. Pinkerton gained access to books and manuscripts, that threw great light on certain objects which engaged the attention of the Bible Societies both of St. Petersburg and London. This was more especially the case in his visit to the Crimea, where, in a settlement of the Karaite Jews, he discovered a Tartar manuscript of the books of the Old Testament, a copy of which he was permitted to purchase, and carry away with him.*

Dr. Paterson, whose habitual occupation was that of conducting most of the business in the executive department of the Russian Society, and who, in that department, approved himself to his principals, both Russian and British, by the greatest industry, judgment and perseverance, undertook also a tour, in the course of the same year, with a view to the furtherance of the great object. In this excursion, which was directed to the Baltic Provinces of Esthonia, Livonia, and

EUROPE.

CHAP. II.
1814-29.SECT. II.
NORTHERNRussia.
1816.

Crimea.

Caraite
Jews.Tour of Dr.
Paterson
through the
Provinces.

* For an interesting account of the circumstances which led to the discovery and acquisition of this valuable treasure, see Owen's History, III., p. 211, &c.

EUROPE. Courland, Dr. Paterson was accompanied by His Excellency Mr. Papoff, Secretary to the Russian Bible Society; and the travellers visited the several Bible Societies which lay within the compass of their route.

CHAP. II.

1814-29.

SECT. II.

NORTHERN

Russia.

1816.

Dr. Henderson removes to St. Petersburg.

In the autumn of 1816, Dr. Henderson removed to St. Petersburgh, for the purpose of assisting Dr. Paterson, then in a declining state of health; which circumstance gave him, for a time, the character of a British Agent in connection with the Russian Bible Society. The accession of talent, experience, and piety, which Dr. Henderson brought to the work in which he was now providentially called to bear a part, was duly appreciated by the Directors of the Russian Society. He performed the duties of his invalid friend with equal diligence and ability; and, on the return of the latter to St. Petersburgh, they continued to labour together in the same department of service with fraternal harmony, and with eminent advantage to the interests and operations of the Russian Bible Society.

It has been already seen, that His Imperial Majesty lent his warm countenance to the proceedings in which the Russian Bible Society was embarked. Among the proofs of his liberality, and of his concern for the increased usefulness of the Institution, should be enumerated a present to the Society of a spacious Mansion for carrying on Biblical business, and a grant from his own purse of 15,000 rubles towards the expense of adapting it for this service; and, at the same time, also a grant of a similar amount for reducing the cost of duty on some paper imported from Holland for the purposes of the Society. By his command, also, a document was, in 1817, laid before the Society by Prince Galitzin, the President, in which His Imperial Majesty expresses his will, that an inquiry should be instituted, without loss of time, into all the measures requisite for the speedy multiplication of the books of Holy Scripture, and for doubling, at least, the number then printing. A plan, in conformity with the above suggestions, prepared and submitted by Dr. Paterson, was speedily laid before His Majesty, and received his approbation.

The following declaration of the Emperor, contained in an address which, on one occasion, he made to the Moscow Society—a declaration not less worthy of the Sovereign

Zeal and personal liberality of the Emperor.

of a great empire, than consonant with the spirit of the EUROPE.
Bible Society—may be given as a further testimony of His
Majesty's appreciation of the work:—

“I consider the establishment of Bible Societies in Russia,
in most parts of Europe, and in other quarters of the globe,
and the very great progress these Institutions have made in
disseminating the word of God, not merely among Christians,
but also among Heathens and Mahomedans, as a peculiar
display of the mercy and grace of God to the human race. On
this account I have taken upon myself the denomination of a
member of the Russian Bible Society; and will render it every
possible assistance, in order that the beneficent light of revelation
may be shed among all nations subject to my sceptre.”

As a further instance of the interest which His Majesty took
in the concerns of the Society, it may be stated that, in 1820,
he purchased, from his own private funds, a large stock—more
than 9000 Slavonian Pocket Testaments—in order to distribute
them among the army. Nor does it redound less to his honour
as a wise monarch, solicitous for the diffusion of scriptural
truth among his people, that he issued an order to the Holy
Synod, to supply all monasteries, churches, and priests, through-
out his dominions, with copies of the Holy Scriptures.

The feelings and sentiments thus cherished by the monarch,
were found at that time to pervade multitudes of his people,
both in the Capital and in the several governments, provinces,
and districts, who took a large share in the dissemination of
the Holy Scriptures. To quote a remark made at that time:—
“No facts which could be stated, and no language which
could be employed, would be sufficient to convey an adequate
representation of the interest felt, and the exertions making,
by all orders of the Russian community, on behalf of an object
which appears to have roused all their moral energies; and
united monarch and people, as the heart of one man, in pro-
moting the kingdom of God.”*

So rapidly, indeed, was the work of the Russian Society
carried on, that upon every opening that offered for the entrance
of the Scriptures, into a territory in which they were either un-
known, or existed but in name, translations were commenced

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CHAP. II.
1814-29.

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SECT. II.
NORTHERN
Russia.
1817.

Memorable
testimony
of the
Emperor.

* Owen, III. 395.

EUROPE. and proceeded in, with a celerity and vigour that are truly astonishing. If a proof were wanted, it might be taken from what the Society had undertaken for Siberia alone, on whose behalf not fewer than seven versions of the Scriptures were, at the period now treated of, in a course of actual, and some of very forward preparation.

CHAP. II.
1814-29.

SECT. II.
NORTHERN

Russia.
1818.

Vast ex-
tent of the
labours of
the Russian
Society.

The Monthly Papers, issued by the Society, exhibited at once the vastness of the business with which the Committee was charged, and the systematic regularity, as well as persevering industry, with which its details were conducted.

Some judgment may indeed be formed of the labours, and deep responsibility of those whose office it was to superintend and direct the general transactions of this important Society, when it is considered, that, in St. Petersburgh alone, editions of the Scriptures were simultaneously preparing in eleven languages; and that, within one month, copies to the amount of 100,000 rubles, were despatched from the Depository to every quarter, and almost every province, in Russia, whether European or Asiatic; of which, twenty cart-loads had to cross the Caucasus to Tiflis, for the use of both Mahomedans and Christians. The distribution of the Scriptures in the fifth year, 1817, was double that of the preceding; the number of copies printed was 72,000, in eight different languages; and the total, up to that time, either printed or printing, by the Russian Bible Society, amounted to fifty-nine editions, comprising 270,600 copies, in twenty-one languages.

Nor were there wanting testimonies, the most express and convincing, of these exertions being greeted with feelings of cordial joy by the population, and attended, in many cases, with the most salutary and promising effects.

In 1818, Dr. Pinkerton made another journey, occupying about six months, the former part of which he devoted to the interests of the Russian Bible Society. From St. Petersburgh he travelled through White Russia and Samogitia, visiting Pleskoff, Witepsk, Mogiloff, Minsk, Wilna, Polangen, and other principal places, before he passed the frontier into Prussia, Germany, and France. In the course of this tour, while other objects received their due measure of consideration, particular attention was paid to the wants of hospitals and jails,

to the religious state of the Jews, and to the prevalent feeling in EUROPE.
the several Universities, with respect to their estimate of the
Holy Scriptures, and their willingness to aid in their dispersion.

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CHAP. II.
1814-29.

Early in 1819, Dr. Pinkerton set out from London on another journey, which extended to February in the following year. In the course of this tour he spent several months in Greece and Turkey, before returning through the Russian dominions to St. Petersburg.

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SECT. II.
NORTHERN—
Russia.
1819.

Tour of Dr.
Pinkerton
to Greece
and
Turkey.

He was furnished, by Prince Galitzin, with recommendatory letters to all the Russian Consuls in the chief towns on the Euxine, the Mediterranean, and other places which he was likely to visit, as Smyrna, Trebizond, Salonica, Bucharest, Jassy, &c.; and the Prince wrote a letter direct to the Russian Ambassador at Constantinople, Baron Strogonoff, in which he conveys the will of His Imperial Majesty, that Dr. Pinkerton should be taken under His Excellency's special protection, not merely during his stay at Constantinople, but everywhere during his sojourn in European and Asiatic Turkey. Letters also were entrusted to the Ambassadors, for the Greek and Armenian Patriarchs at Constantinople, to be delivered by Dr. Pinkerton on his arrival. Thus introduced, Dr. Pinkerton, as may be supposed, did not fail to meet with a friendly reception in different quarters. As on former occasions, he gained a great deal of information, relative to the existence of certain versions and manuscripts, and the prevailing want of the Scriptures in different countries, and at the same time he succeeded in originating numerous measures for carrying out the object and plans of the Society. Much of the information thus collected was transmitted to St. Petersburg, as well as to London, and formed the basis of further operations undertaken by the Russian Society.

Amongst other interesting information, he ascertained the existence of a number of valuable Georgian manuscripts, at the Iberian, or Georgian Monastery on Mount Athos, among which were found large portions of the Scriptures in that language.*

Whilst Dr. Pinkerton was still absent, another journey was projected, to be undertaken by Dr. Paterson and Dr. Hen-

* See Pinkerton's Letters, Sixteenth Report, Appendix.

EUROPE. derson. The latter, who was still suffering from the effects of his accident in the neighbourhood of Gothenburg, was seeking to perfect himself in the Russian language, to which also he added the study of the Tartar and Persic, with a view to his becoming stationary at Astrachan, as appears at one time to have been his intention, though afterwards it was abandoned. It was the spring of 1821, before the arrangements for this journey were completed. The two travellers set out from St. Petersburg in March 1821, accompanied by Mr. Serof, Assistant-Secretary of the Russian Society, and furnished with letters from Prince Galitzin to all the principal civil and ecclesiastical authorities of the different governments, through which it was expected they might pass. The journey embraced a period of eleven months, and was extended through twenty provinces of the Russian empire.

There is the less necessity to dwell on the incidents and results of this long, arduous, and important journey, as they are not only given in the correspondence of Drs. Paterson and Henderson, found in the Appendix of the Society's Eighteenth Report, but also form the matter of an interesting volume, by Dr. Henderson, afterwards published in this country.*

It may suffice to say, that the object of this, as of previous journeys, was to visit the Bible Societies, more particularly those in the interior of the Russian empire, with a view to their fuller organization, extension, and encouragement. Many Public Meetings were attended, and much consultation held with the principal officers and friends of nearly one half of the Auxiliaries in Russia; and, according to the testimony of Prince Galitzin, in his address at the ensuing anniversary, "this journey had served materially to augment the success of the Society's work."

Soon after their return to St. Petersburg, Drs. Paterson and Henderson, who had been hitherto considered as Agents of the British and Foreign Bible Society, resigned their situations, and were engaged in the same capacity by the Russian Bible Society, with which they had been so many years connected. A grateful and satisfactory testimony to

* Under the title of "Biblical Researches; or Travels in Russia, including a tour in the Crimea, and the passage of the Caucasus."

CHAP. II.
1814-29.

NORTHERN
SECT. II.

Russia.
1821.

Tour of
Drs. Pater-
son and
Henderson
in the
Southern
Provinces.

their long and meritorious services, was given in the Ninth Report of the Russian Bible Society. After a short period, Dr. Henderson dissolved his connection with the Russian Society, but Dr. Paterson continued with it till its suspension.

The services of Dr. Pinkerton were now deemed more necessary in other parts. He was therefore, though still continued as a Foreign Agent, requested to take up his residence in England, whence he might occasionally make visits abroad, and, in the intermediate times, assist in the business of the Foreign Department at home.

To return to the Russian Society: In 1820, its Report stated, that, within the short period of seven years, the Society had either actually printed, or was engaged to print, ninety-one editions of the whole, or parts, of the Sacred Scriptures in twenty-six different languages, forming a total of 411,000, of which 275,669 were already in circulation ; the number circulated that year amounting to 68,539, in thirty-two languages. Their noble President, Prince Galitzin, in his address that year, remarks—“ At present there is hardly a province in the empire, where the cause of disseminating the Holy Scriptures is not known. From the shores of the Baltic to Kiachta, they are circulated by various means. Copies of them have reached the distant habitations of the Buriats, and the still more distant shores of Russian North America. On the other hand, the Kirgisians and Persians are supplied with them ; the natives round the Caspian and Black Sea are partaking of them ; the Georgians and Bessarabians are furnished with these silent preachers of salvation.”

In the succeeding year, Dr. Pinkerton gives the following enumeration of works at that time undertaken by the Society, and then in progress :—

“ The most important work is the translation of the Scriptures into the vernacular Russ ; and we have now to announce the completion of a part, and the rapid progress of other parts of this work. On the 12th of December, the birthday of the Emperor Alexander, Prince Galitzin presented his Majesty with the first copy of the modern Russ New Testament. Blessed, ever blessed be God, who has enabled us to behold

EUROPE.

CHAP. II.
1814-29.SECT. II.
NORTHERNRussia.
1821.Large total
of Scrip-
ture opera-
tions by
the Russian
Society.Review
given by
Dr Pin-
kerton.

EUROPE. this work, of infinite value to the many millions of Russians, completed! The first edition consists of 5000 copies, and is now in the hands of the bookbinder; a second, of 20,000, is nearly half printed off; and a third edition, of 5000, is printing in Moscow. The Gospels and Acts, and the first Epistles, of this version, have hitherto been in greater demand than we have as yet been able to furnish. The Pentateuch, the books of Job, Proverbs, and Ecclesiastes, are translated. The Archbishop Philaret, of Moscow, is now occupied in translating Isaiah."

**Russ. New
Testament.**

At this time the first edition of the Book of Psalms, consisting of 15,000 copies, had already left the press. The Russian Committee had also completed large editions of the whole Bible in the Greek and German languages, of the New Testament for the use of the Polish Catholics, and of the four Gospels and Acts in the Calmuc and Mongolian dialects. They had undertaken to publish an edition of 5000 copies of the Bulgarian New Testament, sanctioned by the ecclesiastical authorities of Bessarabia, and an edition of the Gospel of St. Matthew in the Zirian language, a dialect spoken in the governments of Tobolsk, Perm, and Vologda. They had also resolved on printing, by way of experiment, a Hebrew version of the Gospel of St. Matthew, and of the Epistle to the Hebrews, presented to them by a Jewish convert at St. Petersburgh.

When the great expense attendant on these various works is estimated, and the recent sacrifices made by the benevolent in Russia for the relief of Greek emigrants from the Turkish territories, are also taken into consideration, it will not be a matter of surprise that the funds of the Russian Bible Society should have sustained a temporary exhaustion. On this account the Society in London, in conformity to that spirit of fraternal cordiality which had always characterized their intercourse with the Russian Institution, assisted its efforts to meet the difficulties of its situation by a grant of £2000.

Dr. Pinkerton, independently of the general assistance he had afforded to the St. Petersburgh Committee, had undertaken the superintendence of the following works:—the Tartar-Turkish Bible, the printing of which had been entrusted to the Missionaries at Astrachan; the New Testament

**CHAP. II.
1814-29.**

**SECT. II.
NORTHERN**

**Russia.
1821.**

in the Mandjur-Chinese, after the projected translation of a learned individual, who had resided fourteen years at Pekin, by appointment of the Russian Government, with the particular view of studying the Mandjur and Chinese languages; a Persian version of the Old Testament; the first sheets of this translation were examined and approved by Professor Lee, who kindly undertook to revise the rest as they were transmitted to him; a Servian version of the Scriptures; and a Tartar Old Testament, according to the manuscript found by Dr. Pinkerton in the Crimea, with such alterations as the Missionaries at Astrachan might deem necessary.

Passing over the years 1822 and 1823, during which the operations of the Russian Society were conducted with undiminished energy, we come to 1824, the eleventh year of the Society's existence, in which,—though its work did not stand still, 70,000 copies of the Scriptures, in different languages and dialects, being printed, and 31,163 distributed,—an event occurred, foreshadowing the fatal interruption which the Society was ere long to undergo. His Excellency, Prince Galitzin, the noble, indefatigable, and devoted President of the Society, from reasons which do not fully appear, but which are supposed to have been mixed up with questions of State policy, was induced to resign his office, and His Eminence, Archbishop Seraphim, Metropolitan of Novogorod and St. Petersburgh, was, by an Imperial Rescript, appointed his successor. The Prince, in a letter to the President of the British and Foreign Bible Society, expressed the unabated interest felt by him in the operations of the Bible Society in every part of the world; and the new President, also, at the Meeting at which his appointment was announced, expressed a “lively hope that the Lord would be pleased to shower down his blessings on the united and important labours of the Society, and vouchsafe to them his almighty aid.”

It soon, however, became evident that the mainspring of the Society had received damage,—that its animating spirit had departed.

In the following year, 1825, the Emperor Alexander died. His attachment to the Bible Society was, there is every reason to believe, unshaken to the last. His successor, the Emperor

EUROPE.

CHAP. II.
1814-29.SECT. II.
NORTHERNRussia.
1824.Resigna-
tion of
Prince Ga-
litzin.Death of
the Em-
peror Alex-
ander.

EUROPE. Nicholas, after his accession, continued his own subscription to the Russian Bible Society. But before the close of the next year, 1826, the operations of the Bible Societies in Russia were, by an Imperial Ukase, suspended. The only mitigating clause was, "that the sale of the Holy Scriptures already printed in Sclavonian and Russian, as also in the other languages in use among the inhabitants of the Russian empire, was permitted to be continued at fixed prices." The motives which influence the proceedings of a Government like that of Russia are not often developed. It is probable that in this case, there was a mixture both of political and ecclesiastical considerations, but of their exact complexion and weight it is not easy to speak.

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CHAP. II.
1814-29.
—
SECT. II.
NORTHERN
—
Russia.
1825.
Suspension
of Russian
Bible So-
cieties.

Dr. Paterson, whose services were no longer required at St. Petersburgh, soon afterwards returned to this country, committing the cause of the Russian Bible Society into the hands of that God, who surely takes a deeper interest in the progress of His own truth, than we can possibly do, but whose ways are past finding out.*

But while this dark cloud came over the prospects, once so bright and cheering, of the great Russian Bible Society, the work was not allowed wholly to cease. A Protestant Bible Society was established, under sanction of the Empéror, for supplying the Protestants in Russia with the Scriptures: Prince Lieven was appointed the President. A few years elapsed, before this Society came into much operation. It was at length found surrounded with a considerable number of Auxiliaries, and will come again into notice in a subsequent part of this history.

1826.
Com-
mencement
of opera-
tions under
separate
Agency.

In the mean time, the providence of God was inclining the hearts of individuals, and remarkably opening their way to supply, in some measure, the place of larger and more regularly-organized Societies. In 1828, a correspondence of a very interesting kind, and pregnant with important results, was opened with the British and Foreign Bible Society, on the part of a gentleman then resident at St. Petersburgh,

* At the time of its suspension, the Russian Bible Society had 289 Auxiliaries: it had printed the Sacred Scriptures in between twenty and thirty various languages; and its circulation had amounted to above 861,000 copies.

whose name was for a time withheld, but who afterwards became well and widely known. The Rev. R. Knill, formerly a Missionary in India, was, at the period referred to, Minister of a Protestant congregation, composed principally of English and Americans, at St. Petersburgh. The circumstances which led to his engaging in the work of Scripture distribution, and the chain of unexpected consequences connected with this first link, will come to be considered afterwards, having chiefly to do with a subsequent period. They are referred to here to show, that while the sun of the Russian Bible Society seemed to be setting in dark clouds, there appeared more than one bright streak in the heavens as an encouragement to faith and hope.

EUROPE.

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CHAP. II.
1814-29.—
SECT. II.
NORTHERN—
Russia.
1829.Rev. R.
Knill.

EUROPE.

CENTRAL AND NORTHERN.

CHAPTER III.

PERIOD OF SEPARATE AGENCIES, FROM THE APOCRYPHAL
REGULATIONS TO THE YEAR OF JUBILEE.

1829—1854.

SECTION I.

CENTRAL EUROPE.

Continued adherence of Continental Societies to the Apocrypha.—New plan of Parent Society's operations by separate Agencies.—France—Dépôt at Paris—Varied labours of Professor Kieffer—French Revolution of 1830—Efforts of Messrs. Courtois, of Toulouse, and first experiments of Colportage.—Death of Professor Kieffer—Appointment of M. de Pressensé—Extension of Colportage, and results.—Dr. Pinkerton at Frankfort, as General Superintendent of Agencies—Tours through Germany—Mr. Elsner, Scriptures supplied to the Prussian army.—Hungary—Efforts of Rev. Mr. Wimmer.—Revolution of 1848.—Colportage in Germany.—Belgium—Origin and success of Mr. Tiddy's labours—These extended to Holland—Labours of Lieutenant Graydon and Major Beckwith in Switzerland, and North Italy.

EUROPE. THE period which has lately passed under review was characterized, as has been remarked, by the rapid and extensive multiplication of kindred Institutions, widely spread over the face of the Continent. These Institutions were, in the first instance, very generally promoted, and afterwards fostered and encouraged, not only by grants, but by a system of visitation, emanating from the Society in London, and in great part car-

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CHAP. III.—
1829-54.—
SECT. I.
CENTRAL.

ried on, at its expense, by its own Officers and Agents, or by other friends delegated by it.

But when, in consequence of the Apocryphal regulations, all pecuniary grants to Societies continuing to circulate the Apocrypha were suspended, and even grants of books much limited, the system of personal and official visitation became, to a great extent, inapplicable. The Foreign Societies which still adhered to the Apocrypha—and these were by far the larger number—were now placed on a more independent footing, as regarded the original and Parent Institution in this country, and were thus no longer in a position to profit, as they had done, by its counsels and its aid.

The British Bible Society, however, though thus restricted from what had been its usual channels of distributions, was yet unwilling to forego the privilege of administering to the necessities of the Continent. Besides which, it felt itself especially urged, by a sense of duty, to seek to circulate the Inspired Volume in its purity, as dissociated from the Apocrypha. Hence it proceeded to adopt and favour, more fully than it had hitherto done, direct Agencies of its own, either paid or gratuitous, the operations of which might be more immediately under its own regulation and control. Something of the kind, indeed, had already existed in the instances of Leander Van Ess and Professor Kieffer, and in the incipient labours of friends at St. Petersburg, to say nothing of the Agencies in the Mediterranean, which had from the first been entirely apart from any associated native effort.

Now, however, the system of Agencies was to be carried to a much larger extent.

As the operations of the Society on the Continent were henceforward to experience a change in their mode and character, it may be desirable to depart a little from the plan which has been hitherto adopted, and while still adhering to our review of the Continent in large sections, as Central and Northern, to trace the history of the Society's operations somewhat more minutely in separate countries or districts, as they successively became the seat and sphere of separate Agencies, taking for our guidance the order pursued in the Society's Annual Reports.

With regard to the Foreign Societies, which became in a

EUROPE.

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CHAP. III.
1829-54.—
SECT. I.
CENTRAL—
Adherence
of Conti-
nental So-
cieties to
the Apo-
crypha.Separate
Agency
commenced
by the Pa-
rent So-
ciety.Different
plan of re-
view pur-
sued in this
Section.

EUROPE. great degree disconnected with the British Society, the labours of some of them, during the period on which we now enter, have been too important and valuable to be wholly overlooked

**CHAP. III.
1829-54.**

**SECT. I.
CENTRAL.** — in a review of the Bible work in Europe; but, at the same time, the notice to be taken of them in this work, henceforward, must necessarily be somewhat more brief and incidental. Let it not, however, be supposed that the Parent Society ceased to feel a lively interest in the numerous Continental Institutions, which it had been honoured, in so great a degree, to originate, and which, constituted to a great extent on similar principles, were still united with it by a common object and obligation, of the highest and most spiritual nature.

France.

Paris Protestant Society. — **FRANCE.**—The earliest distributions of the Society for the benefit of France, were, as we have seen, effected principally through the medium of the Basle and other Continental Societies.*

The Paris Protestant Bible Society was instituted in 1818, and from that period took an active part in the circulation of the Sacred Volume. But as that Society was, from its constitution, restricted to the Protestant part of the population, it became a great and important object to make some distinct provision for the supply of the Roman Catholics, who constitute the large majority of the inhabitants. It was primarily with a view to this object, that the British and Foreign Bible Society opened, in 1820, a dépôt of its own in Paris, and placed it under the charge of Professor Kieffer.

Superintendence of Professor Kieffer.

The name of Professor Kieffer, it will be recollectcd, was first introduced to the notice of the Society about the year 1818, in connection with the revision, the printing, and editing of the Turkish Bible, which important work occupied several years of arduous labour. It was before he had fully completed that work, that he became an Agent of the British and Foreign Society for the distribution of the Scriptures in France; and though his attention was first directed to the supply of the Roman Catholics, for whom large editions of De Sacy's Testament and Bible had been printed, yet it soon became apparent that there was a large field opened for his efforts among Protestants as well as Catholics, without interfering with the

* Pastor Oberlin received some of the first grants.

operations of the Protestant Bible Society. From this time, therefore, the Society's own dépôt, under his superintendence at Paris, became a very abundant source of Bible distribution, amounting, in the course of a few years, to 12,000, 15,000, and even 17,000 copies in a year; to provide for which, larger editions were required, both of the two French Protestant versions, Martin and Ostervald, as well as of De Sacy's, the Roman Catholic. Hence the Professor's time was occupied in superintending the printing and binding of these and other works required by the Society, as well as in attending to and promoting their distribution. In this latter department he was assisted by several active friends and correspondents in different parts of France.

The distributions from the dépôt at Paris were carried on with considerable success. During the year 1829, small dépôts were opened in different directions, and thus many thousand copies of New Testaments were put into circulation. A zealous individual, much interested in the work, during one period of the year, distributed 6000 copies in about 150 different places; and, during another, 12,000 in 400 places. Many testimonies were received of the thankfulness with which these copies had been accepted, and of the apparent good that had been accomplished. Another individual, in the South of France, had laboured in a similar manner, though not on so extensive a scale. To continue these distributions, a further edition of 10,000 Testaments was ordered.

In the following year, 1830, the first individual above referred to, M. Appert, was, on the strong recommendation of the Rev. F. Cunningham, then in Paris, again employed on an extensive tour, as the result of which, channels were opened for the issue of 17,000 copies of the New Testament; and, on the same recommendation, 2000 copies were sent to a clergyman in the South of France, who had received importunate requests from all sides to be furnished with the Sacred Volume, which led to the ordering to press, in the course of the year, 25,000 of De Sacy's Testaments, and two editions of the Protestant Bible. Thus largely was the British Society enabled to supplement the labours of the Paris Society by issues of its own.

EUROPE.

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1829-54.SECT. I.
CENTRAL.France.
1829.Efforts of
M. Appert.

EUROPE. M. Appert, who was for some years a very active distributor of the Scriptures in France, held an important office in connection with the public schools and prisons of the kingdom. His name does not, in the first instance, appear on the pages of the Society's Reports, as it was not always found expedient, at that period, from the state of religious and political feeling, to publish the names of parties engaged in the work. For the same reason, Professor Kieffer's name did not appear publicly, for some time, after he had become the direct and salaried Agent of the Society. This was made a serious charge against the Society during the period of the Apocryphal agitation, and insinuations were thrown out, that monies entrusted to him had not been duly accounted for; which led to the printing, in the Appendix of the Report of 1827, of a specimen of the Professor's quarterly accounts, as regularly transmitted and audited. This was also done in the case of Leander Van Ess's accounts. From that time, the names of both these gentlemen were regularly introduced into the reports, with their respective salaries or gratuities attached.

Varied labours of Professor Kieffer.

It may be here observed, that the literary labours of Professor Kieffer at this time were not confined to the revising and editing of the Turkish Bible: under his superintendence, and more or less by his assistance, the Scriptures were printed at Paris in the Syriac and Carshun, the modern Armenian, the Spanish, the Italian, the Basque, and the Breton languages.

Thus actively, and successfully was the Professor occupied in the service of the Society, at the period on which we are now to enter; being engaged in numerous important works, and in carrying on an extensive correspondence; not without encountering, it is true, considerable hostility in some quarters, which, together with declining health,* occasioned by excessive application to business, somewhat interrupted and retarded his

* A circumstance which at this time probably contributed not a little to the Professor's prostration of health, was the deep mortification he felt on its being discovered, that—quite accidentally, however, on his part—some 300 copies of the Italian Bible in his warehouse had been overlooked, in the general removal of the Apocrypha from all the Society's Bibles, ordered at that time. Much was attempted to be made of this incident, of which full particulars are given in the Appendix of Twenty-sixth Report.

work; but still, on the whole, meeting with considerable encouragement.

This retrospective glance at Professor Kieffer's labours seemed necessary, in order to a connected and comprehensive view of the entire work which he was the instrument of conducting for the benefit of his country.

The political revolution of 1830, which placed the crown of France on the head of Louis Philippe, removed many of the obstacles which had previously existed to the circulation of the Scriptures. The Society, anxious to avail itself of these favourable circumstances, appointed a Deputation to visit and confer with the friends of the Society in France. The Deputation, consisting of two gentlemen of the Committee* and one of the Secretaries, had thus an opportunity of forming a personal acquaintance with Professor Kieffer, to whose admirable manner of conducting the affairs of his agency they gave their unqualified testimony, and thus fully confirmed the judgment pronounced by others. On their return, they recommended a continued and increased liberality of distribution, having been fully convinced that every precaution of which the case admitted had been, and would be, taken, to ensure a beneficial appropriation of the grants of the Society. The Deputation had much pleasure in perceiving that extensive distributions had been made through the medium of the numerous schools, and particularly in those belonging to the Society for Mutual Instruction. In the city of Strasburg, fifty masters, preparing themselves for their office, received, on quitting the place, twenty copies each, for their several schools. It would appear that, in one department alone, there were schools in which, during the summer months, 21,000 scholars were received, and more than 100,000 in winter. Numerous additions were being continually made to the number. In one letter a detailed account was given of more than 100 schools, containing nearly 20,000 scholars, which were in the course of receiving supplies in some degree proportioned to the numbers attending them. Five thousand copies, which Professor Kieffer had been authorised, in the year 1827, to furnish to schools of this description, had been distributed among a number amounting

EUROPE.
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CHAP. III.
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SECT. I.
CENTRAL.

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France.
1830.

French
Revolution.

More fa-
vourable
openings
for circu-
lation of the
Scriptures.

* Messrs. Josiah Forster and E. N. Thornton.

EUROPE. to ninety-five ; and 5000 copies more had been appropriated for a similar purpose.

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SECT. I.
CENTRAL.

France.
1831.

The Deputation, before they left, induced a few friends to form themselves into a committee to advise with Professor Kieffer, when measures of more than usual magnitude might require prompt attention ; and, by correspondence, and in other ways to promote the object of the Society.

Such was the impulse now given to the work, that in the following year (1831) 186,000 volumes were required for the supply of the dépôt, of which 153,000 were of the version of De Sacy. The issues of the year rose to 176,139 Bibles and Testaments. The members of the Corresponding Committee themselves, received and issued above 20,000 volumes. Twenty thousand copies were furnished to the Minister of Public Instruction, who expressed his willingness, in the name of himself and colleagues, to devote a portion of the money placed at their disposal* to the purchase of this first and most salutary of books, for distribution in the elementary schools. M. Appert also disposed of 5610 copies.

**Co-operation
of
Messrs.
Courtois at
Toulouse.**

Amongst numerous private friends in France that, about this time, cheerfully and zealously came forward to assist in the work, special mention is due to the Messrs. Courtois, Bankers, at Toulouse. These three excellent brothers lent themselves to the cause of the Society, with a zeal, assiduity, and perseverance, which have brought it under no common obligation. To prisons, and among the poor, in the city and in the villages throughout the south of France, and among the Pyrenees, and beyond them (in the neighbouring kingdom of Spain), these devoted gentlemen sought, in various ways, and especially by the distribution of the Scriptures, to impart the blessings of spiritual instruction. Extracts from their correspondence have enriched the pages of the Society's Report through many years, affording very interesting details of their unwearied, disinterested, and successful efforts.

These gentlemen were among the first, in modern times, to employ Colporteurs to go from cottage to cottage, from house to house, from mansion to mansion, in order to distribute Bibles and Testaments at a very low price. Some of their

* 10,000 francs.

very earliest communications relate to this subject. We give EUROPE.
the following as a specimen :—

The present moment is, then, peculiarly favourable, and we have tried to improve it. Besides the Protestants, whom we employ to sell the Scriptures in the public square, two Jews go through every street and lane, and sell the New Testament at low prices among the lowest orders of society. . . . The word of God has now penetrated into places where it had never been heard of before. In the Hautes and Basses Pyrennees, &c., it is pleasing to think that the inveterate opposition which had existed for so many years is now subsiding, and that the word of God is received with thankfulness and joy by Roman Catholics. . . . A number of villages in the most retired situations, and whither a single New Testament had perhaps never before penetrated, have been abundantly supplied with the copies. In the neighbouring fairs and markets many have been disposed of, particularly in places wholly inhabited by Roman Catholics. . . . The Bible, which for a long time had been considered as a Protestant book, begins to be looked upon by many as the revelation of God to all Christians.

And again, in the following year, one of the brothers writes—

"I have engaged several new Colporteurs, and, upon the whole, I foresee that my stock of the Scriptures will soon be exhausted, so that I must beg of you to send me 4000 copies of De Sacy's New Testament. I am truly impatient to receive De Sacy's Bibles, as applications are making to me on all sides for them. Pray forward 300 copies as soon as possible. I am, in truth, almost ashamed to make such heavy demands upon you; but the time is so favourable, and withal of so solemn a character, that it is my firm belief that we shall have to regret it, if we do not avail ourselves of the present opportunity.*

About the same period, a Society called "The Evangelical Society" was formed at Geneva, with a special view to the benefit of France, whose operations from the beginning were very much conducted by means of Colporteurs, as the following account of the Society, furnished in the beginning of the year 1833, will show :—

"Our Society, founded for more than two years, has prospered beyond our expectations; and has become a centre of great activity. The Bible Societies already in existence may suffice for the wants of our cantons; and hence we have proposed, as the object of our labours, the east and south-east

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CHAP. III.
1829-54.

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SECT. I.
CENTRAL.

—
France.
1832.

Their first
experi-
ments in
Colportage.

Pyrennees.

Geneva
Evange-
lical So-
ciety.

Operations
by Col-
portage.

* For further details of these first operations in Colportage by the Messrs. Courtois, see Appendix II., Note C.

EUROPE. of France. These countries, covered with infidelity and Romish superstition, are almost wholly destitute of the sacred writings ; and it might seem that the Christians of Switzerland, and especially of Geneva, which was once a luminary of Christendom, have a special call to present the light of truth to those who are there sitting in darkness and the shadow of death. It appears to us indispensable, in order that we may successfully disseminate the word of God in these countries, to send thither Bible Missionaries, whose office it is to *sell*, and not to distribute *gratis*, the sacred writings ; and, at the same time, to become the means, by God's grace, of causing men to feel the value of His word ; and thus to be, to these ignorant persons, what Philip was to the Ethiopian, who, holding in his hands the inspired volume, exclaimed, ‘ How can I understand, unless some man guide me ?’ (Acts viii. 31.)”

This plan, begun at the end of the year 1831, met with rapid success. Providence sent many active Christians, well instructed in the Scriptures, who were prepared for the work ; together with the means which were requisite for the support of these disinterested persons ; and the British Society supplied the copies of the Bible which were required. The number of Bible Missionaries, of the departments which they traversed, and of the books which they sold, never failed to increase. Ten thousand copies of the Sacred Scriptures were purchased in one year. At that time thirteen Bible Missionaries, appointed to four different stations, were in the field. The reports of these Agents were filled with facts calculated to excite in the hearts of all, gratitude to God. Soon the living seed, which they scattered in places heretofore desert, produced good fruits. Souls lost in slumber were awakened by the word of Divine grace.

The example of Geneva was followed at Lyons and other places in France. In Basle, also, the plans of the Geneva Society were adopted for extending the circulation of the Sacred Scriptures in Departments in France. Thus rapidly was developed and diffused that system of Colportage, which afterwards became so prominent and important a feature, in connection with the Society’s own Agency at Paris.

In the year 1832, in the midst of his labours and his use-

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1829-54.

SECT. I.
CENTRAL.

France.
1832.

fulness, Professor Kieffer was cut off by death, and thus the Society was called to mourn the loss of one of the most efficient of its Continental Agents.

Many were the affectionate testimonies borne to the worth and piety of Professor Kieffer, by those who knew him best. In the Memorial adopted by the Committee on this occasion, after alluding to their deep sense of the loss sustained by the Society, they proceed to state—

“That while they look back with gratitude upon the whole period of his Agency, extending over a space of fifteen years, and while they especially call to remembrance his great work of editing the Turkish Bible, and his other numerous literary services rendered to the cause of the Society, they are filled with admiring gratitude at the fact, that, during the last two years, not less than 347,541 copies of the Sacred Scriptures passed through his hands; the issue of which is, in a great measure, to be attributed to his watchfulness for every opening, and to his unexampled and laborious diligence in conducting a most voluminous correspondence with the friends of the Bible, throughout the kingdom of France.”

Some interesting particulars in the life of Professor Kieffer appeared in the “Archives du Christianisme,” and these were transferred to the pages of the Society’s “Monthly Extracts” for March 1833. One incident may be here introduced.

In the year 1796, Professor Kieffer was despatched to Constantinople, as interpreter and secretary to the French embassy. His stay in that capital lasted eight years; and when the war broke out with Egypt, he was confined in the prison known by the name of the Seven Towers, together with the French *Chargé-d'affaires*, whose assistance in the study of several Oriental languages, and more especially the Turkish, to which he devoted the greatest part of his time, was of essential benefit to him. In 1803, M. Kieffer returned to Paris, having been appointed to accompany a Turkish ambassador to the court of Napoleon; and, on his arrival, was nominated secretary and interpreter of the Oriental languages in the Foreign Office.

It was during this seven years’ imprisonment, that M. Kieffer attained that knowledge of the Turkish language

EUROPE.

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CHAP. III.
1829-54.

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SECT. I.
CENTRAL.

—
France.
1832.
Death of
Professor
Kieffer.

Memorial.

EUROPE. which gave him a first place among Oriental scholars, and
CHAP. III. which was afterwards to answer such an important end as the
 1829-54. publication of the entire Bible in the Turkish language. Thus
 wonderful are the ways of Divine Providence!

**SECT I.
CENTRAL.**

**France.
1833.**

**Distribu-
tions to the
Public
Schools
and Hospi-
tals.**

In the year in which Professor Kieffer died, the issues from the Society's dépôt at Paris amounted to 175,185 ; in which were included the following grants :—On the application of a member of the Royal Council and Superintendent of Elementary Schools, 20,000 copies were granted for the schools of sixteen departments, containing about 400,000 scholars ; and on the application of the Minister of Public Instruction, a second grant of 20,000 was made to the same quarter as in the preceding year, and on the same terms, viz. for 10,000 fr. A grant of 1000 copies was made, at the request of a member of the General Council for Hospitals, entrusted with the superintendence of foundlings, who speaks of having “under him a family of 16,000 of these unfortunate beings scattered over the country.” And the Messrs. Courtois received this year no fewer than 800 Bibles and 13,200 Testaments.

The direct work of the Society in France having thus assumed a character of so much magnitude, it became a question of some importance, on the decease of Professor Kieffer, how, and by whom, it should in future be conducted. A Deputation was accordingly appointed to visit Paris. It consisted of one of the Secretaries, and two gentlemen of the Committee,* accompanied by the Assistant Foreign Secretary, to assist in winding-up the accounts, and the Depositary, who was charged with collecting information on all matters connected with the printing and preparation of the Scriptures. The Deputation were likewise joined in Paris by Dr. Pinkerton.

**Appoint-
ment of
M. de
Pressensé.**

After various interviews and conferences with the members of the Corresponding Committee, and on their unanimous recommendation, the attention of the Deputation was directed to M. de Pressensé, as a gentleman whose personal character and qualifications, as well as position in society, rendered him a suitable person to succeed Professor Kieffer. M. de Pressensé is a gentleman of good family, and had formerly been a Roman Catholic, and a pupil of the Jesuits ; but he had become

* Messrs. Josiah Forster and E. N. Thornton.

a devoted friend of the Bible from the time that, by its means, the light of revealed truth had become fully manifested to his mind.

After a short time, M. de Pressensé accepted the appointment of Agent to the Society, which situation he has continued to fill with singular fidelity and devotedness, and much to the satisfaction of those who first entrusted him with it, and who since have been best conversant with the manner in which the duties of his office have been discharged.

An important step was taken in Paris, in the course of the year 1833, in the formation of a new Bible Society, under the designation of the “French and Foreign Bible Society;” its rules, as well as its objects, being in exact accordance with those of the British and Foreign Bible Society. The reasons for the establishment of this new Society were stated in a Circular issued at its formation: they are summarily comprised in the following paragraph taken from this document:—

“Hitherto it can scarcely be said that France has done more in aid of the Bible cause than what referred to the wants of one religious community. The political circumstances of the country have long rendered it imperative to restrain the activity of Associations, whose object was the dissemination of the Sacred Scriptures; but the moment seems arrived when these labours may be pursued on a larger scale. The wish not to confine these exertions to one or two religious denominations only, forming a very trifling proportion of the 32,000,000 of the population of France, has frequently been expressed. It might well be asked, whether our Christian brethren in France ought not to feel themselves roused to make some efforts, and some sacrifices, for the purpose of propagating the Bible among the immense majority of Roman Catholics in the country; the more so, as our geographical position, our language, our Missionary connexions, although in their commencement, present us with the means of introducing the word of God into countries, to which other nations have not so easy an access; and these advantages, which have been vouchsafed to us by Divine Providence, appear to impose upon us the most serious obligations. We allude to other countries over which we exercise a social influence, which cannot prove beneficial, un-

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CENTRAL.—
France.
1833.Formation
of “French
and Fo-
reign”
Bible
Society.

EUROPE. less, at the same time, a religious influence be also exercised.
 CHAP. III. It is high time to bear this in mind."

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SECT. I.

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France.

1834.

The claims of this new Society were urged upon the Society in Earl Street by the Rev. Mark Wilks, deputed expressly for this purpose; and after the whole subject had been maturely considered, a grant of £300 was made to it, together with a set of stereotype plates. Further and repeated grants, both of money and books, were afterwards made to this useful and rising Institution.

At the same time, friendly communications with the Paris Protestant Bible Society were not wholly discontinued, though the restrictions under which that Society acted, and its adherence to the Apocrypha, necessarily rendered the intercourse less free and full than it had formerly been. The aid which it received was restricted to grants of New Testaments, and these chiefly, if not entirely, for specific objects.

M. de Pressensé's agency.

We now proceed to glance at the history of M. de Pressensé's Agency, in which will be found exhibited no small amount of earnest, well-directed, and successful effort. At the outset, indeed, some little difficulty was experienced, in consequence of the finances of the Society at that time necessitating a somewhat less liberal distribution than had been practised in the later days of Professor Kieffer. Some regulations were made for increasing generally the price at which the Scriptures were to be disposed of, and limiting the gratuitous issues; and this naturally tended to diminish the numbers circulated for the first year or two, after M. de Pressensé entered on his Agency. A reduction, indeed, was again soon made in favour of the Colporteurs, of whose efforts we have now to speak more fully. This system of Colportage, as we have seen, had been for some time introduced into France, and continued to be more or less acted upon; but it was reserved for M. de Pressensé to give it a further development, and to show it in its enlarged efficiency.

It was in 1834, that the British and Foreign Bible Society commenced seriously to set about the work of Bible Colportage. It then authorized their Agent in Paris to employ, at the cost of the Society, a number of these devoted

men, who were to apply themselves exclusively, during **EUROPE.**
several months in the year, to the Society's work. The **CHAP. III.**
first of all the Colporteurs who offered his services, was
1829-54.
an individual who had formerly been a Roman Catholic, but
—
who had been brought to a living acquaintance with the
truths of salvation solely by the reading of the word of God.
From the time that the Society constituted the work of Col-
portage the special medium of its operations in France, up to
the year of Jubilee, 1,572,988 copies of the Scriptures were
put into circulation by the Colporteurs directly employed at its
expense. But this does not form the total number put into
circulation by means of Colportage. A large proportion of those
described as furnished to the dépôts, which are stated at 180,325,
were confided to the hands of trustworthy individuals, or of pri-
vate Committees, who have been engaged, at their own expense,
in carrying on a work of Colportage. Two-thirds of the copies
sent to the dépôts are calculated to have been circulated in this
way, swelling the total number disposed of by these means to
about 1,700,000 copies.

Of the numbers thus put into circulation, seven-eighths
were of the version of De Sacy; a fact which proves that it
is more especially among the Roman Catholic portion of the
population that the work has been carried on. And this fact
is more fully brought out by a calculation furnished at the
period of the Jubilee by M. de Pressensé, from which it would
appear, that out of the number of 2,271,709 copies issued by
him since the year 1833, 1,913,272 copies had been supplied
to French Roman Catholics.

But we are anticipating.—In 1835, M. de Pressensé had
a personal interview with the directors in London, for the
purpose of receiving further directions and encouragements
in regard to the prosecution of his labours. On his return,
his efforts were renewed, with such success, that the fol-
lowing year witnessed an increase of nearly 20,000 copies
in the number of his issues; and, in 1837, the issues,
which had, in the first year of the Agency, been about
55,000, reached to above 120,000, and the progression
continued, till, in the year 1844, above 150,000 were
issued: the annual issues for fourteen successive years

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—
France.
1834.

Effective
extension of
Colportage.

EUROPE. were above 100,000 copies. In the last few years, in consequence, probably, of political changes and other causes, they sank to about 90,000, but never descended below that number; which, considering all the difficulties that were to be surmounted, is an astonishing fact, and tends not only to show the zeal and wisdom with which the work was conducted, but the strong feeling in favour of Scripture reading, which had gradually taken hold of the mind of the people.

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**SECT. I.
CENTRAL
France.
1837.**

**Colporteurs em-
ployed by
the Society
itself.**

One important and novel arrangement was introduced into the proceedings in France, in the year 1838, to which the subsequent increase in the distributions is mainly to be attributed; this was the employment of Colporteurs directly by the Society itself. Before this time, the Colporteurs engaged in selling the Scriptures had belonged to other Societies, and had taken up this work in connection with other religious objects. M. de Pressensé having, when in London, pressed on the attention of the Committee the desirableness of selecting a number of these useful functionaries, to be exclusively devoted to the work of selling the Scriptures, it was determined, after mature consideration, to proceed on this plan. Forty-four of these humble and valuable labourers were selected and taken into the full employ of the Society, and, after a few months, their sales were found to amount to 34,874 copies.

The following extract will tend to show the kind of persons employed in the work, and the pains taken in their selection, as also the tenour of the counsel they receive before entering upon it.

“My first care,” remarks M. de Pressensé, “was to summon only such as were real friends of the Bible to take a share in the projected labour; and it will doubtless be gratifying to you to learn, that after the calls made for this purpose to a very small number of Churches only, more than one hundred Christian brethren offered themselves as candidates for the honour. This is the clearest demonstration of the great progress which the Gospel has made in France, inasmuch as it is probable that, not more than twenty years ago, it would have been a matter of the greatest difficulty to find only a dozen Bible distributors, properly qualified, even if they had been sought for among all the Churches in the country.

“It may be necessary to observe, that I strictly prohibit the Colporteurs from circulating any thing but the Holy Scriptures, and that an infraction of this rule would immediately put a stop to the connection subsisting between myself and them. I earnestly recommend them to

apply to all their countrymen, making no distinction with regard to religious denominations, but considering them all as immortal beings, who have souls to be saved, and who cannot obtain salvation in any other way than by the conversion of their heart to the Gospel of Jesus Christ. It is easily understood that I cannot altogether forbid them from joining in conversations immediately referring to the truths contained in the Sacred Volume which they are employed to distribute; for of what use would it be, if they were not to say something that might lead to an understanding of the absolute necessity of obtaining the word of God, in order to read it with the spirit of prayer, and to make it the sole rule of their future conduct? As little can I hinder them from replying, though always with mildness and simplicity, to those who ridicule and gainsay them; but my injunctions on such occasions are strictly to abstain from all controversy that may have a tendency to irritate, and to take their stand by the fundamental truths of Christianity, which may be briefly summed up in the doctrines of the fall of man, and his consequent state of condemnation; of justification by faith; of regeneration; and of the necessity of sanctification; in short, that salvation is a work of the grace and mercy of one only God, the Father, the Son, and the Holy Ghost.”*

In a few years, the number of these useful and devoted labourers employed exclusively by the Society, increased to seventy or eighty, and after that they have been seldom or never below that average: in one year (1845), they amounted to 110, and frequently to more than 100. The largest number sold by them in one year was 125,547 copies. This was in 1844.

“ It may be mentioned as a significant fact,” writes M. de Pressensé, in his Jubilee Review, “ connected with the work of Colportage in France, that, with few exceptions, the work has been accomplished by individuals who were formerly Roman Catholics, but who became zealous friends of the Bible through reading copies purchased by them from Colporteurs. As a consequence of the continual changes which occur in the staff of the Colporteurs, the Society, since the time of its taking up the work, has had in its employ from 280 to 300 individuals. Of this number, only the twentieth part were Protestants by birth; all the others were formerly Roman Catholics; and, further, of this number there have not been more than a dozen, who have not been fully equal to the re-

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1829-54.

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SECT. I.
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—
France.
1838.

Instructions to
Colpor-
teurs.

Most of the
Colpor-
teurs for-
merly
Roman
Catholics.

* For further and full particulars of these proceedings, and of the instructions under which they act, see a long and interesting paper in Appendix to Thirty-fourth Report.

EUROPE. requirements of their calling. All the rest have given proof of a zeal, a devotion, a fidelity in the highest degree praiseworthy. They have uncontestedly proved an ornament to the Gospel; and it may be added, that, in the estimation of the public authorities, as well as that of the public generally, the title ‘Bible Colporteur’ is equal to that of a good and upright man—a man of order and peace.”

**CHAP. III.
1829-54.**
—
**SECT. I.
CENTRAL.**
—
**France.
1843.**

Those who are acquainted with the Reports of the Society, and its Monthly Extracts, cannot fail to have been struck by the numerous interesting incidents there recorded, from time to time, from the correspondence of M. de Pressensé, illustrative of the character, personal history, and labours, of his Colporteurs. A few are introduced in the Appendix, not as being more remarkable than many others, but as a specimen of the Agency which has been at work in France for so many years.*

It is not easy to calculate the number, or to estimate the value of the benefits, which have resulted from the work of Bible Colportage. It may, however, be useful to notice the bearing which it has had on the religious movements which, within the last few years, have been witnessed in different parts of France.

M. de Pressensé, in his Report for 1843, alludes to fifteen Communes, of more or less extent, in which a very remarkable religious movement had taken place in the midst of the Roman Catholic population, in all of which the religious awakening was first begun by the distribution of the Scriptures through the medium of Colporteurs.

**Result of
Colportage
in various
religious
movements.**

In 1844 he mentions the following cases:—

“ After the visits of several of our Colporteurs through a large district of the country, embracing more than a hundred Communes, a lively interest manifested itself, not merely for the reading of the New Testament, but also for a practical adherence to the truths revealed in it. Our Colporteurs, being unable to satisfy these fresh wants without overstepping the instructions laid down for them, were followed in their operations by Evangelists. Two persons of this description accordingly entered upon the field hitherto occupied by our Bible distributors, and were received with an eagerness and a welcome truly astonishing.

“ In a different part of the country, an extensive Commune, consisting of more than six hundred inhabitants, assembled together *en masse*, after

* See Appendix II., Note D.

a visit paid to them by a Colporteur, to declare themselves favourable to the Protestant Religion. EUROPE.

" In another part of France, wholly distinct from that mentioned before, and comprehending an extensive range, inasmuch as two of our principal Departments are included in it, the inhabitants of several Communes, after being visited at various times by our Colporteurs, came to a resolution to follow the advice which they gave them. Accordingly they invited a minister of the Gospel, who resided at no great distance, to come to them for the purpose of instructing them in the Protestant Religion, which they were desirous of embracing. The authorities there, however, far from approving of such a movement, did all in their power to put a stop to it; but so little success did they meet with, that their opposition only served to induce the inhabitants to declare themselves more strongly in favour of Protestantism."

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SECT. I.
CENTRAL.

France.
1845.

Entire
Communes
embrace
Protest-
antism.

Again, in his Report for 1845:—

" Let any one go to Saintonge, to the neighbourhood of Limoges, and to many other Departments, and he will witness the most glorious results of Bible colportage. At the very time of my now writing, at thirty leagues distance from Paris, in an important and principal place, where Romanism has long maintained its sway with great power, one of my friends, a pastor in this city, is preaching the Gospel in a temporary place of worship, attended by persons of every class of society. What appears remarkable is, that his services are conducted in a locality abutting on one side on a magnificent cathedral, and on the other on an extensive convent, with a house in front full of priests attending on the bishop. And who is it that has given rise to so extraordinary a proceeding? One of your Colporteurs, a young man from the country, with nothing favourable in his exterior, who has sallied forth to defy the Goliah of Superstition, not 'with a sling, or a shepherd's bag full of smooth stones,' but with the Bible, and a knapsack well stored with copies of the Sacred Scriptures."

From the Report of the following year, it appears that the place last referred to was Sens; a town of 10,000 inhabitants, and the seat of a Roman Catholic archbishopric.

The letters of M. de Pressensé contain much more that is interesting, as regards not only the direct work of the Society —the circulating of the Holy Scriptures, but also its results. The fruit of Bible reading which was now beginning to show itself in very many quarters, in an ardent desire among the people to obtain further evangelical instruction greatly increased; and though it is not our province to follow the work of the Society in these its more remote consequences, yet it cannot but be matter of rejoicing to find that a thirst

EUROPE. for the hearing of the word was found to follow the reading of it; and that through extensive districts of France, since that time, Christian worship and Christian ordinances, in their most simple forms, have been eagerly sought after.

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CHAP. III.
1829-54.
—
SECT. 1.
CENTRAL.
—
France.
1850.**

A further confirmation of the above facts is found in M. de Pressensé's "Jubilee Review," where the subject is again referred to.

**Remarks
of M. de
Pressensé
on these
move-
ments.**

"It is to the work of Colportage, carried on by the British and Foreign Bible Society, that we may attribute the existence of all those great spheres of evangelization which are now being cultivated with so much success by Evangelical Societies. It was two of our Colporteurs, whom God made instrumental in bringing about the religious movement, which showed itself in the department of the Yonne, a few years back. One of them went through the towns, and the other through the country districts of this department, and both succeeded in disposing of New Testaments. It was in consequence of their reports, that the Evangelical Society was induced to send some Evangelists into that district. Another proof we have in what occurred at Sens, where a minister from Paris, in a visit to the place, preached every day, and had hundreds of persons as auditors. Another proof is the formation of a church at Auxerre, and at St. Maurice-aux-riches-Hommes, where upwards of 200 persons, recently converted to Protestantism, are struggling with admirable courage against much opposition.

"The great religious movement, also, which occurred some years back in the department of La Haute Vienne, had for its origin the sanctified labours of two of the Society's Colporteurs. It was the New Testaments they disposed of in considerable numbers, which led the inhabitants to make application for Protestant Ministers.

"In the department of the Deux Charentes, and of La Manche, the Colporteurs have been the means of producing movements equally encouraging; in short, it may be asserted, that whenever a work of Evangelization to any extent has, within the last ten or twelve years, been commenced, it has been found that in every case it has been the result of the labours of the Society's Colporteurs. But it is not merely stations of Evan-

**Christian
Churches
formed.**

gelization, that the Bible Colportage has succeeded in creating; it was the origin of a number of Protestant Churches, now very firmly established; among the most important of which, may be mentioned those gathered at Angers, Saumur, Tours, and Troies."

Of the individual benefits, which have resulted from the labours of the Colporteurs in France, it is impossible to form any adequate conception. The instances which have come to light, (and these, from the nature of the case, can form but a very small proportion of the whole,) and which have been transferred to the printed records of the Society, are exceedingly numerous, and would, of themselves, form a volume of no ordinary interest.

Nor can we speak too highly of the patient, zealous, and self-denying labours which have led to these results. In cities, towns, and villages—in crowded thoroughfares, and in secluded hamlets; now standing before the mansions of the wealthy, now entering the cottages of the poor; now addressing the peasants in the field, or the artisan in the workshop; now joining the solitary traveller, now in the schoolroom, in the village inn, in the market-place, and in the fair; are these men found pursuing their humble, honourable calling—offering the Scriptures to all; inviting all, whether high or low, rich or poor, to avail themselves of the invaluable treasure. This work they carry on under the heat of summer, and amidst the snows of winter; toiling by day, and often wretchedly housed and faring ill at night; having not seldom to encounter opposition, reproach, contumely, and even personal violence; and in this work they have persevered, some of them for many years, as was the case of one who died at Paris in 1846, after twenty-six years spent in the service of the Society, during which time he had dispersed with his own hands, and sold, nearly 12,000 copies of the Holy Scriptures.*

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CHAP. III.
1829-54.SECT. I.
CENTRAL.France.
1850.Zeal and
persever-
ance of Col-
porteurs.

* The name of this Colporteur was Ladam. He entered the army in 1812, and quitted it in 1815. From this circumstance he was sometimes called the "Old Napoleon Soldier." He was converted in 1820, and from this period he devoted himself to the work of Bible Colportage, and was privileged to put in circulation, as stated above, nearly 12,000 copies of the Holy Scriptures. It was in 1839 he entered, in a more direct manner, into the service of the Bible Society, and from that time his labours were

EUROPE. As to the character, generally, of these worthy labourers, the testimony given above by M. de Pressensé (than whom none is more competent to give one), may be regarded as evidence sufficient and satisfactory. It is enough to say of them that they are, it is believed, men who know and love the Bible, and who seek to regulate their conduct and conversation according to it. Indeed, there is but little inducement to tempt any others to accept, much less to continue in this honourable and self-denying appointment.

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CHAP. III.
1829-54.
—
SECT. I.
CENTRAL.
—
France.
1851.

Of the work of Colportage, regarded as a whole, may we not say, with M. de Pressensé, “that it is one of the noblest jewels in the crown of the Society? Bible Colportage, carried on with success in a country where error finds its most powerful means of operation, is a work rivalling in importance all others for the spread of the truth; a work, moreover, respecting which we are warranted in entertaining the brightest hopes; for it is one of those feeble things which confound the mighty, and which the powerful hand of God can alone sustain.”

But whilst we have chiefly dwelt on the work of Colportage, as that feature of the Society’s operations in France by which they have been chiefly distinguished, it will be seen, from a statement which will be presently given, that no inconsiderable distribution was going on at the same time through the medium of Religious Societies, schools, and dépôts, established in different places, many of them conducted by warm friends of the Society, who cheerfully and gratuitously rendered valuable service in promoting the cause of Bible distribution.

And we may again allude to the constant and friendly co-operation of the two Bible Societies, the “Paris Protestant,” and the “French and Foreign,” both which, especially the latter, have contributed largely towards the common object.

The general results of M. de Pressensé’s Agency, so far as relates to the Scriptures issued, will be seen by the following statement:—From 1833 to 1854, Religious Societies, 201,830; Dépôts, 182,033; Colporteurs, 1,721,716; Schools, 143,824;

most abundant. In almost every place where this faithful Colporteur went, individuals were awakened, and the establishment of several Protestant congregations may be regarded as the result of his efforts.

Sales, 118,260 ; Grants, 13,920 ; Total, 2,381,583. If to the numbers issued during his Agency be added 730,650 copies, the number previously issued by Professor Kieffer, it will appear, that since the first establishment of the Society's Dépôt at Paris, in 1820, there have been sent forth by it, 3,112,233 Bibles and Testaments.

Taking into account, further, the copies which, between the years 1805 and 1820, were put in circulation in France through the instrumentality of the Society, either in a direct manner, or through the medium of the various Continental Societies, including those which were distributed among the French prisoners confined in this country, it may with great probability be affirmed that the British and Foreign Society has circulated not fewer than *four millions* of copies of the word of God in France. Of this vast total, it is computed that nineteen-twentieths have gone into the hands of the Roman Catholic portion of the population, whom it was the aim of the Society more especially to reach ; since, from the year 1818, as we have seen, a Bible Society had already existed for the supply of members of the Protestant communion.

It only remains to notice the measures taken by the Society to supply a translation of the Sacred Scriptures in the Breton language,—a language nearly allied to the Welsh, and the one principally spoken in the province of Brittany. Mr. Legonidec, a Breton gentleman of considerable learning, was engaged, about the year 1824, by the Society, to undertake the work. An edition of 1000 copies of the New Testament, revised and corrected principally by the Rev. T. Price of Crickhowel, an eminent Celtic scholar, was brought out in 1827.* This version, however, being found but imperfectly adapted to the use of the people, a new translation of the New Testament was undertaken and completed by the Rev. Mr. Jenkins, a Missionary employed in Brittany by the Baptist Missionary Society ; and, in 1847, an edition of 3000 copies was printed at the expense of the Bible Society, which met with

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CHAP. III.
1829-54.SECT. I.
CENTRAL.France.
1854.Total of
distribution in
France
alone.Scriptures
in the
Breton
language.

* The translation of the Old Testament, by M. Legonidec, revised by Mr. Price, exists in MS. in the Society's Library ; but, for the reason above alluded to, no part of it has hitherto been printed.

EUROPE. favourable acceptance; and a further edition has since been called for, and a distribution, by means of Protestant Ministers and Colporteurs, is still going on. In 1850, Mr. Jenkins thus

**CHAP. III.
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**SECT. I.
CENTRAL.**

writes—

“There are now two Breton Colporteurs in the field; men who are faithful in their work, and who love the Lord, and appreciate his word. As usual, in this work of the Lord, the opposition of the priests has been great, and is now generally known in the country. This, of course, is a serious obstacle; but the word of God is gone forth conquering and to conquer, until it will attain a complete victory over this opposition, and all the powers of darkness. Perhaps this opposition is now in its greatest strength: it will become less powerful to do mischief by-and-by, when the New Testament shall be better known. This we perceive to some extent already. The distribution of tracts on the Bible and the New Testament has done much good. I know persons who read the divine volume with a sincere desire of acquiring a knowledge of the truth.”

Dr. Pinkerton general superintendent on the Continent, 1830.

GERMANY.—The relation of the Foreign Societies having, as we have seen, undergone a change, by the issuing of the Apocryphal regulations, it became a question whether the services of Dr. Pinkerton, as Foreign Agent of the Society, would not be rendered of greater value by his being stationed in some important and central point on the Continent, whence his influence might spread in various directions around him. This measure was rendered the more desirable, by the cessation of the Society’s connection with Leander Van Ess.

Residence at Frankfort.

After much deliberation, Frankfort-on-the-Maine was selected as the most eligible spot for Dr. Pinkerton’s residence, and thither he repaired, with his family, in the autumn of 1830.

Principal objects of this arrangement.

The principal objects contemplated by this arrangement were stated, in the minutes of the Committee, to be the following:—“That with a view to promote the object of the Society, and the strict observance of its laws, in all cases where the funds for supplying editions of the Scriptures for circulation in Germany were furnished by the Society, the superintendence of preparing them, with respect to the editions used, paper, types, and binding, might be vested in him, subject to the control of the Committee;—that by residing abroad, it might be more in his power to inspect and direct the conduct of those superintending the dépôts in different parts of the Continent; to keep up a more regular intercourse

with the numerous individuals entrusted (instead of Societies, as was formerly the case) with the distribution of Bibles, and to regulate their operations, more especially in the gratuitous distribution of the Scriptures;—that he might have more immediately under his notice applications to the Committee for grants of the Holy Scriptures from individuals;—that he might more readily devise and search out new channels for the circulation of the Scriptures in those parts of Germany, Austria, Bavaria, and Poland, which hitherto had received but a scanty supply, and also in the southern and eastern parts of Europe, as the way should be open;—that he might yet more particularly turn his attention to the Roman Catholics in Germany, Bavaria, and Switzerland, which had become necessary by the recent change in the Society's situation, through the resignation of Professor Van Ess;—and that he might have a more ready opportunity of travelling, from time to time, in different directions, to superintend the several dépôts, and to establish new connections for circulating the Scriptures."

Dr. Pinkerton's first attention was directed to the winding up of the affairs of Dr. Van Ess, and of some other subordinate Agencies; and, where any of the latter were continued, the concentrating of their correspondence. He also proceeded at once to take charge of the Society's dépôt at Frankfort, which had been previously, for a short time, under the charge of Mr. Claus,* and which was immediately replenished, partly from England, and partly from other sources, with supplies amounting to between 40,000 and 50,000 copies. He then entered into new arrangements with booksellers, printers, and bookbinders, suggesting various improvements, and obtaining, in some instances, not only a reduction in the price, but also a superiority in the quality of the paper, the printing, and the binding.

The new editions of the Scriptures in German, Bohemian, and Polish, ordered to press on Dr. Pinkerton's taking charge of the dépôt, amounted to 40,000 copies, and he also set himself to procure information relative to the printing of new works.

* Mr. Claus received an appointment under Dr. Pinkerton, which situation he continued to hold, till the year 1846, much to the satisfaction of the Society.

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1829-54.SECT. I.
CENTRAL.Germany.
1830.Takes
charge of
the So-
ciety's dé-
pôt at
Frankfort.

EUROPE. These were, a revised edition of Luther's version, by Senator Von Meyer, of Frankfort; a version of the New Testament by Kistemaker; and one or more editions of the Hungarian Bible; all which works were subsequently completed. In addition to these engagements, the continued and increased distribution of the Scriptures necessarily formed an important object in Dr. Pinkerton's settlement at Frankfort.

**CHAP. III.
1829-54.**

**SECT. I.
CENTRAL.**

Germany.

1830.

**Superin-
tendence of
editions
generally.**

In

Several new channels were quickly opened, and an active correspondence commenced, with a view to the obtaining of a greater pecuniary return upon the copies, and a fuller detail of their distribution.

These several objects have been constantly kept in view by Dr. Pinkerton during the whole period of his Agency.

The editions of the Scriptures printed under Dr. Pinkerton's superintendence have been very numerous. Thus, in 1834, he speaks of having in hand eleven editions of the Scriptures in seven different languages, viz. in the German, Polish, Lithuanian, Wendish, Servian, Hungarian, and Enghadine-Romanese.

The reduction in the cost of the books issued by him, and, at the same time, the improvement in their quality, as it respects paper, printing, and binding, have each been striking and satisfactory.

**Extent of
printing
and corre-
spondence.**

Some of these editions have been large, and they have been often repeated, so that the number of copies annually printed at different places, under Dr. Pinkerton's direction, has seldom been less than 30,000 or 40,000, and, in some years (1849 for instance), the numbers received into the dépôts, including some purchased of printers not employed by him, amounted to above 90,000 copies in one year. Some idea may be formed of the extent of his correspondence, from the fact of his having often exchanged above 1000 letters in a year. In the year 1834, he exchanged 1188 letters with 335 correspondents in different countries, viz. 560 letters from them, and 628 written to them. Besides which, scarcely a year has passed, when he has not made one or more journeys on account of the Society, by which he had the opportunity of personal intercourse, at one time or other, with most of his correspondents. Some of these journeys occupied several

months, and extended over a distance of from 1200 to 1500 miles. EUROPE.

The issues effected by Dr. Pinkerton have varied from time to time, owing to changing circumstances. They were never less than 30,000 in the year, and only in six instances less than 50,000. They have twice advanced to above 90,000, in 1845 and 1849: in the latter they rose to 99,436; which is the more remarkable, as, by that time, the dépôts under Mr. Tiddy, at Brussels, Cologne, and Amsterdam, were in full operation, and Switzerland and Italy were largely supplied by another agent, Lieutenant Graydon.

The total issues under Dr. Pinkerton's agency, from its commencement at Frankfort in 1830 to 1854, amounted to 1,342,115 copies.

Having glanced at some of these general results of Dr. Pinkerton's agency, we shall proceed to notice some details in its history.

In the year following his settlement at Frankfort, Dr. Pinkerton accomplished two journeys on behalf of the Society, which would either have been more extensive, or have been followed by others, had not the visitation of cholera thrown considerable difficulties in the way. As these journeys were the first undertaken by Dr. Pinkerton after he entered on his new position, and as they afford a fair specimen of his usual way of proceeding on these occasions, as well as of the necessity and advantages of such a system of visitation periodically conducted, a somewhat more extended account of them is here given than will be afterwards practicable.

In the first journey, which was to Stuttgart, he visited the parish of Aschaffenburg, containing a population of 6000 Catholics, and a small congregation of Protestants. The Protestant minister, on his arrival in the parish only eighteen months previously, could find but four Bibles in all the Catholic families. This instance may be given as an example of multitudes of other cases, which still existed, of extreme destitution of the Scriptures. Würzburg was next visited, the centre of a population of 20,000 Roman Catholics, on whose behalf Professor Fischer, an old friend of the Society, received a supply of New Testaments. In the village of Freudenthal similar

—
CHAP. III.
1829-54.

—
SECT. I.
CENTRAL.

—
Germany.
1831.

Issues of
Scriptures.

Tours in
Germany.
1831.

Stuttgart.

EUROPE. measures were taken. At Stuttgart Dr. Pinkerton met Mr. Blumhardt, of Basle, and made arrangements with him respecting the versions preparing by the Missionaries of the Basle Missionary Society at Shushi, and the supplies of the Scriptures which it was desirable to send them.

**—
CHAP. III.
1829-54.**

**—
SECT. I.
CENTRAL.**

**—
Germany.
1831.**

**Details of
tours by
Dr. Pin-
kerton.**

**Wurtem-
berg.**

Baden.

The expediency of extending the circulation of the Scriptures among the Roman Catholics of Wurtemberg, formed an important subject in the deliberations held with the friends of the Society in Stuttgart.

Dr. Pinkerton obtained a list of the names of fourteen pious ministers and laymen, distinguished for their exertions in promoting Christian objects, in the respective districts throughout the kingdom, whom he sought, if possible, to employ in distributing the New Testament among Roman Catholics. This measure was rendered more necessary, on account of the former grants of the Society for the Catholics in Wurtemberg having been almost exclusively for the use of the schools, so that, until then, comparatively few copies were to be found in their families.

On his way home to Frankfort, Pfortzheim was visited, and Dr. Pinkerton writes:—

“ There also I visited Pastor Lindenmeyer, who has been engaged for many years past in promoting our object, and he has given me the names of twelve evangelical ministers throughout the States of Baden, whom I intend, if possible, to engage in a more active distribution of the Scriptures in their respective spheres, as the Baden Bible Society seems to have fallen into a state of inactivity.”

Thus effective measures were taken for introducing many copies of the Scriptures into parts of the Continent heretofore almost inaccessible to the Society’s exertions, and from which the most painful accounts had been received of the extreme difficulty of obtaining the Sacred volume.

Of his second journey Dr. Pinkerton gives the following account:—

“ I have, during the last month, made a tour of upwards of 500 English miles in the States of Hesse Cassel, Westphalia, the Prussian provinces of the Rhine, and the States of Nassau, during which I have visited more than twenty of our corre-

spondents and Societies, examined into their operations, encouraged them in their benevolent labours, and promised new supplies where these were required. But in this tour—a considerable part of it in places where I had never been before—I have found it no easy task to meet with individuals possessed of a sufficient degree of love and zeal for the Biblical cause, to enable them to become efficient labourers in it, in conformity to our rules. However, we have done what we could to warm the zeal of our old friends, engage new ones, and make them all sensible of the great importance of placing the word of God in thousands of families, who are still destitute of this only sure guide to peace and happiness in time and in eternity."

Among the new openings formed by Dr. Pinkerton during the year, that at Hanau may be mentioned as very interesting. The gentleman alluded to had manifested the same activity in a former sphere of exertion.

"Mr. Wach, Provincial Secretary, waited upon me," remarks Dr. Pinkerton, "some time ago, and expressed his earnest desire to do something for introducing the Scriptures into the schools of that province, which contains a population of 47,000 souls. His influence, as an officer under Government, enables him to effect this desirable work the more easily. He is but recently come to Hanau, and had formerly exerted himself, in connection with Mr. Stockfeld, in the province of Wetzlar, in the same cause. I have therefore placed 300 Bibles and 350 Testaments at his disposal, to begin with, for distribution, upon the general principle of our grants."

In Hanover, also, a pious nobleman cheerfully promised assistance. The Missionaries connected with the Society for Promoting Christianity among the Jews, aided in the circulation of the Scriptures, and were furnished with supplies.

A few specimens may now be given, of the correspondence carried on with individual friends of the Society, in different quarters of Germany. Bishop Fabricius was supplied with 1000 English, 250 Bohemian Bibles, and 500 Bohemian Testaments. In Bohemia great difficulties existed in the way of circulating the Scriptures; but Bishop Fabricius wrote:—

"The information which has already reached me from

EUROPE.

CHAP. III.
1829-54.SECT. I.
CENTRAL.Germany.
1832.West-
phalia.

Hanau.

Correspon-
dence with
individuals.Bohemia.
Bishop
Fabricius.

EUROPE. Bohemia, and which I continue receiving, is to the following effect, namely, that there is a general desire after the Word of God in Bohemia, and that the people are rejoiced whenever they have an opportunity of satisfying it. ‘Come over, and help us,’ is the constant cry from that country; and though we are prohibited from so doing, we endeavour, by every means in our power, to convey the living Word of God into their hands.”

Sect. I.
CENTRAL.
—
Germany.
1833.

Mr. Otto, of Cosel, Silesia, received a considerable number of Catholic Testaments. He writes:—

Silesia.

“The circulation of the Polish Testament is going on briskly in Upper Silesia, notwithstanding there are those who use their utmost endeavours to prevent the people from perusing the Scriptures; but it is out of their power: Upper Silesia is now infected, and the reading of the Bible will prosper in it, and bring forth good fruits. This book, which gives the knowledge of salvation, is now introduced into many schools, and the children are actively engaged in committing parts of it to memory.”

Another nobleman in Silesia furnished a voluminous account of the distribution of 1500 copies.

The following interesting narrative is connected with a part of Dr. Pinkerton’s labours at that time:—

Incidents
illustrative
of the eager
reception
of the
Scriptures.

“Many adults and married persons in the district of Carlshuld learned to read, in order to make themselves individually acquainted with the word of God. Very many learned whole chapters, or such single verses, by heart, as had proved of great edification to them, and committed the Epistles and Gospels in the Church services to memory. The whole day they carried their New Testaments about with them; and whenever they could rest a few moments from their labours, they eagerly took them out, and edified themselves in the perusal of them. In most families social worship was introduced; and on all such occasions a portion, or even whole chapters, of the New Testament were read. In fine, the word of God had acquired a high and divine importance in their eyes, and every one was glad and eager to possess it.

“The written word of God, and the preaching of the Gospel, now became of primary importance to them; and they

found it to be daily more valuable, more consolatory, and more indispensable to them. The Bible was their favourite book of reading, and their sole guide and director in faith, doctrine, and conduct. They proved every thing by it, and rejected whatever did not accord with it. The number of those who inquired after the word of God daily increased. The stock of Testaments was several times exhausted; but the British and Foreign Bible Society always sent fresh supplies.

EUROPE.

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CHAP. III.
1829-54.—
SECT. I.
CENTRAL.—
Germany.
1834.

"This event," continues the narrator, "is mainly and principally the fruit of the distribution of the Sacred Scriptures, and affords a conclusive proof of the blessings which, in these days, attend the Bible Societies. May the friends of the Lord in England regard the result as the most acceptable thanks which we can offer for their generous and benevolent grants of the word of God, so affectionately and so disinterestedly bestowed upon the poor people of Carlshuld. Many were the prayers which were offered up, with tears of gratitude, to the Lord by them in behalf of their generous benefactors."

"Let the friends of the Lord" he concludes, "not be weary in disseminating richly the word of God among the Catholics in Bavaria! In due season, it will, by the blessing of the Lord, produce fruit a thousand-fold. By the distribution of the sacred volume in the fens of the Danube alone, and the neighbourhood, several hundred persons have been enabled to attain to the possession and enjoyment of the grace and truth of the Gospel; and there are still some hundreds who are powerfully laid hold of by the same grace and truth, yea, are convinced of the same, but yet do not possess the requisite courage, in spite of ridicule, contumely, and persecution, openly to declare themselves in favour of it."

Besides the correspondence opened with individuals, Dr. Pinkerton early established a beneficial intercourse with different Societies on the Continent, several of which were supplied, from time to time, with copies of the Scriptures from dépôts under his care; and with most of these Societies he maintained a regular and friendly communication. Hence he

Correspon-
dence with
Societies.

EUROPE. was enabled to keep the Society at home supplied with much interesting information respecting their proceedings.

CHAP. III.

1829-54.

**SECT. I.
CENTRAL.**

Germany.

1834.

**Supply of
Scriptures
to the Prus-
sian Army.**

Mr. Elsner.

**Sanction
and sup-
port of the
Crown
Prince.**

**This sup-
ply con-
tinued.**

Among the earliest matters which engaged the attention of the Society, after Dr. Pinkerton became established in his new position, was the supply of the Prussian troops with copies of the Scriptures. An opportunity was presented, through the zeal of a general officer of the Prussian army, for supplying the whole of the military. Mr. Elsner, of Berlin, one of the Secretaries of the Prussian Bible Society, and who also had become from the first an active correspondent of Dr. Pinkerton, was the medium through whom the application was made. The request, in the first instance, was for the Society to bear half the expense of 36,000 copies of the New Testament, or to provide 18,000 copies: 6000 copies of Van Ess's Testament were likewise requested for the same purpose. After long and mature deliberation, the request was complied with, and very satisfactory accounts were received of the first distribution. It appeared that they had been dispersed among 140 regiments, stationed in ninety-two towns. Many of these Testaments, it was trusted, would not only prove a solace to the immediate possessors, but would eventually be carried to the bosom of their families, when they retired from the service, or had leave of absence granted them. The soldiers themselves paid something for the copies, and a donation from the Prussian Bible Society went to make up what was wanting towards printing the required editions.

After a time, the Crown Prince, now King of Prussia, charged his own privy purse with a fourth part of the expense of each copy; the soldiers were required to pay another fourth part; and the British and Foreign Bible Society had the pleasure of providing the remaining moiety.

Thus commenced a system of administering to the spiritual wants of the Prussian army, which has been carried on through successive years, until at length the number of copies of the Scriptures supplied has amounted (in 1854) to 366,000 copies, in part Bibles, but chiefly Testaments, in the German, Polish, Lithuanian, and other languages spoken by the troops; and the Society's much valued correspondent, Mr. Elsner, continued to be the party through whose hands all these books

passed, and besides devoting himself to the above object, ceased not to promote, in every way in his power, the work of Bible distribution,—a pleasing instance of patient, untiring, self-denying consecration to the cause of truth.*

The following testimony as to the manner in which these books were received and prized, at an early period of their distribution, is furnished by a Military Chaplain stationed at Cologne:—

“When the arrival of the new supply had got noised abroad, some hundreds of soldiers presented themselves at my residence by break of day, and begged to be furnished with the Gospel; so that, in the course of a few hours, no less than 500 New Testaments, and as many Psalters, had been distributed. The soldiers came in companies of six to my lodgings; and when presenting to them the sacred volume, I admonished them to be diligent in the perusal of it, instructed them in what manner they were to proceed with respect to difficult passages in the Scriptures, cautioned them against entering into unedifying conversations on religious subjects, and exhorted them to give evidence of their faith by a punctual and faithful discharge of the duties of their situation.

“The distribution of New Testaments was continued for several weeks together, at my lodgings; and so numerous and pressing were the applications for them, that the hall, the staircase, the landing-place, yea, the whole breadth of the street, were filled with soldiers, who, however, maintained the greatest regularity, and were each in turn supplied with copies. It not unfrequently happened that my bell was rung at four o’clock in the morning; and soldiers, who were sallying forth with their arms to the place of exercise, seized that early opportunity of supplying themselves with New Testaments, fearful lest, on their return, they might be disappointed.

“That good use is made of the Testaments thus put into circulation, both in the barracks and the houses in which the troops are billeted, as also in the guard-room itself, has been often reported to me; and it has afforded me the sincerest delight, when I have occasionally met with a soldier busily employed in reading the sacred volume in his walks.”

Among the earliest of Dr. Pinkerton’s correspondents is Silesia. found a noble lady, the Countess of Reden, who has long presided over a small Society established in Buchwald, in Silesia. Dr. Pinkerton, in 1834, after a visit paid by him to Buckwald, gives the following particulars of the origin of this interesting and active Association:—

“The Countess informed me that her late husband, the Count, formerly Prussian Minister of State, instituted this Society on the 19th June

EUROPE.

CHAP. III.
1829-54.SECT. I.
CENTRAL.Germany.
1834.Eager
acceptance
of Scrip-
tures by
the troops.Noble
Efforts of
the Count-
ess of Re-
den.

* Mr. Elsner died in 1856, and has been succeeded in his work by his son-in-law, Major Westphal.

EUROPE. 1815 ; placed her at the head of it as President, with the pastor of the village and two or three persons belonging to the place as the Committee, and three weeks afterwards departed this life ; that she had found great solace to her grief in nursing the infant Society entrusted to her special care by her lamented husband ; that Sir James Riddell, a native of Scotland, was among the first contributors to its funds, by a donation of four louis d'or ; and that such has been the Divine blessing upon her labours, that 30,141 copies of the Holy Scriptures have been put in circulation by their Auxiliary. At present, the Society consists of 260 members. Its sphere of operation includes ten towns, and about seventy villages scattered in the valleys and on the declivities of the majestic Giants' Mountains. This extensive field is densely peopled, and is divided into twelve districts, in each of which there resides a Corresponding Director, who has charge of a dépôt, and conducts the distribution in his quarter. The poor generally are unable to pay more than half-price for the Bibles, and one-third of the price for the Testaments."

Of the labours in which she took personally so active a part, the Countess herself writes, a few years afterwards (1837) :—

" We held the first meeting of our Committee in this year, on the 23d inst., (the birth-day of the late Count, who was the founder of our Society,) and harmony prevailed throughout, under a powerful feeling of the merciful assistance of the Lord, of which we are truly so unworthy. I had the pleasure of exhibiting to the members assembled a map of our Biblical operations in Silesia. It contained between 120 and 126 places, all of which are belonging to, or connected with, our Society, whither we send the word of God in various languages. The number of members belonging to us is at present 258, and I feel often greatly affected and penetrated by the grace of God, when I reflect what an inconsiderable speck our little Buchwald forms on the map ; and yet that from it 40,000 persons have been supplied with the Sacred Volume. May the Lord in mercy grant that His eternal word may have found its way, through our feeble instrumentality, to as many hearts ! "

In 1843, the issues of the Buchwald Association had exceeded 60,000 ; before which time, however, a new object was found to engage the attention of the benevolent Countess. It is thus referred to by Dr. Pinkerton :—

Tyrolean Protestant exiles located near the Giants' Mountains " During the last few years the Countess has been much occupied with the settlement of the sixty-three families of Zillerthal peasantry, who, from reading the Scriptures and the writings of Protestants, became convinced of the errors of Popery, and, in the year 1837, were compelled either to return to the Catholic Church, or leave their native valleys in the Tyrol. The latter painful alternative they chose ; and when the late King of Prussia was made acquainted with their sufferings and destitution, by one of their number whom they had sent to him for that purpose, he generously allowed them to settle upon a part of his own estate at Erdmanns-

Anniver-
sary at
Buchwald,
1837.

dorff, at the foot of the Giants' Mountains. Their huts are now studding the place, built in the style of their Tyrolese habitations; and to each there is attached a small farm, which they cultivate for their support. The King entrusted the settlement of these exiles on account of their religion to the Countess, who has executed her commission with great success, after having had many difficulties to overcome; and the gratitude of the poor people from Zillerthal is marked on every occasion when they meet her: her name among them is changed from the Countess von Reden to 'Our Mother.' I visited several of their neat cottages, and found them well supplied with the Scriptures. I was much gratified, in conversation with them, to find them really well read in the Bible, and able to quote with ease in support of their own principles."

These zealous efforts have been kept up from year to year, and the year of Jubilee found the venerable Countess, in her seventy-ninth year, still occupying the post she had so honourably sustained for nearly forty years, and still rejoicing in the diffusion and influence of Divine truth.

The name of another much respected correspondent may be here introduced, whose period of labour terminated, through age and infirmities, within a few years after Dr. Pinkerton's settlement at Frankfort: we refer to the excellent Bishop Fabricius, of the Church of the United Brethren at Herrnhut.

"It was in the year 1814," writes Dr. Pinkerton in 1836, "that I first made the acquaintance of this our zealous coadjutor, and at that time persuaded him to take part with us in the Biblical work. For nineteen years he has laboured with zeal and success in it; and has been the honoured instrument of disseminating, in Lusatia and Bohemia, no fewer than 58,926 copies of Bibles and Testaments in the German and Bohemian languages, solely at the cost of our Society, and upwards of 5000 copies on account of the Herrnhut Bible Society."

In the course of a journey in 1844, Dr. Pinkerton visited no fewer than forty-seven Societies, or individuals in correspondence with him, formed seventeen new dépôts, and put above 10,000 copies of the Scriptures in course of distribution in the countries through which he travelled.

In the following year he made two important journeys on behalf of the Society. The first occupied ten weeks, during which he travelled upwards of 2000 miles, in Saxony, Silesia, Prussian Poland, Lithuania, Pomerania, Prussia, and Hesse Cassel. The second journey, of about 1000 miles, was in Lower Saxony and Westphalia. In Gumbinnen, the seat of

EUROPE.

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CHAP. III.
1829-54.—
SECT. I.
CENTRAL.
—
Germany.
1843.Labours of
Bishop Fa-
bricius, of
Herrnhut.Tour of Dr.
Pinkerton
in 1844.Silesia,
Poland,
&c.

EUROPE. government for Eastern Prussia, 600 Polish Testaments were placed at the disposal of Mr. Rottig, Counsellor for Schools, from whom the following information was received :—

**CHAP. III.
1829-54.
—
SECT. I.
CENTRAL.
—
Germany.
1845.**

“There are,” stated Mr. Rottig, “in the province of Gumbinnen alone, upwards of 100,000 Protestant Mazure Poles, who understand no language but Polish, and read the Scriptures in the Gothic character; and it is estimated that they are equally numerous in the provinces of Marienwerder and Königsberg. This gives a population of 300,000 Protestants, formerly constituting part of the Duchy of Masovia; among whom our 10,000 copies of the Polish Bible, printed since the year 1810, in Berlin, have been circulated, together with several editions of the New Testament. They inhabit a tract of country about forty English miles broad along the frontier of Poland, from Thorn to Gumbinnen; and also that part of Upper Silesia which lies betwixt the eastern bank of the Oder and the borders of Catholic Poland.”

At Posen Dr. Pinkerton succeeded in making an agreement for the printing of 3000 copies of the Polish Bible in Gothic characters, a work which he had in vain been attempting for two years to get executed at Warsaw.

At Königsberg he received from the Rev. Mr. Bergfeldt, who had charge of a dépôt there, the following pleasing account of a distribution which took place after a sermon preached by him :—

Königs-
berg.

Eagerness
of the poor
for the
Scriptures.

“In consequence of this,” writes Mr. Bergfeldt, “I was applied to, the very next day, by several persons of the poorest class, begging for the word of God; and I was glad in being able to supply them according to their circumstances, either at a low price, or entirely gratis. This was a signal to many others: the people found that they were not empty words and expressions which I had preached to them; and they came in numbers to supply themselves with the word of God. From this parish the report spread to others, that the poor people could get Bibles and Testaments; and thus they came flocking from all parts of the town; so that I had more than a thousand persons in my house during the last fortnight; and as long as the house has been standing, I am confident not half so many tears were shed in it as during this time; and that not for bodily food, but for the bread of life; not for gold and silver, but for the word of the living God, which indeed is better than thousands of gold and silver. I was employed from morning to night talking to these people, inquiring particularly into their circumstances, and giving them suitable advice and admonition for the proper use of the Scriptures. Numbers I have been obliged to send away unsatisfied, because I soon found that my stock was not at all adequate to the desire that had been excited.”

SWITZERLAND.—In 1836, Dr. Pinkerton visited the south of France, Switzerland, and parts of Italy. At Geneva he found

“the Evangelical Society” actively labouring in the cause of Bible distribution. Twenty-two Colporteurs were at that time employed by them; the whole, excepting one, in France. Special notice is here taken of the efforts of this Society, because it was principally aided in this branch of its work by grants from the British and Foreign Bible Society. Five thousand Testaments had been placed at its disposal only the preceding year, and 2000 more were granted about the time of Dr. Pinkerton’s visit; and it has continued to receive assistance to a greater or less extent, as occasion has required.

The encouragement thus given to the conductors of the “Evangelical Society” at Geneva, became the more marked and important, from the withdrawal at this time, by the British Society, of all such countenance and aid from the “Geneva Bible Society.” This step was in consequence of the last-named Society having then recently taken part in the circulation of an edition of the New Testament prepared by the company of Pastors of Geneva, which not only contained notes, but was of a character widely different, in essential points, from those versions which were in common use in France. This reason is explained more at length in the following extract of a letter on the occasion, addressed to the Committee of the Geneva Bible Society, in the name and on behalf of the Committee of the Society in London, by its Secretary:*

“The work in which our Society is engaged is one of no small difficulty, and the work of selecting suitable versions is certainly one of the most arduous parts of our duty. In this, however, the Society has been materially assisted, by finding, in every part of the Continent, among the different Churches, such versions as have long approved themselves to the Christian public; versions, speaking one language, breathing one sentiment upon the great doctrines of our holy religion, and especially that of the proper Deity of our Lord and Saviour. We do not pretend that these versions are perfect, that they are not susceptible of improvement; but we are persuaded that they are, generally speaking, faithful representations of the

EUROPE.

CHAP. III.

1829-54.

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SECT. I.

CENTRAL.

—

Switzer-

land.

1836.

Geneva

Evan-

gelical So-

ciety.

Withdrawal-
ment of the
Parent
Society
from the
“Geneva
Bible So-
ciety.”Letter of
the Com-
mittee.

* The whole letter is given in the Thirty-fifth Report of the Society.

EUROPE. originals. We do not say that we will never unite in any attempt to improve these versions; though our experience, gained in the attempt to improve Ostervald's version by the **CHAP. III.** **1829-54.** **PASTORS** of Lausanne, would make us exceedingly cautious on embarking in such a proceeding. But when a version comes before us in which essential and fundamental changes have been made, the effect of which is to cause the Bible to speak a very different language from what it has hitherto done; when such a version introduces views of our Lord and Saviour Jesus Christ wholly at variance, not only with the truth, but also with the views of the Christian Church at large; we feel it our duty, with all plainness and faithfulness, to say that we not only cannot circulate such a version ourselves, but must withdraw from any connections, which, as Bible Societies (unhappily, as we judge), encourage and countenance such fearful changes."

From that period all communication between the Societies ceased.

The year 1838 was one of great exertion on the part of Dr. Pinkerton, but unhappily it was attended with much suffering. In one of his journeys he was arrested by illness, and laid up for seven weeks, at Schwytz, whence he was compelled to return home much debilitated. Still it was a year marked by much interesting circumstance, and by a large amount of success. The issues amounted to above 48,000 copies, in thirteen or fourteen different languages. At its close Dr. Pinkerton writes:—

"In some distant parts of our extensive field, where an extraordinary desire for the Divine word has been awakened, a mournful deficiency of it has been detected; many thousands of copies have already been provided to meet these wants, while means have been devised to afford a still greater supply. Even in those parts of Protestant Germany that have been, for upwards of twenty-five years, annually receiving large distributions of the Holy Scriptures at the expense of British Christians, there is a constant, yea, if any thing, an augmented call for them, in proportion as the people are awakening from their long-continued state of indifference to the sacred book, and as it is being more extensively introduced into the schools.

Continued demand for the Scriptures in Germany.

The grants of copies, both to Roman Catholic and Protestant schools, are gratefully acknowledged, and it is consolatory to reflect how many poor children there are in early age brought to an acquaintance with the blessed truths of the Gospel, who, but for the aid granted by our Society, would in all probability have remained destitute of this precious boon."

EUROPE.

CHAP. III.
1829-54.SECT. I.
CENTRALGermany.
1838.

An attempt was made during this year to employ Colporteurs in promoting this good cause, but comparatively little was effected by these means, chiefly on account of the poverty of the people, and obstructions thrown in the way by the civil authorities. The principal channels for distribution, therefore, still continued to be through individuals, especially the clergy of different confessions, who had the best means of knowing the wants of their people, and of conducting the distribution in strict accordance with the regulations of the Society. The Society was deeply indebted, in Poland and Prussia, to the Missionaries of the London Society for promoting Christianity among the Jews, for the efficient aid they rendered in supplying not only the Jews, but also the Christians, in the sphere of their labours, with the word of God. The Rev. Mr. Bergfeldt of Königsberg, and the Rev. Mr. Becker of Warsaw, for many years showed a laudable zeal in promoting the work of Scripture distribution, while at the same time they were actively engaged in preaching the Gospel to the Jews.

This year died, at Basle, a long-tried friend and active promoter of the cause of the Society, Rev. C. T. Blumhardt, Inspector of the Missionary College in that city. He had for a series of years rendered many important services to the Society, by his interesting and useful correspondence; by translating portions of the Monthly Extracts, and of the Annual Reports of the Society, into the German language, and procuring for them a very extensive circulation; and by impressing on the minds of Missionaries, sent out from under his charge, the importance of devoting themselves, wherever an opportunity offered, to the translation, printing, and circulation of the Holy Scriptures in the vernacular languages and dialects of the countries where they might be called to labour.

Death of
Rev. C. T.
Blumhardt
of Basle.

1838.

In the following year, 1839, Dr. Pinkerton, though not wholly recovered from the effects of his alarming illness, was

EUROPE. enabled unremittingly to pursue his labours, and even to
CHAP. III. accomplish three journeys, one of them of considerable ex-
 tent.
 1829-54.

SECT. I. Dr. Pinkerton's second journey, this year, extended as far
CENTRAL. as Hamburg; and at many places in the course of this journey
Germany. he had frequent confirmation of the difficulty, not to say im-
 1839. practicability, of employing to any extent, at that time, the
 system of colportage, in the countries through which he passed:
 he had also to lament over the wide-spread and still powerful
 prejudice, existing against the use of Bibles without the
 Apocrypha.

From one place he gives the following painful account of an abortive attempt, by a zealous Rector, to introduce the system of Colportage :—

First efforts “Having obtained permission of the local authorities to make the trial, in Colport-
 age unsuc-
 cessful. he sent forth two Colporteurs laden with thirty-seven Bibles and fifteen Testaments; but, would you believe it, they travelled for three days, from village to village, and from house to house, and returned without being able to sell a single copy, though they offered them to rich and poor at half price! On the 5th of April he sent them out a second time, in a different direction, and they returned at the end of three days, having disposed of only two Bibles and two Testaments; and even these would not have been sold, they said, had they not met with a pious minister who persuaded some of his people to buy them. The difficulties they chiefly complained of were, the opposition of the Neologian clergy against the Bibles without the Apocrypha, who also alleged that their own Bible Societies were quite capable of supplying them and their own people with as many complete Bibles as they required.”

It will be seen, that after a few years the difficulties in the way of the system of Colportage were greatly relieved; but those relating to the Apocrypha have continued, and even increased. Not that they have been of a nature to induce the Society to waver for a moment, as to the policy and propriety of the course it has pursued; but they have been sufficient to show, that it is less easy than many imagined, to bring the continental communions to concur in the measure, and that still much has to be encountered.

HUNGARY.—Among the issues for the year 1839, which amounted to above 55,000 copies, 11,298 are stated to have been circulated “in a far-distant Protestant land, in the east of

Europe, which had long been deprived of seasonable supplies of copies of the Divine word for its Churches, families, and schools, and where many times ten thousand copies would be required before even the most pressing wants were relieved." It is to Hungary that the above statement refers — a country to which afterwards, for a series of years, no inconsiderable interest, in connection with the Society's labours, will be found to attach.

EUROPE.
CHAP. III.
1829-54.SECT. I.
CENTRAL.
Hungary.
1841.

About three years before the period at which we are now arrived, viz. in 1837, Hungary and Transylvania became accessible, in a way they had not been before, to the operations of the British and Foreign Bible Society. At that date a Protestant Clergyman, the Rev. Mr. Wimmer, was introduced to the notice of Dr. Pinkerton and the Society, as anxious for the distribution of the Sacred Scriptures among his countrymen, and willing to devote himself to the work. His efforts, begun at first on a small scale, soon swelled to a considerable magnitude, with pleasing indications of a Divine blessing. By means of an intimate acquaintance with the people and their manners, as well as the different languages spoken among them, and more particularly with the laws of the country, he was enabled to accomplish the publication of the Sacred Scriptures in the country itself. The report for 1842, contains an outline of what this zealous friend had been enabled to accomplish up to that period. In the establishment of Mr. Reichard, at Güns, several editions of the whole Bible, and of the New Testament with and without the Psalms, had been printed for the use of the Protestants, in the German, Hungarian, and Bohemian languages, in all, 54,500 copies, the greater part of which had been distributed, with the happiest results. No obstacle or interruption had occurred; and so favourable were the laws for the dissemination of the Scriptures among the Protestants, that no interruption was anticipated. The sum of 11,937 florins 5 xr. had been received for copies sold, and about 8000 florins were still outstanding. The blessing which the Lord had been pleased to vouchsafe to the distribution of His holy word was incalculable. It was not only that an abundant seed had been sown on this portion of the Lord's field, which had long been left desolate,

Efforts of
the Rev.
Mr. Wim-
mer.

EUROPE. but there was good reason to assert that the seed thus scattered abroad was beginning to spring up and to promise good fruit." **CHAP. III.** **1829-54.** The Protestant population, especially in Hungary and Transylvania, computed at 4,000,000, manifested, in many places, an anxious desire to obtain the bread of life. Notwithstanding the poverty of the people, which in some districts could scarcely be conceived, they were ready to devote their last kreutzer to the purchase of the sacred treasure, as was evident from the comparatively large sum which was realized, and the prices at which the Scriptures were sold. **SECT. I.** **CENTRAL.** **Hungary.** **1842.**

The work of distribution was greatly facilitated and extended by means of correspondents, consisting of more than 200 Protestant clergymen.

The whole of the Hungarian Bible was stereotyped. A great demand soon arose for this edition. The first impression from the plates was completed by an edition of 5000 copies, all of which were bespoken. An edition of the Bohemian Bible, consisting of 5000 copies, and an edition of the Bohemian Testament and Psalms to the same extent, were also completed, and in part put into circulation; besides which, 3000 German Testaments and Psalms were purchased.

At that time there were in the press 5000 German, 5000 Hungarian, and 5000 Bohemian New Testaments, in pocket size, for distribution among the Protestant troops. These various works were undertaken, and completed in the course of twelve months. The Lord indeed vouchsafed His gracious assistance thus far; and whatever was done towards the great cause of supplying the Protestants in Hungary and Transylvania with the word of God, was done in conformity with the laws of the land.

In cases of necessity, the prisons, hospitals, schools, impoverished congregations, and the poor, were furnished with copies of the Sacred Scriptures gratis; and the results of these distributions were often very encouraging. Thousands and thousands lifted up their hands in gratitude to the Lord for the precious boon. Even the higher classes, to whom the truths of the Gospel had become strange, were now beginning to speak with reverence of the Bible; and it is clear, from undeniable proofs, that they were anew impressed with a sense of the

**Issues of
Hungarian
and Bohe-
mian
Scriptures.**

inestimable treasure possessed by Christendom in the Scriptures.

For several following years the labours of Mr. Wimmer continued to be indefatigable, uninterrupted, and attended with large success. His correspondence, which was very copious, was of the most interesting description; now detailing the difficulties he had to encounter, at another time reporting numerous encouraging facts. Seldom has individual exertion developed itself in a more striking manner, for he had been favoured with but little direct assistance in his work. As an evidence of the energetic manner in which that work was conducted, it may be sufficient to state, that, on an average, from 10,000 to 12,000 copies were, from year to year, put into circulation by him, through the medium of the Protestant Pastors, amongst congregations, schools, prisons, and, to a large extent, among the troops.

The following may be taken as a specimen of his correspondence: it relates to the year 1843:—

“And here I cannot but express my great satisfaction in being able to report the great progress made in disseminating the New Testament among the troops. Quietly and cautiously, but confidently and in faith, I have prosecuted this portion of my labour, and have been greatly encouraged by the expressions of gratitude and delight which have reached me from various quarters, when the poor Protestant soldiers, who, for years together, have not enjoyed the privilege of their religious services—being stationed in Roman Catholic provinces, or even in the Papal States—have been, at length, supplied with that invaluable substitute—a copy of the word of God. The small edition of the New Testament has also proved a great boon to many poor travelling mechanics; and the importance of it has been acknowledged by many, who, as in the Gospel, have been found in the streets and lanes, or even in the highways and hedges.”

Mr. Wimmer thus describes a short excursion which he made, in the course of the summer, among the Carpathian Mountains:—

“I have completed my journey to a portion of the Carpathian Mountains. I was enabled to effect a great deal there for the circulation of the Bohemian Scriptures, and my efforts have been attended with good results. I found the people longing after the word of God. I was enabled to convince the clergy of the futility of their representations that the people did not care for the Scriptures. With uplifted hands did these poor people,—whose poverty is in reality beyond conception,—

EUROPE.

CHAP. III.
1829-54.SECT. I.
CENTRAL.Hungary.
1843.Incidents
of Mr
Wimmer's
labours.Visit to the
Carpathian
Mountains.

EUROPE. call down blessings upon the heads of their benefactors. I am sorry that I was unable to penetrate farther among the mountains, in the midst of which hundreds of thousands of Protestants are famishing.

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**CHAP. III.
1829-54.**

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**SECT. I.
CENTRAL.**

—

**Hungary.
1844.**

How extremely beneficial would it be, were I able to undertake journeys more frequently, for the purpose of comforting a people, who are plunged in both temporal and spiritual misery. I have already forwarded fresh supplies of the Scriptures to them, and trust that the cause will now progress better in the above districts. I visited in all about twenty-six parishes."

He then alludes to another opening for usefulness which had presented itself:—

"A new door is being opened for our operations in the prisons. A distinguished personage has written to me, stating that there are in the county prisons 1800 prisoners; and, besides these, about 6000 criminals, who, in consequence of the want of prison-room, are allowed to be at large on bail, but who are to surrender to their trial, the former 1800 being guilty of more enormous crimes."

**Second
visit to the
Carpathian
Mountains.**

In the autumn of the year he made another visit to the Carpathian district: he found a very striking readiness on the part of the poor to receive the Bible.

"I cannot conceal from the Committee the gratifying information, that for some time past a movement has been gradually taking place in this country, and the dead bones are beginning to manifest life. Our labours have not been in vain in the Lord."

**The Scrip-
tures
sought
amid ex-
treme
poverty.**

"In all my journeyings I found the common people truly anxious to obtain the Sacred Volume; and though certain ministers seek to prejudice them (and their suspicions are easily aroused) against Bibles in which the Apocryphal books are wanting, yet by degrees their eyes are opened, and they cheerfully stretch out their hands to receive the sacred boon. The *poorest* congregations may be considered as the most anxious to obtain the proffered blessing. And truly some of the congregations here alluded to are poor in the extreme. Since the reduction made in the price of the Bohemian Bible, the people appear increasingly desirous to obtain copies, and the sale is considerable; but though it may seem scarcely credible, many, very many, are unable to pay even the reduced price, and how little may suffice to keep soul and body together may be learned here. The shepherd, located during the summer in the mountains, lives on a poor kind of oaten bread scarcely eatable, to which is added the whey left from making cheese. His minister, as poor as himself, is seldom so fortunate as to be able to collect his income within several years, though it amounts often to no more than £3 or £4 yearly. Yet it is precisely among these poor people that genuine piety and a warm adherence to the faith of their forefathers, is to be found. In one seniority 500 Bibles and 500 Testaments have again been applied for.

"I am also obliged to you for the grant of Scriptures for Stuhlweissenburg. What has been forwarded to Milkolz is far too little. Nearly 800 Protestant families have lost their all by the fire there, and the misery among them is extreme. I trust, therefore, that you will not find fault with me, if, at the earnest request of the authorities there, I send a further supply of 100 Hungarian Bibles and 50 Hungarian New Testaments. The wretchedness which now exists in Milkolz is proportionably much greater than that which resulted from the fire in Hamburgh. The Protestants there have lost 11 buildings, comprehending churches, schools, and their ministers' houses. In the former place the church, which had just been completed, together with the vicarage and the schools, fell a prey to the flames."

The political convulsions of 1848, found Mr. Wimmer in the midst of his numerous and wide-spread labours, and suddenly put a stop to the whole. Implicated more or less, or supposed to be so, in the struggles which then arose, he was driven from his country, and has ever since been an exile in other lands.

In one of his last official letters, written in the beginning of 1848, he takes the following general review of his labours during the ten years that the Society enjoyed the benefit of his active agency, and in the course of which he dispersed in the whole about 120,000 copies. Something may be seen of the spirit of the writer in the following extract :—

"Thus, through the providence of the Lord, we have advanced another step forward. Hitherto the Psalms were inaccessible to the Wends; but now a new source of spiritual edification is opened to this neglected little tribe; and may the Lord vouchsafe His blessing to our endeavours in their behalf! I am far from wishing to relax in my exertions for promoting the circulation of the Holy Scriptures; on the contrary, all my views are directed to concentrate these exertions in behalf of the Protestant Church. The dissemination of the Holy Scriptures in the tongues and languages of every nation, is the seal of grace which the Lord has imprinted upon His Church, and by which He has acknowledged its legitimacy. The earliest Church bore the seal of purity. The pollutions of Popery, both in the East and the West, caused the word of God to be veiled, and to this day it stands up for its traditions in opposition to the revealed Scriptures. The Protestant Church rests upon the word of God; and, in these troublous

EUROPE.

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CHAP. III.
1829-54.—
SECT. I.
CENTRAL.—
Hungary.
1848.Hunga-
rian revo-
lution of
1848.Mr. Wim-
mer an
exile.His review
of Biblical
operations
in Hun-
gary.

EUROPE. times, upon its dissemination as the sole means of producing its saving fruits. It is, and remains immovable, unconquerable, and will ever be so !

CHAP. III. **1829-54.** **SECT. I.** **CENTRAL.** “ We have circulated the Holy Scriptures among the following different nations belonging to the Austrian monarchy : namely, among Protestant Germans, chiefly of the Augsburg confession, whose numbers are about 1,500,000, and are scattered throughout Austria, Styria, Carinthia, Bohemia, and Hungary ; among Protestant Bohemians and Sclaves, who may be computed at nearly 800,000, residing in Bohemia, Moravia, the districts of the Carpathians, and in various parts of Hungary ; (those who are found in Bohemia and Moravia belong chiefly to the Helvetian, and those in Hungary to the Augsburg confession :)—further, among Protestant Hungarians in Hungary and Transylvania, whose numbers may be rated at about 2,500,000, four-fifths being of the Helvetian, and one-fifth of the Augsburg confession : all these are in possession of the whole Bible, and of copies of the New Testament and Psalms, in various editions. For the use of the Wends, an edition of the New Testament and Psalms has just been completed ; and within the last ten years, thirteen editions of the Bible, and about twenty-five editions of the New Testament, have been printed here. There are still the Poles to be considered, a numerous and Protestant people, for whose benefit little has hitherto been done.”

The work of the Society in Hungary, in consequence of the political disturbances, was, in 1848, almost entirely suspended : it was renewed, however, but only for a short time, as will afterwards appear.

Germany. While the Society’s devoted Agent, Dr. Pinkerton, was, from year to year, patiently pursuing his labours, spreading the Scriptures through the various provinces of Germany, and thus quietly diffusing the most effective antidote to the prevailing errors of the day ; a new commotion appeared on the face of the waters ; a reforming party sprang up in the heart of the Romish Church itself, and spread throughout Germany with extraordinary rapidity. The immediate cause of this movement was the exhibition of the so-called ‘Holy Coat’ at Treves, to which upwards of half a million of Roman Catholics

The “Holy Coat” agitation at Treves.

1844.

went in pilgrimage. How melancholy and humbling, in a Christian land, to hear the ignorant, superstitious multitudes singing the praises of this old rag, and crying out, ‘Holy Coat! pray for us!’

Germany seemed stunned with this display of idolatry, which continued for six weeks, until the Catholic priest, Johannes Ronge, in a letter to the Bishop of Treves, published his remarkable protest against it. This manifesto was responded to by thousands in the Roman Catholic Church; and from that day the newspapers were filled with the details of this movement; and a multitude of pamphlets appeared against the errors of popery, loudly calling for reform. The corrupt state of the Church of Rome was unreservedly held up to the view of all classes in Germany, and the Bible appealed to as the only standard of religious truth: about thirty congregations renounced popery, and were organized in different parts of the country, under the name of German Apostolical Catholics. To this movement among the Roman Catholics of Germany the attention of the Society was early drawn, and Dr. Pinkerton was requested to put himself in communication with the leaders of the party, with the view of impressing on them the importance of a free distribution of the Scriptures among their people, and of offering them every facility in effecting it. To this object, Dr. Pinkerton also principally devoted his summer tour.

For this purpose he first visited five of the German Catholic Congregations in his neighbourhood; namely, those of Offenbach, Wiesbaden, Kreutznach, Worms, and Darmstadt; at all which places he met with a welcome reception, and found the Elders willing to accept of his help to supply their members with the Scriptures. They all decided to use the Lutheran version in preference to any other.

It was not long, however, before this extraordinary movement unfolded its true character; and, though interesting in some respects, yet in many more it was most disappointing, and, taken as a whole, very unsatisfactory; for most of the leaders of the movement sufficiently showed, by their writings and speeches, that it was not merely emancipation from papal superstitions and tyranny, but emancipation from Christianity itself, which they were aiming at.

EUROPE.

CHAP. III.
1829-54.SECT. I.
CENTRAL.Germany.
1845.Protest of
Johannes
Ronge.Sects from
Popery.Ultimate
character
of these
secessions.

EUROPE. About this time Dr. Pinkerton became actively engaged in carrying out another measure, which had been pressed on the attention of the Society, namely, the supplying of Hotels at the principal watering-places near the Rhine, the landlords of which should manifest a willingness to place in their several apartments copies of the New Testament and Psalms, in German and French, an edition of which had been prepared for the purpose. The importance of this measure will be the more appreciated, when it is remembered how many travellers on the Continent never have an opportunity of either seeing or reading a copy of the sacred volume.

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CHAP. III.
1829-54.
SECT. I.
CENTRAL.
Germany.
1847.**

The subject is thus alluded to in Dr. Pinkerton's report for the year :—

“I have made a beginning with supplying the hotels of the neighbouring watering-places. It was an arduous task, on which I spent two days, with several persons to assist me; for I deemed it requisite not merely to deliver the copies to the landlords of the hotels, but to number each copy myself, and to see it placed in the sleeping-room whose number it bore. In general the copies were well received by the inmates, though some of them seemed at a loss to account for the measure, and found difficulty in understanding its simplicity and benevolence. In Homburg we deposited 200 copies, and in Wiesbaden 200; and the Rev. Mr. Lanfear, who rendered me his efficient assistance, afterwards took a coach at his own expense, and 100 copies with him, to Schwalbach, where he deposited sixty-eight copies in the hotels there, and twelve copies in that at Schlangenbad. From the proprietors of the hotels we have taken receipts for the copies entrusted to their care, and entreated them to see that the copies were preserved in the rooms, and not carried away by travellers. Notwithstanding all these precautions, I fear it will be impossible to prevent some of them being thus taken, but even this may be overruled for good. In Baden, the proprietor of the ‘Hotel de Russie’ showed me a copy of an octavo French Testament, which had been carried away from the ‘Hotel de Trois Rois’ in Basle by some traveller, and then left in a room of the ‘Hotel de Russie’ in Baden: ‘but,’ said he, ‘I used frequently to read in it myself last winter.’ So that we must not withhold our hand from this undertaking, on account of abuses that may occur, but trust that God in His providence will watch over, and render useful, the copies of His own word which we thus deposit, or rather *cast upon the highways of the world.*”

Once more—

**Supply of
Scriptures
in Hotels.**

Wiesbaden.

“In Baden-Baden I spent four days in depositing 300 copies of the Scriptures in eight of the principal hotels. Several of the innkeepers being Roman Catholics, I had many prejudices to encounter; and yet,

through Divine help, I was enabled to overcome them, and with my own hands, and the aid of the innkeepers and waiters, to see all the 300 sleeping-rooms supplied with the precious volume. I took a receipt from the landlord of each hotel for the number of copies placed in it. On several occasions the strangers manifested great satisfaction with the measure; and the day after the distribution, Dr. Muhl, the publisher of a newspaper, came to me, and begged for a supply of copies for sale, for that six or seven persons had been with him that morning, wishing to buy them. I informed him that the Rev. Mr. Hopper, the English chaplain, had engaged to take charge of a dépôt, from which all who wished could be supplied. I have accordingly got 157 copies in German, French, English, and Russ, put up, that will be sent off to-morrow to Manheim, and from thence be forwarded by the railway to Baden. Let us pray that these weak attempts to recommend the word of Truth to the many thousands that annually visit this *mart* of gambling and dissipation may not be in vain in the Lord."

The measure of supplying apartments in hotels with copies of the Scriptures, has since been carried out in other parts of the Continent, as it has also been pursued to some extent in our own country.

The storm of political convulsion which, in the beginning of the year 1848, passed over the face of Europe, was not without its effect on the sphere of Biblical labour occupied by Dr. Pinkerton. The distributions made under his superintendence had now amounted to above 900,000 copies. These had gone forth faithful witnesses to the truth, against those numerous forms of grosser or more subtle error which had long striven for the mastery in the Fatherland of the Reformation. This distribution was irrespective of what had been accomplished, at the same time, by numerous Bible Societies in Germany, that had been labouring in the same department of Christian effort. It is true, these Societies had chiefly confined themselves to the Protestant parts of the population. To the Roman Catholics, generally, little access had been gained. But the commotions by which society on the Continent was now stirred up, even from its very depths, led to new openings, and to a freer field of Biblical labour in Germany, as well as elsewhere. With joy the Society hailed these openings, and with cheerfulness they hastened forward to cultivate the field!

The employment of Colporteurs, which had, at one time, been found impracticable, now became an important feature in

EUROPE.

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CHAP. III.
1829-54.—
SECT. I.
CENTRAL.
—
Germany.
1848.Contin-
ental Re-
volutions of
1848.Freer scope
for Scrip-
tural circu-
lation.

EUROPE. the proceedings of Dr. Pinkerton. He had indeed, of late, CHAP. III. 1829-54. partially commenced this method of circulating the Scriptures, but his correspondence for one or two preceding years had

SECT. I.
CENTRAL.
—
Germany.
1850.

Colportage
recom-
menced in
Germany.

Its rapid
success.

Vigorous
action of
the Berlin
Society,
and of the
German
Home
Mission.

shown that there were difficulties connected with this work in Germany, such as did not exist in either England, Belgium, or France, and which could be but little understood in this country; and, that so strongly were the authorities opposed to it, that the limited Colportage issuing from the Bible Society had been carried on under the special superintendence of the parochial clergy, and had been restricted to Protestants, the Roman Catholics not being included in it. Thus it was restricted, for instance, in Prussia, Hanover, and other countries. But the political changes above referred to swept away many of these hindrances, and gave enlarged liberty of action; and in consequence of the unexpected and surprising openings thus offering themselves, Dr. Pinkerton received authority to engage a much larger number of these valuable fellow-labourers. The result of this extended experiment was the sale in the first year of 26,699 copies of the Scriptures, by fifteen Colporteurs, thus affording ample and pleasing encouragement for the prosecution of these efforts, which have ever since been continued in Germany on a very liberal scale.

It appears, from Dr. Pinkerton's report for 1850, that the countries in which these Colporteurs were chiefly employed, were those in which the least had been attempted in the distribution of the Scriptures, from want of individual co-operation. Two circumstances contributed at this time to favour this mode of extending Bible circulation in Germany. The one was, the removal, by the Prussian government, of all the legal hindrances that stood in the way of Colportage, in consequence of which the Parent Society at Berlin called upon all its ninety Auxiliaries to send forth Colporteurs into their respective fields of labour; and the other was, the establishment of a Home Mission, with numerous branches in every part of Protestant Germany, one of whose principal objects was the circulation of the Scriptures. As the result of these increased facilities, a still further impulse was given to the work of Colportage; so that the numbers sold by Dr. Pinkerton's Colporteurs in 1850 amounted to 32,157, making the sale by these zealous

labourers, in three years, 99,282 copies. In connection with EUROPE.
 the sales of the year, the following interesting facts are men-
 tioned. Colporteur Genonville sold 1016 copies, during the
 season, at Baden Baden, among the visitors, and many of the
 first nobility purchased of him copies in French, Russian,
 English, and German. Colporteur Wick also was very
 active in the Grand Duchy of Weimar, where he sold
 2851 copies in one year. Höpfinger, in Baden, in eleven
 months, disposed of 3370 copies, of which 1941 were
 purchased by Roman Catholics: Ritter, in the states of Hesse
 Cassel, sold 3008; and Rees sold to the Roman Catholics in
 the districts around Augsburg, 1917 copies, and 416 to
 Protestants.

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CHAP. III.
1829-54.
—
SECT. I.
CENTRAL.
—
Germany.
1850.

Localities
Colportage.

Colporteurs were now employed by many of the Prussian Bible Societies. The Berg Bible Society at Elberfeld reports a distribution in one year of 3100 copies by three Colporteurs. The Buchwald Bible Society engaged three Colporteurs in Upper Silesia, and the venerable President, the Countess of Reden, speaks of their having received great encouragement. The Saxon Bible Society sent out two Colporteurs. The Basle and other Bible Societies also took part in the same work.

It is true these labourers had, in following years, to encounter various difficulties and discouragements, which the subsequent reports of Dr. Pinkerton explain; but, on the whole, their success has been great, and the year of Jubilee witnessed the system in continued and growing operation in Germany.

For innumerable instances of the beneficial effects resulting from the labours of the Colporteurs in Germany, as well as for much valuable information respecting the extent and progress of the work, it is necessary, as in the case of France, to refer the reader to the Society's Reports and Monthly Extracts. The correspondence is too voluminous to allow even of selections being made with advantage.

The total issues of Dr. Pinkerton, from the period of his taking charge of the dépôt at Frankfort, 1830, to the termination of the Jubilee year, amounted to 1,342,115 copies.

It has been already stated that the Hungarian Pastor, the Rev. Mr. Wimmer, who, for a period of twelve years was zealously engaged in the distribution of the Scriptures, had

Proceed-
ings in
Hungary.

EUROPE. been compelled to quit his native land in consequence of
CHAP. III. the disastrous changes which had occurred there. At the
 1829-54. commencement of the revolution he visited this country, in
SECT. I. company with Dr. Pinkerton, and was then full of the best
CENTRAL. hopes regarding the work. He received, on that occasion,
Hungary. authority to make large preparations for printing the
 1850. Scriptures, and also for employing Colporteurs for their
 distribution. In various parts of the Austrian dominions, and even in Vienna itself, dépôts were to have been established, and Colporteurs engaged; but before these arrangements could be completed, he, on whom they chiefly devolved, became a fugitive, carrying, however, with him this consolation, that he had been the instrument of diffusing no less than 137,906 copies of the Scriptures among his countrymen.

Yet although the war in Hungary, as already stated, greatly interrupted the labours of the Society in that and the surrounding provinces, a few humble and courageous Colporteurs, even during that stormy period, ventured forth with the volume of consolation and mercy in their hands, and succeeded in keeping up a small sale among the people; but the work at large, promising as it heretofore had been, was necessarily suspended. When, however, peace was restored, an Agent of the Society was permitted to visit Hungary, for the purpose of inquiring after the Society's property there, and of taking such measures as the exigencies of the case seemed to demand. He found that a great eagerness to obtain the Scriptures existed, 5000 copies having been issued in the short period since the war had terminated.

Operations
re-com-
menced.

A second extensive journey was made by the same Agent, in the hope that the Society's operations might be resumed and extended among the Protestants in the Austrian empire. A strong desire to obtain the Scriptures was evinced in many places, and much encouragement given by many respectable and well-informed persons, who thought it most desirable that something should be done for the supply of the Scriptures to the multitudes now perishing for lack of knowledge. After mature consideration, the Society resolved to move forwards. The Agent who had been selected for the above important mission was Mr. Edward Millard, who had had some experience

in the Society's service at Cologne, where he had been employed under the superintendence of Mr. W. Tiddy. To him the superintendence of these renewed operations was entrusted. The difficulties thrown in his way did not so discourage him, but that he went forth inspired by the hope that the Protestants in Austria would be allowed to have free access to the records of salvation, the demand for which was considerably increasing.

This hope, however, was destined to be but of short duration. It was in October 1850, that Mr. E. Millard was commissioned as an Agent to superintend the renewal of the Society's work in Austria and Hungary. No sooner had he reached Vienna, than he put himself in communication with the proper authorities, and sought permission to begin the business of distribution. An objection was raised by the government officials to his personal efforts to circulate the Scriptures; but they allowed him to avail himself of the book trade and other legitimate channels.

With this licence, Mr. Millard at once proceeded to print several editions in the German, Bohemian, and Hungarian languages; and his efforts were crowned with such success, that, during the first six months of his residence, he dispersed 6965 volumes.

Encouraged by such a result, he undertook still larger impressions; and their rapid absorption, as they issued from the press, further stimulated his ardour to go forward. The consequence was, that at the time of the suspension of his labours, 25,000 copies were lying unfinished, independent of 36,328 volumes circulated within eighteen months.

The eagerness with which these copies were purchased is thus stated in one of his letters:—

"Multitudes are now in possession of the Sacred Scriptures, who, only a short while ago, scarcely knew, even nominally, that God has spoken in time past unto the Fathers by the prophets, and in these last days unto us by His Son. The demand for the Scriptures which has been awakened, has exceeded the expectation of the most sanguine, and it is but just to acknowledge, that in many of the poorest parts of the country the people have most promptly and cheerfully, even to the confusion of many Protestants in easier circumstances—perhaps even among us—shown their willingness, according to their power, yea, and beyond their power, to avail themselves of the opportunity afforded them of obtaining the Holy

EUROPE.

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CHAP. III.
1829-54.

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SECT. I.
CENTRAL.

—
Austria
and
Hungary.
1850.

EUROPE. Scriptures; in many instances, when the stock of books was inadequate for a time to meet the demand, I have been compelled to take payment beforehand; such has been the desire to ensure the possession of the Scriptures at the earliest opportunity. In some parts of the extensive field, the desire for the Scriptures is described as a ‘rage,’ a ‘famishing;’ in one instance a Church-meeting was held, and it was resolved to purchase as many Bibles as there were persons belonging to the community; and throughout the country, the little that has been done—for little it is, after all, in comparison with the real wants and the expressed desires of the people—seems but to have awakened a more lively craving after the Scriptures of truth. There are now hundreds—indeed, it may be said without any exaggeration, thousands of Protestants thirsting after the records of salvation, and after much trouble and labour connected with the preparation of different editions, a considerable stock of Scriptures is lying ready to be sent out to them.”

**CHAP. III.
1829-54.**

**SECT. I.
CENTRAL**

**Austria
and
Hungary.
1850.**

**Inter-
ference of
the Aus-
trian Go-
vernment.**

Whilst these wide openings were thus presenting themselves, the opposition of the authorities was awakened, and the books of the Society’s Agent were denounced from the pulpit by several priests. Shortly after this the government interfered; and the dépôts at Güns, Pesth, and Vienna, were closed by the police. Nothing daunted by these proceedings, Mr. Millard waited upon the Earl of Westmoreland, the English Ambassador at the court of Vienna, and sought to enlist his good offices to guard the property of the Society. With a view to strengthen the case, it appeared advisable to the Committee, to appoint a Deputation to wait upon Her Majesty’s Secretary of State for Foreign Affairs. Lord Malmesbury received the Deputation with marked courtesy, and expressed his willingness to do all that his office would allow, and to support the claim for indemnity urged by the Society for the loss of property. This demand the Austrian government stedfastly refused, but they consented to resign the dépôts, with all their contents, provided the books were immediately withdrawn from the country.

This requisition of the Austrian Government to have all the Scriptures in the dépôts at Güns, Pesth, and Vienna, sent out of the country, was rigorously enforced. Two hundred and four bales, and 125 cases, containing, either bound or in sheets, 58,087 copies of Bibles and Testaments, were, under the charge of a detachment of gens d’armes, conveyed beyond the frontiers of the Austrian territory, amidst the unavailing

tears and sighs of tens of thousands of the people, waiting for, and anxious to possess the precious volumes, of which they were so mercilessly bereft. Strange infatuation, surely, on the part of the rulers, and involving what a fearful responsibility !

The books were received at Breslau by the Society's Agent, Mr. Millard, who, under the direction of the Committee, had removed thither for the purpose.

Thus was the Society's work in the Austrian dominions suspended, and that suspension still remains.

Mr. Millard, having been compelled to leave Austria, and having, by the appointment of the Society, settled down for a season at Breslau, immediately availed himself of such opportunities as presented themselves in those parts, of resuming his work. A dépôt was established and opened ; one or two Colporteurs were sent out ; and, in the course of three months, his issues exceeded 5000 copies ; and by March 1854, his issues amounted to 29,580 copies,—a very large and encouraging number, especially taking into account the peculiar circumstances under which he was called to enter upon and cultivate that not very promising field of labour. He had, by this time, five Colporteurs in the field. Great opposition was raised against the work, both by Protestants and Roman Catholics, especially in consequence of the absence of the Apocrypha. When to this were added the difficulties arising from the ignorance, the evil habits, and the poverty of the people, the success which crowned these his first efforts was all the more remarkable.*

In commemoration of the Society's year of Jubilee, Mr. Millard's attention was directed to the supply of such educational, eleemosynary, and other Institutions, as could not be reached in the ordinary way. One hundred and twenty-five different establishments, in Posen and Silesia, including five seminaries, ninety prisons, thirty hospitals, almshouses, &c., were, by the bounty of the Society, supplied with 3068 Bibles and Testaments for the free use of the inmates.

BELGIUM.—The Agency of Dr. Pinkerton, at its commencement, extended, as we have seen, over the whole central part of

EUROPE.

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CHAP. III.
1829-54.

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SECT. I.
CENTRAL.
—
Germany.
1851.

Settlement
of Mr. E.
Millard as
Agent at
Breslau.

* The seat of this Agency has since been removed to Berlin, where the work has opened out to a very wide extent.

EUROPE. Europe, including not only Germany, but also Belgium, Holland, Switzerland, and the north of Italy. After a time, under the influence of circumstances, as they providentially arose, rather than as the result of any determinate and pre-arranged plan, other Agencies sprang up within the sphere of Dr. Pinkerton's operations, which gradually extended themselves, and assumed a character of considerable interest.

**CHAP. III.
1829-54.
SECT. I.
CENTRAL.
Belgium.
1834.**

**Origin
of Mr.
Tiddy's
successful
efforts.**

The most important of these was instituted in Belgium. It afterwards extended to Holland and parts of Germany, and was, during the whole of the remainder of the period now reviewed, under the superintendence of Mr. W. Pascoe Tiddy.

Mr. Tiddy is first alluded to, in the Society's Reports, in connection with a visit paid to Belgium, in 1834, by the Rev. Mr. Cordes, of Geneva.

Dr. Pinkerton had, in the preceding year, concerted measures with the friends of the Society at Brussels, Liège, and other places, which led to an application for 1400 copies of the Scriptures; he could not, however, avoid feeling much discouraged by the general indifference which prevailed. Mr. Cordes met with a somewhat larger measure of success. He witnessed the establishment of small Societies at Brussels, Antwerp, and Ghent. The English partner of a commercial house subscribed liberally for English and Flemish Sacred Scriptures, to be placed among the workpeople employed in the establishment, and several innkeepers also cheerfully consented to place the Scriptures in their apartments. In consequence of these and other similar measures, considerable supplies were called for. But the most encouraging circumstance was the following:—In a town where Mr. Cordes was unable to effect any thing, Mr. Tiddy, who had been sent out as their Agent by a house of business in the west of England—one who felt the real value of the Bible—was entrusted with a few copies of the Flemish New Testament for distribution. Some he gave away, and these were gratefully received; others he tried to sell. The result was singularly gratifying; between two and three hundred copies were bought, and the demand thus unexpectedly made, so exhausted the stock on hand, that steps were required to be immediately taken for printing a new edition.

In the following year, 1835, Mr. Tiddy, received from the British and Foreign Bible Society an appointment as their Agent for Belgium. In the first twelve months, he succeeded in selling nearly 3000 volumes. Before another year was closed, his sales had extended to 11,218 copies. These sales were chiefly effected by means of Colporteurs, of whose services Mr. Tiddy continued largely to avail himself throughout the whole period of his Agency. The scarcity of Bibles in that country may be judged of from the fact, that formerly a long journey had to be made, and a large price paid, in order to obtain a single copy, and this probably would then be the only one in a village or small town. The Agent was shown a Bible, which ten or twelve persons in the village had subscribed for together, and had sent one of their number into Holland to buy it, where it cost forty-two francs.* The subjoined history is given of a solitary Bible in another village :—

“ At the time now referred to, there was but *one* Bible in the whole village, for Bibles were not then to be had in this country ; and any person who wanted one was obliged to go into Holland to buy it, where Bibles were excessively dear. This Bible excited the rage of the priests ; for it was known to them that it existed, but they could never find it, and many a search was made for it throughout the whole village. The persons to whom it belonged used to hide it away by day ; and, by night, go into the wood with it, and there hang a lantern up to a tree and read it. At other times they would agree to meet in some old burrow, or other secret place, for the same purpose. They sang, also, the Psalms of David to song tunes, to deceive those who might overhear them at any time. One day, when the men were absent at their work, and the women gone to the next market-town, the priests, who were always on the watch to see when the house was left without any one but the child, or some young person, came to the spot, accompanied by the police. They made a regular search, but, like all others up to that moment, in vain, and the priests and police turned to go to their houses : but, on the way back, one of the policemen said, ‘ I am sure, if we go back we shall find the Bible.’ The least possibility of success was enough to rouse the less zealous of them, and they hastened back ; for the reasons which the policeman gave were so excellent, that no one objected. He said : ‘ I observed, that in that house the child was in the cradle, and, whether it was asleep or awake, the girl sitting by it continually rocked it.’ Arrived at the house, they went direct to the cradle, took up the child, turned out the cradle, and found the Bible. The little girl who watched the cradle was only ten

EUROPE.

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CHAP. III.
1829-54.—
SECT. I.
CENTRAL.—
Belgium.
1835.Appointed
Agent for
the Society.Guarded
use of the
single
Bible.

* This Bible was afterwards presented to the Society’s Library.

EUROPE. years old ; and when she saw them approach the cradle, she burst into tears. They rejoiced over their success, and walked away in triumph. The poor men, on their way homeward from their work in the evening, learned the painful news ; and so greatly were they afflicted, that they all of them could not help crying ; and they said they would rather that they had heard that their houses and all their goods were burnt to the ground, than that their Bible should have been taken from them. They tried to get it again, but this was impossible. The men had left the little girl in charge of their greatest treasure, with strict orders, that if ever any one entered, she was not to leave the cradle, but constantly to rock it ; which had, up to this unfortunate day, succeeded in deceiving the enemy. They used to put the Bible in the bottom of the cradle ; on the book, a piece of wood suited to the cradle ; and then, on the wood, the straw, and whatever the child lay on."

How happy the change ! when instead of one Bible for a whole village—and that in danger of being violently abstracted—the Bible has become accessible to every villager, and that, too, at less than a tenth part of the price once paid for it.

Colporteurs. The work of circulating the Scriptures in Belgium, soon assumed an unlooked-for extent and importance. The issues in 1837 amounted to 20,548 volumes. Of this number, 17,129 were disposed of by the Colporteurs.

Their early difficulties and trials.

This valuable class of Agents, notwithstanding their sales were carried on under sanction of the laws of the country, had to encounter an opposition similar to that which at times was experienced in France, only attended in many instances with more of violence and outrage. They were reproached, insulted, threatened ; the mob was instigated to injure them ; their books were stolen, or forcibly taken away, and some torn to pieces, or burnt before their eyes ; yet they persevered in their peaceful, self-denying labours ; through evil and through good report they held on their way, oft-times indebted for their personal safety to the presence and interference of the civil, sometimes of the military authorities. The following may be taken as a specimen of what the Colporteurs had to encounter :

" Poor Waersegers very narrowly escaped with his life last week at T——. Six hundred persons surrounded him in the market, upset his books, and threw down those who had the courage to buy ; and at last they set two books on fire, stuck to a pole ; but finding that they would not burn fast enough, they went and dipped them in turpentine. The police refused to do their duty. A few gens d'armes rescued Waersegers. Some officers of a horse regiment were so disgusted at the conduct of the people, that they

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CHAP. III.
1829-54.**

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SECT. I.
CENTRAL**

**Belgium.
1837.**

bought publicly the Bible of the Colporteur, and told the gens d'armes only to request their aid, and they would call out the troop. Two or three persons were very ill treated ; one poor man especially, who had received a commission to buy two Testaments for a friend."

It is not, indeed, surprising, that persons of lesser note should have viewed this work with an unfriendly eye, when Roman Catholic bishops thought proper to describe and denounce the Society and its operations in such terms as the following :—

" As early as 1836, the Bishop of Bruges published an ordinance against the Bible work, in which he says—‘ Bibles translated into the vulgar tongue, or, to speak more truly, abominably mutilated by a sacrilegious hand, are distributed amongst the people.* We have one of these Bibles before us, and with a perfidy worthy of the cause of error, several books which the Catholic Church acknowledges as canonical, have been omitted. In vain will you look for the books of Tobit,’ &c., &c. In closing, he says, that, after having conferred with his colleagues, they have determined to oppose a remedy to this evil. He therefore calls on the priests to second him in his efforts to overturn our work, and to warn all their flocks against the ‘ snares of the Bible Society,’ and ‘ to command them not to buy, or accept gratis, any of the books of the Society.’ ”

In 1837, the Bishop of Ghent followed the steps of his brother of Bruges ; and in 1838, the last-named Bishop issued another circular, in which he says—

" It is now a year and a-half ago, that, impressed with the duties of our charge, we enjoined you, worthy pastors, to fortify yourselves, in our name, against the subtle machinations of a Society alike hostile to God and the Holy Church ; a Society which would rob you of all that is the most dear to you—the precious deposit of your faith. You are already aware, dear brethren, that we speak of the Bible Society.

" So far back as the year 1824, Pope Leo XII., of blessed memory, pointed out to all the patriarchs, primates, archbishops, and bishops, of the Catholic world, the impious projects of this Anti-Christian Society ; and the event has only too well proved how justly grounded were the alarms of that vigilant pontiff.

" Hence we are desirous that all our Diocesans should be apprised anew, that it is severely prohibited to every one, who is not provided with special permission to read and hold forbidden books, to purchase a Bible, or a Commentary on the Bible, or any other books whatever, of the emissaries of the Bible Society, or to receive them gratis, and to retain such copies as they have in their possession.”

* The mutilations complained of, it will be seen, are nothing more than the omission of the Apocryphal Books, or apocryphal parts of books. The Versions which are denounced are, in other respects, accredited Roman Catholic Versions.

EUROPE.

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CHAP. III.
1829-54.—
SECT. I.
CENTRAL.
—
Belgium.
1837.Denuncia-
tions by
Roman
Catholic
Bishops.

EUROPE. The Bishop of Liege followed in the same track; and in
CHAP. III. 1841, the Cardinal Archbishop devoted an annual charge to
 1829-54.
SECT. I. the same subject, and, much at length, iterates the same injunc-
CENTRAL. tions and warnings.

Belgium.
 1841.

After such denunciation of the Society, and of the books it circulates, it is pleasing to be able to record such an incident as the following, extracted from the correspondence of Mr. Tiddy:—

"A zealous Roman Catholic priest, afterwards a no less zealous Protestant minister, was brought to examine one of our Flemish Testaments, in the following singular manner.—A Colporteur had sold a copy to one of his parishioners. The poor man, frightened by a violent sermon preached by another priest, hastened home, took his Testament, and carried it to his own priest (the one in question), and begged him to burn it. He had bought it, he said, in ignorance, and therefore hoped that the sin would not be laid to his charge, for he had been led to believe that it was certain damnation for all those who had bought the Testament to keep it or to read it. The priest, it appears, was induced to read the book which was left with him.

"Afterwards, when he had become a Protestant minister, addressing on one occasion the meeting of a Bible Association, he gave this further history of himself.

"The day was fixed for my entering into a convent, the strictest of convents, that of the Trappists. I suffered great agony of mind. I was about to shut out for ever even the light. I cast myself on my knees, and gave myself up to God. I earnestly implored Him to direct me. If it were His pleasure for me thus to sacrifice myself, I begged Him to enable me to do it; if not, plainly to show it me. I felt that I entirely gave myself up to Him. I arose from my knees, I took the Bible from my table, and opened it at the 51st Psalm: I knew it well in Latin, and had often repeated it, but now it was fixed on my mind in a manner that I shall never forget: it will be ever precious to me. My eyes lighted on this verse: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." The truth flashed across my mind: I understood it all. It was not by my inflicting on my poor, sinful, and weak body, pain and sufferings, that I could be delivered from my sins: I saw that was to be done by a nobler sacrifice: I must be washed in the blood of Christ, which cleanseth from all sin. The 16th and 17th verses of the same Psalm determined me what to do. From that moment I have had a peace and joy which surpass all knowledge. I found rest for my soul; I find it still amidst all the trials and temptations to which the Christian is subject in this vale of tears. Attach yourselves to the word of God, and not to the traditions of men: that alone can lead you aright."

In the midst of interruptions and hindrances, the sales were carried on, sometimes with remarkable rapidity. Thus

The sur-
rendered
New Tes-
tament,

a light in
the priest's
dwelling.

one Colporteur sold 1400 Bibles and Testaments in three months ; another, 140 Bibles and 500 Testaments in one week ; another, 880 in fourteen days ; and, on one occasion, 222 in one day ; and after that, in another fortnight, 190 Bibles and 805 Testaments.

EUROPE.

CHAP. III.
1829-54.SECT. I.
CENTRAL.Belgium.
1842.Revival of
Bible
Societies in
Belgium.Belgic
Annual
Meetings.Their in-
teresting
character.

Another beneficial result of Mr. Tiddy's continued Agency in Belgium, was the stimulus given to Bible Societies and Associations. The Belgian and Foreign Bible Society was revived, and placed on a firmer footing ; fresh vigour was imparted to the Societies at Antwerp, Ghent, Tournay, Bruges ; the Association at Dour was strengthened ; Branches were formed at Paturages and Labouverie ; and in other places similar Institutions sprang up, which were afterwards formed into one body, under the title “Association Biblique pour la Belgique.” All this led the way, to the holding of series of Bible Meetings in several towns and villages of Belgium, a practice continued at intervals through successive years, and which excited considerable interest, and was followed by many beneficial results. Some of these series of meetings were attended by clergymen or other friends from England, who expressed the highest satisfaction with what they witnessed. One of the most remarkable of these series took place in the autumn of 1842, attended, among others, by the Rev. Dr. Malan and M. de Pressensé. Their visit produced a deep impression, and was accompanied with many cheering proofs of the extent to which the seeds of Bible truth had taken root in the hearts of the people. Meetings were held at Brussels, Labouverie, Paturages, Dour, Mons, Liege, Charleroi. Most interesting scenes were presented on some of these occasions. The people, who, for the most part, had been Roman Catholics, but who had benefited by reading the Holy Scriptures, flocked together to listen to the addresses which were delivered, and, by their simple, generous hospitality, as well as by their contributions, testified how much their hearts were moved and delighted.*

Many were the evidences that were accumulated of the good arising from the labours of the Society in Belgium.

* For a lively account of this tour, see Report for 1843. The Monthly Extracts, Reports, &c. for other years, also contain references to similar series of Meetings.

EUROPE. Thus Mr. Tiddy writes, on one occasion :—

CHAP. III. "One of my Colporteurs, who used formerly to colport in the neighbourhood of Charleroi, returned last week to the field of his former labours. He says he is filled with admiration at the work going on there. The word of God has not been distributed in vain. Those who were formerly amongst the foremost to ill-treat him, when he offered them the Bible, are at present the most zealous followers of the Gospel. As soon as they heard that the Colporteur was in the town, they sent word to him, to be sure not to leave the town without calling on them. I once sent you an extract of a letter from the minister stationed there. It gave an account of those who had read the Scriptures, showing the difference between such, and those who had not done so. This same minister writes that the movement is most extraordinary ; the rooms inside are crowded when he preaches, and he has had in some places many people outside the doors and windows. He says there are a hundred places where he could preach, if he had time and strength. We are all highly delighted with the work in his field of labour."

Mr. Tiddy writes again :—

"I have often sent you most interesting accounts of the success of the Gospel at Charleroi and in the neighbouring villages : but the half has not been told you ; for I had no idea of the extent of the work now going on in those localities.

"About a fortnight since, I was present at the Annual Meeting of the Belgian Evangelical Society. I heard the minister who resides at Charleroi give an account of his work, which cheered me much. That you may fully appreciate the blessing God has granted us, I must recall to your memory, that, from the first, our Colporteurs regularly visited that town and its environs : month after month they colported, and always with increased success, till at last every village was stocked with Bibles and Testaments. This brought the people to make diligent inquiries after the truth ; and many a time our Colporteurs have been refreshed by the interesting rencontres they have had with persons seeking the truth. Many pressing demands were made for pastoral instruction : these were not listened to until about eighteen months ago. When the minister was fixed there, he found the fallow ground broken up : and in a letter, of which I sent you an extract some short time since, he said, 'It was easily seen, who amongst the people had been accustomed to read the word of God, and who had not : there was a most remarkable difference between them ; the former being so much more easily instructed in the word, their views being clearer, and their faith stronger.' In his speech he said, that since he began his labours in Charleroi, the change in the character of a large number of persons is most remarkable.

"The Bible Meeting we held at Charleroi has had a good effect. One man was present, who had been cherishing in his bosom thoughts of vengeance against one of his neighbours. From that evening, he turned from those thoughts with horror ; and now he reads the Bible. The minister has

**Effect
in opening
the way for
preaching.**

**SECT. I.
CENTRAL.
—
Belgium.
1843.**

**Incidents
of Colport-
age.**

sold upwards of 100 volumes since our meeting. He said, that he is struck with amazement at the extraordinary movement which the preaching of the Gospel has occasioned in that locality. Places of worship have been opened by him in five or six different places; and many persons earnestly beg him to come and preach, if it be only for once. In one place, more than 600 persons surrounded the door and windows of the house of worship, whilst inside the people were so crowded, that they could scarcely move. Seats were out of the question; they would have taken up too much room."

It is added:—

"The Colporteurs pursue their avocations with the same exemplary diligence and constancy as in former years; and many of them are themselves among the best witnesses of the importance of the Society's labours, and the blessing that attends the distribution of the Scriptures."

Another collateral result of Bible operations in Belgium, was the establishment of the Belgic Evangelical Society. The circulation and reading of the Scriptures naturally led to a demand for living teachers, who should explain more fully the things contained in the Holy Book, and who should take charge of those who were now breaking off from the Church of Rome, and associating themselves together in little communities, for purposes of mutual edification and worship. To meet this new emergency, a Society, similar to those already existing in France and Switzerland, was formed in Belgium. Mr. Tiddy himself, for some time, though not in his official character as Agent of the Bible Society, took an active part in the management of it. Through the instrumentality of this Society, a number of Evangelists were sent forth, some of whom afterwards became themselves settled pastors, or led the way to the settlement of other pastors; and now not a few congregations or churches, in the regular observance of Christian ordinances, testify to the necessity and value of the above Institutions, and are a standing monument of its success.

But to return to the Bible work: Mr. Tiddy's labours, and those of his zealous Colporteurs, were industriously continued, in the midst of many discouragements and much opposition. A respectable English Clergyman,* who visited Belgium that he might see and judge for himself, bears the subjoined testimony to the character and usefulness of the Colporteurs then employed in that country:—

* The Rev. Mr. Glyn.

EUROPE.

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CHAP. III.
1829-54.

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SECT. I.
CENTRAL.

—
Belgium.
1844.

Belgic
Evangelical
Society.

Formation
of congrega-
tions and
churches.

EUROPE. “I was very much struck with the respectability and intelligence of the four Colporteurs I had the great pleasure to meet : they are men who are doing the work of Missionaries in as eminent a degree as any in the world. Many anecdotes they mentioned, showing that the priests felt that the greatest impediment to their work of error and delusion was the circulation of the Scriptures through the means of our Colporteurs.

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CHAP. III.
1829-54.**

**SECT. I.
CENTRAL.**

**Belgium.
1845.**

**Intelli-
gence and
piety of
Colpor-
teurs.**

**Large
sales to
Roman
Catholics.**

Many anecdotes they mentioned, showing that the priests felt that the greatest impediment to their work of error and delusion was the circulation of the Scriptures through the means of our Colporteurs. It appears that the greatest part of Belgium is traversed by these indefatigable men, who with so very small an allowance are indeed most essentially doing their Master's work. I do not know when I have been more gratified, than on seeing such blessed results from our Society in Belgium, which is the very seat of popery. I am sure the greatest enemy of our Society, if a Christian, would rejoice in what has been done, and is doing, in Belgium.”

The issues of the Scriptures, indeed, did not long continue on so large a scale as in the first few years ; yet, when the religious state of the country, the amount of sales already effected, and the impediments thrown in the way at every step, are taken into account, it may appear surprising that still so much was done in the way of distribution. In a review of the work, after five years had elapsed, Mr. Tiddy was able to state that 87,000 copies of the Scriptures had been placed in the hands of the Roman Catholic population, of which not 1000 had been disposed of gratuitously. The sum produced by sales amounted to £2200. He calculated, that there had then been distributed in that country, one volume to every thirty-five inhabitants, or, after deducting the immense number of persons not able to read, probably one volume to every twenty or twenty-five persons ; and he adds :—

**Scriptures
in villages
no longer
scarce.**

“ Five years since it was a rare sight to see a Bible in a village ; now, as one of my Colporteurs lately told me, in his round there is not a village into which the Bible has not penetrated ; and many a family assembles around the word of Life in the evenings, when the labours of the day are over. This holds true, more especially, in those parts of the country where French is spoken. A Swiss Christian, some short time since, had occasion to visit different parts of this country on commercial affairs, where he had an opportunity of judging of the effect of our distributions, and on returning from his journey, he told a friend, that everywhere he found persons with the Bible in their possession, or fully acquainted with the nature of our labours. When I came here, I offered the Bible to respectable persons, who did not even know what the Bible meant. I believe this is no longer the case : little children can now tell you what Bibles are. It is worthy of remark, that the ground over which our Colporteurs have worked for two years past, is ground trodden over times without number, so that they often, at least once a month, return to the same place ; and hence

our late sales have been made to persons who, during the first two or three years of our labours, refused to buy, but who have been convinced and won over by the Bible itself, from having seen it or heard of it from others. This is the more encouraging, when we remember, that during the last two years the opposition of the priests has rather increased than diminished, and that they have taken severe measures to prevent those under their power from buying of us."

At the end of seven years, Mr. Tiddy expressed himself in more glowing terms of the work and of its results, yet not, it is believed, with a confidence beyond what the facts of the case fully justified, and subsequent experience has confirmed.

"We have seen the word of God silently working its way into the houses of rich and poor, learned and ignorant; and the prayer of faith has gone up to the throne of God. Reaching the present moment, we can look around us, and rejoice with great joy. 102,840 volumes have been issued from our dépôt in seven years, 93,090 of which have been put into circulation by means of those dear friends engaged with me in carrying out the glorious object of the Bible Society. We see many Missionary stations formed, many congregations assembled, many ministers preaching the Gospel of Christ, many souls made obedient to the truth, many places filled by inquirers after truth, which places were once occupied by those now enjoying the fulness of truth in eternal glory. We see schools, in which there are many children reading the sacred word of God, and lisping His praise. We see, also, thousands of religious tracts and religious works scattered throughout the length and breadth of the land. We see the cause of Christ *enraciné* [rooted], and steadily growing to a large tree, whose branches cover the whole country."

HOLLAND.—The several causes above alluded to, having Holland.

tended to circumscribe the work of the Society in Belgium, and to render the sales increasingly difficult, the Society's indefatigable Agent began to cast about in his mind, as to whether some new channels might not be found, or existing openings enlarged, for the wider diffusion of the Holy Scriptures, and, in doing so, his attention became directed to the adjoining country of Holland.

Holland, a Protestant country, had not been without its Biblical Institutions and efforts. The Netherlands Bible Society, instituted in 1814, had pursued its labours with perseverance and energy. Up to the period now referred to, its total issues had approached to 300,000 copies, and the number of its Associations amounted to eighty. It had also its corresponding Societies abroad, at Surinam, in the East Indies, in Java, and elsewhere. In the island of Java its Agents were,

EUROPE.

—
CHAP. III.
1829-54.

—
SECT. I.
CENTRAL.
—
Belgium.
1847.

General
result with
regard to
Belgium.

Previous
operations
of the
Nether-
lands Bible
Society.

EUROPE. at this period, engaged in carrying forward a translation of the Bible into the Javanese, and other translations had been, from time to time, encouraged by them.

**— CHAP. III.
1829-54.**

**SECT. I.
CENTRAL.**

**Holland.
1843.**

**Project of
Colportage
by Mr.
Tiddy.**

**Faint
encourage-
ment held
out to him.**

**Large
success of
the first
efforts.**

It was from no wish to interfere with the Netherlands Society, in the labours and successes of which (their object being one) they could not but rejoice, that the British and Foreign Bible Society encouraged their Agent, Mr. Tiddy, in 1843, to attempt, in conjunction with friends in Holland, an enlargement of the Bible work in that country, by means of the system of Colportage—a system so successfully acted upon in France and Belgium. Mr. Tiddy had been for some time under the impression that an attempt of this kind might be beneficially made. In the spring of the preceding year, he had been authorized to make a visit to Holland, to confer with the members of the Bible Society there, and with other friends, on the subject; and it is but justice to say, that he met with a kind and Christian reception, though doubts were entertained in some quarters, as to the expediency and practicability of the plan of Colportage; arising in part, perhaps, from its novelty, in its application to that country, perhaps in part, from its apprehended interference with the system of gratuitous and cautious distribution hitherto pursued.

Mr. Tiddy, however, received sufficient encouragement to warrant, in the judgment of the Committee, an experiment. Arrangements were made for the employment of Colporteurs in some of the principal towns of Holland, and their vicinity; in one or two instances the local Societies taking the oversight of the work. Three Colporteurs at once presented themselves in Holland itself: these, in conjunction with two others furnished by Mr. Tiddy, to assist, by their practical knowledge, in the outset, entered on their work, and the success was truly gratifying and surprising. In the course of twelve or fourteen weeks above 12,000 copies were disposed of, and the sales would have been much larger, had the Society been better prepared for the demand which burst upon them: large editions of the Dutch Scriptures were put to press, and proceeded with as rapidly as possible.

One or two extracts from letters received at the time will show the eagerness, both of Protestants and Roman Catholics,

to avail themselves of the greater facility afforded for supplying themselves with copies of the sacred Book.

EUROPE.

“Rotterdam.—
CHAP. III.

1829-54.

—
SECT. I.

CENTRAL.

—
Holland.
1844.

“Tuesday last the Dutch Colporteur, accompanied by one from Brussels, began his rounds in this town, and in four days he has sold 274 volumes, more Protestant than Roman Catholic editions; the Protestants here, I am told, are the majority. To-day 100 volumes were sold before dinner, and the good folks are sending to the Colporteur’s house for them. They have been obliged to calm the sales rather than otherwise.”

“Amsterdam.

“The sales here take such a turn, that my dépôt will soon be emptied should they continue so. Yesterday one Colporteur sold 376 Dutch New Testaments; 19 Roman Catholic Bibles; 24 Dutch ditto; 13 Martin’s Testaments; 47 Roman Catholic Flemish ditto.

Incidents
of the
joyful re-
ception of
the Scrip-
tures.

“On Saturday, having no Protestant New Testaments, he did not go out; but in a short time, however, he sold 111 volumes: people came to him from eight A.M. to midnight, and even later still. He has not even time to eat.

“I cannot describe to you the enthusiasm of the people here of all classes. We have a quantity of orders which we cannot execute. Every one is astonished, and rejoices at the success.”

Mr. Tiddy himself writes:

“The sales at the dépôt surpass all idea. In one week 964 volumes were sold in retail; and had there been Dutch Testaments sufficient for the demand, a thousand volumes more might have been sold. The total sales of that week amount to 2250 volumes.

“In five weeks, very nearly 10,000 copies have been sold, including 600 copies sold to the Nimeguen Bible Association. Had we had 20,000 more to have supplied the demands, they would have been easily disposed of.”

In the following year, 1845, a Minister of the Gospel residing at Rotterdam gives his opinion on the work, as follows:—

“There has not been such a thirst for the word of Life in this country, I believe, for many years, as has recently been excited by the operations of your Society. The thousands of copies, which have been disposed of within the last twelve or fifteen months, afford good proof of this; and it is a pleasing fact to know, that these thousands have found their way amongst all classes of the population, rich and poor, young and old, Protestant and Roman Catholic, priests and people. Verily your Colporteurs have had no sinecure; they have been worked as hard as any day-labourers in the land. Indeed, I can testify, in regard to our worthy friend Van Dorp (the Colporteur stationed at Rotterdam), that he has not been a mere *day*-labourer: he has laboured *night* and day in your service. His house has been visited,—I might say, literally besieged,—at all hours,

Eagerness
of all
classes.

EUROPE. by multitudes, eagerly seeking for the Bread of Life, that endureth for ever. You know that he has lived in an obscure part of the city, in a lane that was scarcely known to any, save the poorest of the inhabitants ; but now that lane, or the ‘Achter Kloster,’ of which it forms a part, is as well known as the great church of St. Lawrence, or the statue of Erasmus, and almost as celebrated as either the one or the other.

**—
CHAP. III.
1829-54.**

**—
SECT. I.
CENTRAL.**

**Holland.
1847.**

**Success
continues.**

**Roman
Catholic
Mandates.**

The extraordinary demand for the Sacred Volume, which was thus awakened in Holland, continued through several successive years. In the year ending March 1845, the second year after the work began, the issues amounted to 46,155 : in the following year they reached 76,515, an increase of above 30,000 copies. This was the largest annual issue. The next was 45,495 ; in the following year, 30,874. In seven years, the total issues had passed beyond 260,000 copies, of which above 50,000 had been dispersed among Roman Catholics : from that period they suffered some decline.

The first great obstacle to the work in Holland sprang from the increased and energetic opposition of the Roman Catholic clergy. Two mandates, condemnatory of the labours of the Society, were put forth by the Roman Catholic Bishop of Dardanie, which were published in a pamphlet, with a preface by one who, though the son of a Protestant Minister, had become a Roman Catholic. As a specimen of the manner in which the work was assaulted and maligned, an extract from the second mandate is given below.* To these publications Mr. Tiddy

* “ Beloved and faithful, we again perceive you exposed to a danger which is daily becoming more alarming ; and again we are constrained, by the love which we bear to your souls in their Creator and Redeemer, Jesus Christ, to lift up our pastoral voice. The solemn account which we must one day give of your salvation, and of the sacred faith which is committed to our charge, obliges us to warn you most earnestly, so that we may not fear the everlasting woe at which the holy apostle Paul trembled and exclaimed—‘ Woe is unto me if I preach not the Gospel ! woe unto me if I do not defend the truths of God ! (1 Cor. ix. 16.) It is not one particular virtue of which the devil is now striving to deprive you, nor any special duty which he is seeking to hinder you from accomplishing : it is nothing less than the foundation of the whole Christian edifice which he is labouring to undermine. It is the root of the tree of eternal life he is seeking to destroy. It is your holy faith, beloved Christians, which the devil is trying to take away ; your faith, without which no heavenly virtue can exist ; your faith, without which it is impossible to please God (Heb. xi. 6).”

wrote an answer, in the form of a letter, which met with a rapid and extensive sale in Holland, nearly 21,000 copies having, within a short time, been brought into circulation. But the difficulty of selling to the Roman Catholics was of course augmented.

EUROPE.

CHAP. III.
1829-54.SECT. I.
CENTRAL.Holland.
1847.

Another partial obstruction arose, from the impracticability of multiplying the books with sufficient rapidity to meet the unusual and unexpected call. Edition after edition was put to press, and all prudent despatch was employed; still, in some instances, the opportunity well nigh passed away before sufficient supplies were obtained.

But a further circumstance, and one that chiefly tended to circumscribe and curtail the Society's work in Holland, was one which was regarded by the Society with any thing but a

Renewed
activity of
the Nether-
lands
Bible So-
ciety.

"Scarcely a year has elapsed since the successor of the holy Peter, the substitute on earth of Jesus Christ, raised his voice to warn the whole Christian Church against the renewed efforts of the self-called Bible Societies; and now, with the greatest grief, we see established in the diocese of the Church confided to our pastoral care a branch of one of those fatal Societies. Yes, faithful and beloved, so near to us is the danger, that in our very midst the darts are forged with which the devil aims at the 'heart-artery' of our faith: we have been assured that in our very midst are printed those books which, being, by a sacrilegious presumption, called Bible writings, God's word, or some such like name, must tend to make you disobedient and rebellious against God's authority, entrusted by Jesus Christ to his holy Church. Those books are distributed with such impudence, that the persons who sell them are not contented with publicly advertising in the newspapers where and of whom they may be purchased, but they even dare, under every kind of pretence, and with plausible but hypocritical and poisonous words, to hawk them about among Roman Catholics, to press these to purchase at ridiculously low prices, and even to offer them the books gratis. Much beloved and faithful brethren, whom I love in Jesus Christ, I beseech you, by the love of your Saviour, and by the love of your own souls, be carefully on your guard, especially against this artifice of your hellish foe, whom resist stedfast in your faith (1 Pet. v. 9).

"Should any among you have already bought or received the books of the Bible Society, do not keep them in your house, or even look in them, but follow the example of the Ephesians, who, at the voice of Paul, threw into the fire and burned those books they were not permitted to keep (Acts xix. 19); or, if you prefer it, and can conveniently do so, bring them to your priest, or to your father-confessor, whose advice you can follow."

EUROPE. feeling of regret, and that was, the renewed zeal and activity
CHAP. III. thrown into the operations of the Netherlands Bible Society,
1829-54. and the new plans adopted by it to compete with the friendly
SECT. I. rivalry which had arisen. The leading friends of the Nether-
CENTRAL. lands Society, were not slow to acknowledge the beneficial im-
Holland. pulse which the labours of Mr. Tiddy and his Colporteurs
1847. had given to Bible operations, nor were they backward to avail themselves of those improvements in the kind and quality of the books, and that reduction of prices, that had so materially contributed to give to the British Agency so sudden and unlooked-for a popularity among the Dutch people. Thus, before some of the large editions, preparing under the superintendence of Mr. Tiddy, were ready to be issued, some earnest and commendable exertions, on the part of the Dutch Society, had enabled them to take their share in the movement; and a system of supplying the Scriptures was thenceforward adopted, which tended to supersede the urgent necessity, and did, in fact, to a considerable extent, diminish the demand for the superadded efforts of the British Society's devoted Agent. Still, as there appeared no sufficient reason for a suspension of these efforts, but rather the contrary, they have been continued up to the present time, and not without tokens of the Divine blessing resting upon them.

The total issues effected in Holland by the above Agency, amounted, in 1854, to 354,478 copies.

Editions of
the Scrip-
tures
superin-
tended by
Mr.
Tiddy.

Allusion having been made above to editions of the Scriptures passing through the press under the superintendence of Mr. Tiddy, it may be right, in this place, to offer some remarks on this point. It had long been an ascertained fact in the history of the Society, that, with a view to economy, as well as also, in some cases, to meet the prejudices or preferences of the people, it was desirable to get the Scriptures printed and bound, in or near the countries where they were intended to be circulated. This practice had long been adopted, and carried out on a large scale, by Dr. Pinkerton, under the sanction of the Society.

When, therefore, Mr. Tiddy became established at Brussels as the Society's Agent, his attention was naturally

drawn to this subject; and he soon became convinced, that, besides meeting the claims of economy, much might be done towards improving the quality of the books, both as regarded the paper and printing, and also the binding; thus rendering the volume at once more attractive and valuable. To this object he assiduously devoted himself, and with an ultimate success which not a little surprised those best acquainted with the difficulties with which he had to contend. By his skilful management the end was obtained, through the medium of enterprising private parties, without involving the Society in any responsibility. Books printed under his superintendence, soon bore away the palm of superiority, and have become popular in Holland, France, Germany, and other countries. Indeed, it was the appearance and quality of the books, combined with their cheapness, that seemed to give the first impulse to the astonishing sales effected in Holland; and subsequent extraordinary sales, to which we shall have to refer, in Cologne and in Switzerland, may doubtless, in part at least, be traced to the same cause; for everywhere, books from this quarter proved among the most acceptable.

From the above statement it will appear, that superintending the printing of the Scriptures became an important branch of the Belgic Agency. Numerous and extensive editions of the Scriptures, in Flemish, French, Dutch, and German, have been printed at Brussels, Breda, and Cologne; and at Brussels and Cologne the work is still carried forward on a large scale.*

The Biblical field in Belgium had now undergone a pretty full cultivation; few only were the towns and villages remaining, which had not been visited again and again, so that the staff of Colporteurs had required to be considerably lessened. The operations also in Holland, which had opened on so large a scale, had been placed under suitable supervision, and, indeed, had been, to some extent, superseded by the quickened energy and activity of the Netherlands Society. Mr. Tiddy, therefore, was now more at liberty to direct his

EUROPE.

C^HAP. III.

1829-54.

SECT. I.

CENTRAL.

Belgium.

1847.

Extension
of Mr.
Tiddy's
operations
to towns on
the Rhine.

* The probable total number of copies printed under Mr. Tiddy's superintendence, and during his Agency, amounts to upwards of half a million.

EUROPE. attention to other quarters; and the Rhenish provinces presented themselves as affording a promising sphere for further investigation and culture.

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CHAP. III.
1829-54.
—
SECT. I.
CENTRAL.

Cologne.
1847.

Dépôt for
Rhenish
provinces.

In the autumn of 1847, Mr. Tiddy succeeded, after encountering numerous impediments, in opening a dépôt for the sale of the Scriptures at COLOGNE, which was also selected as the centre of a system of Colportage, to be attempted for the benefit of the surrounding countries. Here he soon met with unexpected encouragement. By the close of March 1848, 9493 copies of the Scriptures had been issued. "These," Mr. Tiddy states, "had been distributed in various places, and to every class of persons, one copy here, another there, as grains of the incorruptible seed. The dépôt had also been visited by people of all sorts and ranks, high and low, rich and poor; some imbued with deep reverence for the Sacred Volume, others jesting and sneering, but still buying; some, who through the Scriptures had become wise unto salvation; others, deeply ignorant, and frankly confessing that they knew not what the Bible was—that they had never possessed or seen one before. The Colporteurs also had gone to the mansions of the wealthy and great, and to the humble cottages of the poor and needy, commissioned by that God with whom there is no respect of persons. About one-third of the volumes distributed, were purchased by Roman Catholics." In the course of the following year, the issues amounted to 26,878, of which 14,834 were sold by Colporteurs, and 12,044 from the dépôt. The work thus rapidly and satisfactorily obtained a footing in those provinces.

The sphere of Mr. Tiddy's operations had now become greatly enlarged, consisting in fact of three distinct Agencies; but he was happy in meeting with valuable and devoted assistants. Mr. Chevalier, who had at first the charge of the dépôt at Amsterdam, was succeeded by Mr. Van der Bom, who steadily and satisfactorily fulfils the duties of his office. The dépôt at Cologne was entrusted to Mr. Edward Millard, and when he was called away from his position to undertake the experimental mission in Austria, he was succeeded by his brother, Mr. N. B. Millard, who with equal assiduity and diligence occupies the post assigned to him. The dépôt at

Brussels remained more immediately under Mr. Tiddy's own eye.

For reasons already mentioned, the distributions of the Scriptures in Belgium and Holland became, after a time, rather slackened; though they continued to be, in the latter country especially, by no means inconsiderable, and the labours of the Colporteurs, several of whom were still employed, continued to furnish many gratifying instances of usefulness. It was, however, in connection with the dépôt at Cologne, that the chief success was witnessed. Here the work prospered exceedingly.

Thus the distribution, which, as we have seen, amounted in the first year to about 26,000, in the next year reached 46,615 volumes; and at this time 260,000 copies of the Sacred Scriptures, in various editions, were in the press, under the superintendence of Mr. Tiddy.*

The correspondence of the year supplied a large number of interesting incidents. The following very simple, yet touching one, is here introduced. It relates to the dépôt at Cologne:—

"A girl, about fifteen years of age, used to come regularly every morning, about half-past nine o'clock, to read a chapter in the Bible which was placed in the window. Every morning, when the shop was opened, a

* The following table of distributions in each province,—in the course of the year,—will show that the Scriptures were diffused through every part of the district confided to the care of this Agency:—

15,717	vols.	were disseminated in Rhenish Prussia.
6,972	"	in Oldenburg, Bremen, and Bremerhaven.
6,450	"	in Hanover.
9,886	"	in Hamburg.
2,975	"	in Mecklenburg.
1,535	"	in Lübeck, Holstein, and adjacent parts.
3,080	"	in sundry other parts of Germany.

46,615 volumes.

If the eye is cast over a map of the district, it will be seen that it was completely covered with these labours.

One very pleasing feature of the Colportage in Germany was the favour the work met with amongst the Roman Catholic population. The first edition of 10,000 of Kistemaker's Testament, was run off in a few months, and a second edition which left the press met with a ready and constant sale.

EUROPE.

CHAP. III.
1829-54.

SECT. I.
CENTRAL.
Cologne.
1849.

EUROPE.

—

CHAP. III.

1829-54.

—

SECT. I.

CENTRAL.

—

Cologne.

1851.

fresh leaf was turned over, and, shortly after, the girl would come. She did not, like most others, stare at the foreign editions, but immediately went to her own book, read through her page, and went away. This lasted for about three months. Afterwards she was not seen. She may have been taken off by the cholera, which was violent at that time in Cologne. Perhaps we shall find the sequel to this simple story in a better world."

The next year the distributions amounted to above 55,000 copies, notwithstanding that considerable opposition showed itself in several quarters, especially on the part of those Ministers who were in favour of the Apocrypha; and their number was by no means small. At one conference of Ministers, it was proposed to form a Society to prevent the Apocrypha being taken away from the (Lutheran) National Church. This hostility to unapocryphal Bibles is spread very widely, and still forms, in many parts, a great hindrance to the labours of the Colporteurs. It is as strongly evinced by many of the Protestant, as it is by the Roman Catholic clergy.

1851.

Colporteur
Osée Derbecq.

A very valuable Colporteur died this year in Belgium, of the name of Osée Derbecq. An interesting account of his life and labours was furnished in a letter of Mr. Tiddy, a small part of which is here introduced, to stir up the friends of the Society to gratitude to God, who raises up such instruments for carrying on its important work.

"Derbecq was appointed in 1839. Never have you had a more faithful, zealous, or pious Colporteur: his whole life was absorbed by his work: it was really 'his meat and his drink to do the work of his heavenly Father.' As soon as he had returned from one journey, he began to prepare for another, and was never easy until he was again on his rounds, often leaving unfinished, as his wife has since informed me, work which he had begun at home or in his orchard.

"The Lord blessed him with a most remarkable degree of success. I calculate that he distributed at least 18,000 volumes, during his eleven years' service, and offered the Scriptures to more than 200,000 persons. His deep-toned piety and profound humility, made him a welcome visitor wherever he went. High and low, learned and unlearned, gladly received him and listened to his words. Many, many of those who had persecuted him when he first visited them, became afterwards his warmest friends. His reports, translations of which I havè often sent you, showed a thorough acquaintance with the word of God, and a lively realization of its blessed truths. His discussions with Roman Catholic priests and their agents, were full of holy boldness and faithful testimony to the grace of God. Perhaps no man has done, in the time, more for his Master's cause, than our much-beloved friend."

Though the above may be regarded as a somewhat remarkable case,—Derbecq has been called the prince of Colporteurs,—still instances of great devotedness, zeal, patient suffering, and perseverance, accompanied with eminent success too, are by no means unusual, among this numerous and important class of labourers, in this part as well as others of the Biblical field.

In the three next succeeding years, bringing the account up to the close of the year of Jubilee, the issues from the three dépôts under Mr. Tiddy's charge were conjointly as follows:—In 1852, 99,240; in 1853, 92,817; and in 1854, 103,065. Of these, the largest issues were from the Cologne dépôt, being, in the respective years above mentioned, 68,014, 64,481, 69,238.

The total issues from the three Agencies, up to March 1854, were as follows:—

Belgium, from Sept. 1835 . . .	202,865	Total of issues un- der Mr. Tiddy's Agency.
Holland, from Jan. 1844 . . .	354,478	
Cologne, from July 1847 . . .	342,225	
	————— 899,568 volumes.	

The above issues are irrespective of copies supplied to other Agencies, or forwarded to the Society's dépôt in Earl Street, which now began to amount to considerable numbers; for the books printed at Brussels and Cologne were, in consequence of their excellent quality and low prices, in growing demand, not for Mr. Tiddy's Agency only, but for other dépôts and countries. Thus, in the three years just mentioned, these extra issues, not included in the above tables, amounted respectively to 18,696, 26,639, 62,410 volumes.

Observant of this demand (which has since considerably increased), the Society thought it right to sanction the multiplying of editions, from the presses which had thus successfully competed in providing the Scriptures in so acceptable a form. To this result, the indefatigable efforts of Mr. Tiddy mainly contributed; and no small meed of praise is also due to those enterprising individuals who, under Mr. Tiddy's direction, but at their own risk, have done so much to raise the character of this branch of manufactory, in these different countries, and thus to aid the general work of Bible distribution.

EUROPE.

CHAP. III.
1829-54.SECT. I.
CENTRAL.Belgium.
1853.

EUROPE. We have already alluded to the favourable opinion expressed by clergymen and others, occasional visitors to the Continent, of the works carried on by the Society and its Agent in the countries now under review. To these testimonies we may add the following, from one of the Society's Domestic Agents, Rev. T. Phillips, who having, in 1853, made a short tour through each part of Mr. Tiddy's field of labour, furnished an account of the result of his observations. The extract subjoined relates more particularly to Belgium.

**—
CHAP. III.
1829-54.**

**—
SECT. I.
CENTRAL.**

**—
Belgium.
1853.**

**Testimony
of Rev. T.
Phillips.**

"It is delightful to compare the present with the past, when the contrast is favourable to the best interests of our fellow-creatures. Belgium furnishes such a contrast. In the year 1535, Tindal, the first translator and publisher of the English Bible, suffered martyrdom at Villevorde, near Brussels. In the year 1835, the Bible Society sent an agent to resume and to carry on the work commenced by the Martyr 300 years before; and it is delightful to know that, from a city only six miles distant from the spot where the tragic scene was enacted, there have been sent out and distributed, in Belgium alone, about 200,000 copies of the sacred volume! There are good reasons for believing that this great distribution of the Scriptures has produced important results. The traveller, in passing hastily through Belgium, beholds Popery rampant everywhere, yet without the moral power to restrain vice and immorality; and, seeing all this, may be led to conclude that the Bible in Belgium has done no good, and that it has exercised no saving influence over the consciences and lives of the community. Upon inquiry, however, it will be found, that an under-current of knowledge and conviction flows, and that in many places it has appeared above ground, affecting the surface of society. On the day after my arrival, the 'Belgian Evangelical Society' held its Annual Meeting, which was attended by about 250 persons—the Protestants of Brussels and the neighbouring towns. There were present, pastors and representatives from about sixteen different congregations, scattered throughout the country. I was informed that the majority of the pastors and their congregations are to be regarded as the fruit of Bible Society labours. In the first instance, the Colporteur breaks up the fallow ground, sows the good seed, which, by God's blessing, springs upwards in the conversion of a few individuals here and there. The Evangelist follows—the people are visited and gathered together—little churches are formed; and these, again, are fed with heavenly bread from the stores of the Bible Society."

The experience of Belgium has been also that of the other countries now under review, so far as the difference of circumstances, and the time occupied in their cultivation, would allow. The Bible is the precursor of many blessings, social as well

as personal, secular as well as sacred ; and its influence, when attended by God's blessing, is vivifying, genial, and expansive, in a truly surprising degree.

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CHAP. III.
1829-54.

With the year of Jubilee, closed Mr. Tiddy's connection with the Society, as one of its continental Agents ; which office he had held for more than eighteen years. An appointment which he accepted as Minister of a congregation near London, recalled him to this country. In drawing up his final report, Mr. Tiddy adverts to several facts, illustrative of the state in which the various countries embraced in his Agency were found, at the time when his Agency terminated.

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SECT. I.
CENTRAL.
—
Belgium.
1854.
Termin-
ation of Mr.
Tiddy's
Agency.

In Belgium, the distributions, as compared with those in Holland and Germany, had become small. Two Colporteurs were thought sufficient for carrying on the work that remained ; for it is to be remembered that the multitude was still Papist, and after a circulation of 200,000 volumes in the country, sales could only be accomplished at a slow rate. A remarkable contention had still to be endured with Roman episcopal opposition and priestly influence, and with superstition, prejudice, and ignorance ; to say nothing of the enmity of the natural heart in every man. The hostility of the Roman Catholic clergy, was the same as when the work was begun. The Bishop of Bruges, who, in 1836, issued the first ordinance against the Society, had been succeeded in his office by another Bishop, the author of two volumes, published in 1848, against the Society and its labours : and the latter, in 1853, had issued a pastoral letter of the same hostile character. In consequence of this opposition, Belgium profited little by the year of Jubilee, and no opening offered itself, as in Holland and Germany, for the placing of Bibles and Testaments in the prisons and hospitals of the land. A request made to the prison authorities at Liège, for permission to place the Scriptures in the cells of a prison there, was refused, through the influence of the priests attending the prison.

Increased
opposition
in Belgium.

The work in Holland, under the blessing of God, continued as usual. A grant, consisting of 7320 Bibles and Testaments, was made, as a Jubilee Memorial to Holland. These were gratuitously distributed, under the direction of Mr.

Jubilee
Grant to
Holland.

EUROPE. Van der Bom, the Society's valuable Depositary at Amsterdam.

CHAP. III.

1829-54.

SECT. I.

CENTRAL.

Holland.

1854.

Of the copies given, 5231 were placed in 99 schools, containing above 9400 scholars, among whom only 1656 copies of the Scriptures were to be found, before these grants were sent to them. In 36 of the schools, containing nearly 3000 scholars, there was not a single copy of the word of God. There were given to alms-houses and hospitals, 467 Bibles and Testaments; to prisons, 327; and 273 copies were placed in churches attended by poor congregations.

Cologne.

At Cologne, and in the sphere connected with it, notwithstanding the continued opposition experienced, owing to the absence of the Apocrypha, the work was going on steadily; and, from abundant testimonies received from various quarters, appeared to be appreciated.

The proposal to supply prisons and hospitals with a Jubilee grant, opened an interesting and widely-extending field for the Society's bounty. A voluminous correspondence was entered into with various authorities and individuals; and, generally speaking, a great willingness was found, on the part of the Directors and Chaplains of prisons and hospitals, to receive the Scriptures for the use of those committed to their care.

Scriptures supplied to prisons.

The Provincial Committee for Inner Missions in the Rhenish Provinces, having heard of the Society's intention, kindly offered to attend to the placing the Jubilee Scriptures in the Cantonal prisons in those provinces, in which prisoners are temporarily detained while being conveyed from one place to the other; and where, also, persons are confined for minor offences during brief periods, sometimes, however, for the space of several weeks, or even months. In the district of Düsseldorf there are 76; in that of Aix-la-Chapelle, 17; in that of Cologne, 19; in that of Treves, 28; and in that of Coblentz, 51 such prisons.

There were, thus, 191 prisons supplied with the Scriptures during the Jubilee year of the Society, independent of the large prisons. It appears that these distributions amounted to 2382 Bibles and 2348 Testaments. Several of the prisons enumerated are very large, containing from 600 to 1200 prisoners. The letters received from the different Directors prove sufficiently,

that the Bibles were considered as a most acceptable and valuable gift.

In consequence of Mr. Tiddy's withdrawal from the post he had so long and successfully occupied, a new arrangement for carrying on the Society's work in the above countries became requisite; and one immediately presented itself, which promised to secure a prosecution of the same plans which, through the favour of God, had already proved so successful. Mr. Van der Bom remained in charge of the Depository at Amsterdam; Mr. N. B. Millard, as Depository at Cologne, continued to conduct the work there; and Mr. John Kirkpatrick, who had acted as clerk under Mr. Tiddy, was now appointed to the management of the dépôt in Brussels. Mr. Tiddy yielded to the request of the Committee to take, for a time, the general oversight of these Agencies, so far as his residence in this country, and his other duties, would allow.

It remains only to add here, that, on the retirement of Mr. Tiddy, the Committee thought it right to present him with a gratuity of £100, as a token of the sense entertained by them of his long-continued, faithful, and efficient services.

SWITZERLAND AND NORTHERN ITALY.—The Bible Society has from the first, as this history has already shown, had warm and zealous friends in Switzerland. Kindred Institutions were early established in all its principal cantons and cities, by which means a very considerable circulation was effected: still, however, it was thought that amongst its Protestant population, to say nothing of the Roman Catholic cantons, the Scriptures might be much more extensively diffused. A devoted friend of the Society, Lieutenant Graydon, R.N., a gentleman who had been for some years resident in Switzerland, and formerly an active agent in distributing the Scriptures in Spain, having had his attention drawn to the subject, wrote to the Society in London, begging to be entrusted with considerable supplies of the Scriptures in certain specified forms, chiefly of the small and ornamented editions, which he proposed himself to offer for sale; travelling, for this purpose, from place to place, with no other charge to the Society than the expenses of the undertaking. The Committee, with much pleasure, forwarded to Mr. Graydon several hundred copies, with which to begin his mission.

EUROPE.

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CHAP. III.
1829-54.—
SECT. I.
CENTRAL.—
1854.
Appoint-
ment of
Messrs.
Van der
Bom;
Millard;
Kirkpat-
rick.Switzer-
land and
North
Italy.Labour of
Lieut.
Graydon.

1845.

EUROPE. The following is the report of his first attempt; it was made at Neuchatel, where he was then residing: this was towards the close of the year 1845:—

**CHAP. III.
1829-54.
SECT. I.
CENTRAL.
Switzer-
land.
1845.**

“ It is with a heart full of joy and gratitude to the Lord, that I take up my pen to inform you that two cases of New Testaments have arrived here. When the last came to hand, I thought I should have a sufficient number of copies in French, to meet any probable demand that might be made between this and the new year. For the last three days, workmen and workwomen have been flowing in to purchase; so that, by this time to-morrow, it is probable not one copy will remain of the 700 copies, in French and German, received twelve days ago from your dépôt, and from Brussels! Almost every purchaser was of the lower and very lowest class, and all expressed, more or less, of gratitude. The whole town of 7000 inhabitants, is in a ferment about it.

After an interval of several weeks, during which fresh supplies of the Scriptures were prepared and consigned, Mr. Graydon returned to his work, with encouragement still awaiting him.

“ I write to inform you, that on the 22d January (1846), I recommenced the sale; and although the weather was then, and has been ever since, very wet and stormy, yet in eight days have I sold 517 copies to about four hundred individuals, and a far larger number would have been taken, had the copies been of Ostervald’s version, which is the one in use in all the schools of this canton.

Shortly afterwards he writes:—

**Sales of
Scriptures
at the
Swiss fairs.**

“ I had scarcely posted my letter, when I was obliged to curtail the sale of the French copies, in order to preserve some for the eight days’ fair of this town, which commenced on the 18th instant (Feb.), and to which very many of the inhabitants of the mountain districts come. The fair has just closed, and it will surely cause you very much satisfaction to learn, that between the 22d of January and this morning, I have sold 1084 copies to a most goodly number of purchasers, perhaps 700. They were sold at a franc each, nearly or something more than cost price. Had the French copies been of the version of Ostervald, the only version used in the public schools of this canton, it is probable that five hundred more copies would have been now sold.”

In the beginning of April, Mr. Graydon proceeded to the city of Berne, where, as will be seen by the following extracts, he was gladdened and cheered by further tokens of success.

Berne.

“ On the 2d instant, I left Neuchatel in my little baggage-van, charged with 1487 copies of the New Testament, 747 of which were in German, 638 in French, and the rest in Italian and English. I arrived here safe on the same evening. At four o’clock the next day, I commenced the

sale in the principal hotel. The news of the sale soon spread through the town, and by eight o'clock I had sold about 200 copies. On the Monday following, I sold nearly 800, but on Tuesday the sale became less animated, my German copies without Psalms being exhausted ; and yesterday, I sold the last of those with Psalms, and had to send to the Dissenting Minister for any copies he might have by him. He had but twenty-one. They went off instantly. Ever since, up to this very moment, the demand is most fully sustained, but, alas ! not a copy in German to sell, since last evening. I have yet about 200 in French remaining ; they are diminishing gradually. All my English and Italian soon went. In vain should I attempt to describe the deeply-interesting sensation the blessed work created in all ranks of society,—rich and poor, young and old, flowing in, in one unceasing file ; parents purchasing for their children—all filled with joy, and very many expressing the most hearty thanks to the Society for thinking ‘so opportunely’ of them.”

Three thousand three hundred and fifty-three copies in the whole, were thus quickly disposed of, in French, German, Italian, and English. A second sale took place in Berne, when, in a few days, 1200 more copies were disposed of.

The canton of Argovia was visited by Mr. Graydon, who Canton of
Argovia. was repeatedly admonished of the dangers that would in all probability attend his mission ; but he writes—

“I hired a stand in the very centre of the fair, which was greatly crowded, and had scarcely opened a case of New Testaments, when most willing purchasers presented themselves. In the course of the day, from two to three hundred copies were purchased at my unvarying price of one French franc. The following day the fair ended at noon ; one hundred and fifty more copies were disposed of. Several persons appeared to be very glad, and made many remarks on the very great need and seasonableness of the work there, and in the canton. The purchasers appeared to be wholly composed of the middling and lower classes.

He next proceeded to the celebrated baths of Schinznach, where he was enabled to dispose of 70 copies ; and a few days afterwards, he took his place at a fair in the small town of Zofingen, where, in one day, he sold nearly 400 copies. On his way back to Berne, he arrived at the large town of Bourgdorf, where the keeper of the hotel offered to send a little girl, only twelve years old, from house to house, with copies to sell. In the course of two hours, during which Mr. Graydon had to remain, this little one sold above thirty copies, and the hotel-keeper, a widow, volunteered cheerfully to take charge of some copies to dispose of as might be required. The result of this

EUROPE.

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CHAP. III.
1829-54.

—
SECT. I.
CENTRAL.

—
Switzer-
land.
1845.

EUROPE. short journey was a sale of 857 copies, and 289 placed in a
— CHAP. III. way to secure their speedy purchase.*

1829-54. His next visit was to Lugano, where, however, he did not
— SECT. I. meet with the same kind of encouragement, but was obliged
CENTRAL. to content himself with leaving some copies in dépôt. He
— Switzerland. afterwards proceeded to Lausanne. An account of his pro-
1845. ceedings there is here given.

Lausanne. “ I left Lugano with nearly 1200 copies of the New Testament, chiefly in French. I arrived at Lausanne the same night. The next and the following days were passed in visiting some Christian friends, and listening to their opinions and advice. They appeared to be all of one accord, that nothing but lions kept the city by night and by day, . . . vexation and disappointment would be my lot, with, perhaps, renewed obloquy and vexation to themselves. But, blessed be the Lord, whose peculiar province it is both to curb the wicked, to set bounds to the troubled sea, and to shut and keep shut the lion’s mouth, never, perhaps, were forebodings and conclusions less realized. On the morning of the fair, I waited on the proper civil authority to obtain permission to sell my copies in the fair. At first he hesitated, then consented to grant it me for that day only (the fair began on a Saturday, and was to continue during the Monday and Tuesday following), saying, ‘ That disagreeable circumstances might occur,’ &c.; but he finally consented to grant me one for the entire fair, ‘ as a bookseller to sell my merchandize.’ Shortly after ten o’clock I was installed in a booth in the very centre of the fair, and sold a copy almost immediately to a very poor man. The morning being very cold, the sale became brisk only about noon, and then numbers of the Lord’s professing people came flocking in, thus necessarily attracting the attention of the most indifferent. In the following three hours I sold 340 New Testaments in French, German, Italian, and English! During the day, not even a symptom of ill-will did I perceive in the mass of evidently wondering human beings around—quite the contrary: expressions of joy and gratitude to the Lord were continually to be heard. The day soon closed in, but the sale was continued at the hotel. On the following Monday I re-opened the sale in the fair, and in the course of the day disposed of nearly 700 copies, to five hundred or more individuals of the middling classes, students, servants, and school-directors; and on the next and last day of the fair, all my remaining copies in French, Italian, and English, were disposed of, by one o’clock in the afternoon, mostly to the heads of schools. Upwards of 1100 had thus been purchased most cheerfully, at my ever-unvarying price of one French franc. Under the impression, from the first day, that more copies would be required, I had

* In Appendix II. Note E, will be found a further account of some of his proceedings about this time.

written to the dépôt at Berne for a case containing nearly 1000 copies. I received it late on Wednesday evening, and was thus enabled to continue the sale in the hotel until late in the evening of Saturday, disposing of, in all, 1667 copies. The civil officer with whom I had to do, and who throughout conducted himself towards me in even a most Christian manner, objected to my continuing the sale in the hotel, unless I took out a permission to dwell in the canton, and at Lausanne; but this I declined doing. He then permitted the continuation of the sale in the hotel during the two last days, on my assuring him that I did so, merely to enable many persons and ministers throughout the canton to obtain the copies they wished for, from several of whom I had received letters on the subject. In the mean time, Madame Bachoffner, of the Hotel Gibbon, most kindly offered to take charge of the sale, and of a dépôt, until the end of March, free of all expense. From the very first, she was most useful and zealous in the blessed work. She sold 200 copies in her own apartment, while I was selling in mine. I very gladly availed myself of her most opportune offer, leaving in her hands 1700 copies that I had sent for, many of which she was selling at the very moment I was quitting for Berne."

In a subsequent letter he writes—

" Since my visit to Lausanne, the sale there has continued to prosper. Madame Bachoffner, who so kindly offered to take charge of a dépôt, has sold, in the following six weeks, 1203 copies, and has remitted to me the proceeds."

By the close of the year, there had been a pretty wide dissemination, of more than 13,000 copies of the New Testament, paid for most cheerfully by every one.

One extract more will show the result of a visit to Zurich.

" I opened the sale in my room in the inn; and, in the course of the first day, sold 205 copies; on the second, 295; and on the third—Saturday—265. On Sunday many persons called, but although it might have been 'good' to supply them under other circumstances, I thought it most becoming to refuse. On Monday, and rather early in the morning, these persons called. In the course of the day I sold 220 copies; and during the next day almost as many more; so that, in all, about 1200 copies have been most cheerfully purchased by servants, students, children, by a very few of the higher classes, and by still less, apparently, of the working classes."

EUROPE.

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CHAP. III.
1829-54.

—

SECT. I.
CENTRAL.

—

Switzer-
land.

1845.

Zurich.

Switzerland, like other parts of the Continent, it is well known, became, in the years 1847-48, the scene of great political ferment and agitation. This, as might be expected, somewhat interfered with the labours of Lieutenant Graydon. Still he was actively employed during the year, and the results,

EUROPE. taking into account all circumstances, were truly surprising and gratifying. Not only did his sales continue in most of the principal places previously visited, but even in Geneva and in Basle, cities so distinguished for their Biblical and Missionary efforts, he found new openings and unexpected encouragement. The sales of the year exceeded 14,000 copies, and the returns amounted to above 15,000 francs.

**CHAP. III.
1829-54.
SECT. I.
CENTRAL.
Switzer-
land.
1848.**

Geneva. The following is an abstract of Mr. Graydon's proceedings at Geneva, where, after obtaining the necessary permission, he commenced a sale, having previously inserted advertisements in the principal papers. So little was anticipated, that one of the most celebrated and consistent friends of the cause at Geneva, predicted that he would not sell three copies.

"During the Sunday," writes Mr. Graydon, "many were the demands for copies: they were refused. I had opened this sale in the principal hotel of the town: it was the most central, the room I occupied most convenient, and the only hotel in which there was a room to let. On Monday the sale commenced. In the six days, 819 copies were purchased; by certainly more than 600 individuals. On the following Monday, 143 more; and successively, 89, 99, 135, 110: on the last day I was obliged to deliver up the shop to a person who had hired it for a year."

The next is not less important: it relates to his visit to Basle.

"Having obtained my licence for the fair, to which the authorities strictly bound me, the day previous to its opening I paid a friendly visit to the Rev. Antistes Burckhardt, the President of the Basle Bible Society, and also to the Rev. Archdeacon Linder, who received me very kindly, and wished me good success. I know not that ever I felt a greater weight or oppression in this blessed work, than I did at Basle the evening previous to opening a sale. I had come there with more than 2000 copies. . . .

"At half-past eight next morning I opened my sale in a pretty comfortable booth, close to the door of the cathedral, and to that of the house of the Antistes. I was aided by a young man, a Missionary student. At dusk I closed, having sold 80 copies. Each day, during thirteen successive days, the average sale was 172 copies: on four days it was nearly 250 each, almost every one of which passed through an ordeal of examination by the purchasers, the most fatiguing and harassing to the vendors that can well be conceived. Only one person purchased as many as ten copies. Persons of all ages and classes purchased. On the sixth day I began to fear that I should need more copies, and so wrote to Zurich to have two cases, or 1100 copies, sent me. During the thirteenth day there were sold 100 copies more to about as many individuals, making in all, more than 3200 copies disposed of at a fair, at the commencement of which I felt troubled beyond measure, for having brought to it not so

many by 1000 : indeed I blessed the Lord with all my heart, and gloried only in His name."

The total distributions of Mr. Graydon in Switzerland up to this time, very much the result of personal exertion, and attended with many difficulties, amounted to 25,694 copies.

Lieutenant Graydon was continuing unweariedly to pursue his labours in Switzerland, though not with success equal to that he met with in the earlier years ; when a new scene of effort and usefulness opened before him, and he was not slow to enter upon it. The political agitations of 1848—that year of revolutions—had extended to Italy, and gave, for a time, the prospect of enlarged freedom of thought and action. Mr. Graydon, seizing the opportunity, fearlessly crossed the borders, and visited the principal cities of Lombardy and Piedmont ; bearing with him, or causing to be conveyed to different towns to meet him, large supplies of the Scriptures, chiefly Italian, in the sale of which he proceeded by public advertisement.

At Milan, whither he had forwarded above 5000 copies, the advertisement inviting purchasers appeared, and the sale began at nine on the following morning. But few copies, however, were sold as the result of this first attempt ; for in the first place, a handbill—"a word of warning"—was posted over the whole city ; and in the next, the public mind was wholly engrossed with the war, which did not progress in favour of liberty ; this being the very time when a battle, which lasted during three days, ultimately turned in favour of Austria. Mr. Graydon, after selling nearly 150 copies himself, found a suitable person to take charge of the remainder. This person carried forward the sales with considerable success, regularly lodging the proceeds, which soon amounted to a goodly sum, at the banker's.

At Turin his reception was much more encouraging. He advertised his arrival, and within two hours after his sale was opened, several copies were disposed of ; and during his short residence of a few days, his sales amounted to 1004 copies. He writes—

" These copies were purchased most gladly by from six to seven hundred persons at least, consisting of numerous priests, a few monks, and a

EUROPE.

CHAP. III.
1829-54.SECT. I.
CENTRAL.Italy.
1848.Brief era
of the
Revolu-
tion.Introduc-
tion of
Scriptures
by Mr.
Graydon
at Milan;and at
Turin.

EUROPE. large majority of lay persons. Not an unkind observation from any one, but much politeness from some individuals of the hierarchy. Such a scene as my little sale-room presented, my poor pen could not describe. I had to remain in it from eight in the morning to the same hour in the evening. It was continually full during the first four days."

**CHAP. III.
1829-54.**

**SECT. I.
CENTRAL.**

**Italy.
1848.**

Genoa.

**Revolutionary
struggle.**

Shortly after he left this city, the war again broke out. Who can sufficiently admire the ways of Divine Providence, in having permitted him to make this visit to such a city at such a juncture? He left a goodly supply behind, in the hands of persons who afforded a fair promise of distributing them well.

From Turin, Mr. Graydon proceeded to Genoa, and his description of what he was enabled to do there, may be given in his own words.

"I reached Genoa on the 27th of March, and on the 30th, after almost endless running about, I had the satisfaction of receiving into my room in the hotel four cases of Bibles and Testaments, in four languages, and the next evening my advertisement of a sale was to have appeared. I was wholly unconscious of the great political event that was to be brought about here the very next day. Some of the preliminaries to this event, prevented the printing of my advertisement, and of many others. It did, however, come out on the following Tuesday evening. Immediately after, one copy was purchased, and the next day by noon, forty-four copies more. At that hour a fearful panic seemed to seize every one, and to consign all persons to their homes, except armed men, who, like so many wild and undisciplined beings, were to be seen flying along in all directions; and towards evening they began making use of their arms. Having once opened a sale, I felt that I ought neither to stop it, nor flee for safety on board one of our men-of-war lying in the harbour. I thought, also, it might be the Lord's good pleasure so far to sanctify His visitation to the city, as to induce some poor souls to purchase. The next day, however, the firing of shot, shells, and musquetry, throughout the entire day, became so serious and appalling to every one, and such was the stream of fugitives to get on board every kind of vessel in the port, that only six wearied and frightened persons came and purchased. Two days after, the Lord in His mercy conceded victory to the royal troops. On each day since, some copies have been cheerfully purchased. It has gone on increasing day by day; so that, in all, 140 copies were purchased. On Saturday evening, I had the very great pleasure of confiding a dépôt of 1000 copies to the son of the hotel-keeper, who very gladly offered to take charge of it gratis.

Nice.

At Nice, under similar circumstances, Mr. Graydon sold 200 copies.

In the mean time, measures were in progress in other quarters for the benefit of Italy.

Dr. Pinkerton was at this time instructed to visit Geneva, where, after conference with the friends of Bible distribution in that city, he succeeded in forming an Italian-Swiss Bible Committee, for the dissemination of the Scriptures alone; the field of whose labours was to comprise, and be restricted to the countries of Savoy, Piedmont, and Lombardy, and the Swiss Cantons of Geneva, Vaud, Le Vallais, Fribourg, the Grisons, and Tessin.

A preparatory Mission was resolved upon, in order to discover and open the best way for introducing the word of God into the above-mentioned countries. The operations were to be carried on by means of colportage or otherwise, and the whole expense of the work, to be defrayed by the British Bible Society. A beginning was immediately made, by the employment of one Colporteur. The progress of the undertaking will be subsequently noticed.

The Society had several valued friends residing in Italy, and these, also, now became engaged in a variety of important measures for its benefit. Two small Bible Societies were formed, auxiliary to the British and Foreign Bible Society, at Florence, and at the baths of Lucca; designed, however, only to collect subscriptions in support of the Society. Measures were subsequently taken for printing, in Italy itself, several editions of the New Testament, in different places at the same time. One, of 3000 copies of Martini, speedily left the press at Florence, and another of Diodati, consisting of 4000 copies, was printed at Rome. An edition of 3000 copies of Diodati was printed at Pisa. Large supplies were also applied for, to be sent from London. The following account, from the pen of a zealous and active correspondent,* will give an idea of the prompt exertions made to take advantage of this promising opening:—

"Your Committee will, I entertain the confident hope, order the immediate shipment of 500 Italian Bibles, Diodati, if possible, by a steam-vessel for this port; the same number, even if shipped at the same time, on board of another vessel; and a third similar number on board

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1829-54.SECT. I.
CENTRAL.Italy.
1848.

Italian-Swiss Committee.

Editions of
Scriptures
at Flo-
rence and
Rome.

* Captain, now Admiral Pakenham.

EUROPE. of the next following vessel; thus making up 1500 copies. To these may be added 500 New Testaments, also Diodati, but not more, as the friends at Florence, interested in the publication of an edition of Martini, will of course circulate only that edition for the present. Should no decided alteration take place in the aspect of Italian affairs, 500 copies of the Bible, Diodati, will be required to be sent regularly every three months, to meet the ordinary demands on this dépôt; and even then, I entertain the fervent hope, that it may become necessary for me to make applications for other grants to meet extraordinary calls. An order has been received from a Jew for 400 copies, Diodati, which I am not able fully to complete: these are for the Roman territories. You will rejoice to hear, that thirty-six copies of the same Bible have been recently sold to young students of the University of Pisa.

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CHAP. III.
1829-54.
—
SECT. I.
CENTRAL.
—
Italy.
1848.

Urgent applications for supplies of Italian Scriptures.

As there now exists almost the certainty of war in this country, which here is likely to be accompanied by the greatest anarchy, it is of the utmost importance that I should have it in my power to take advantage of such a state of things, by depositing in the interior a considerable number of Bibles, so that, should the former state of things be restored, the supply may not be immediately cut off."

The Society's Agent at Malta also wrote as follows:—

" My last to you was dated on the 14th instant (June), and I now write to state what has transpired since then. On the 15th we had an application, on the part of a person in Messina, to purchase 1000 copies of Diodati's Bible. On the 16th another, for several hundreds to be sent to Italy; and on the 17th, for 2000 more for the same object. All these applications were from different persons; and it is remarkable that these requisitions are made while hostilities continue to prevail. The citadel of Messina is at present bombarded by the Sicilians, and defended by the Neapolitan troops who are within. We require, as far as appearances go, 5000 at least, but 10,000 would be preferable. And in consideration of the pressing want, I hope the Committee will see it right not to wait for a sailing vessel, for this may lead to a delay of months, but send them at once by steam from Southampton, in which case we may hope to have the books in Malta in six weeks from the date of this; and six weeks is a long time to wait at the present crisis."

The Committee were not prepared for such extraordinary demands for Italy. Large editions, however, both of Bibles and Testaments, were immediately put to press.

But before a year had passed round, a dark cloud came over the hopes and labours of the Society in Italy.

Lieutenant Graydon was driven successively from Turin, Genoa, and Nice, by the approach of contending armies. In each of these places he had, indeed, succeeded in effecting a con-

siderable sale, and in establishing dépôts, from which books might be issued after he had left, and from which very considerable numbers were sent forth.

EUROPE.
CHAP. III.
1829-54.

Sect. I.
CENTRAL.
Italy.
1848.

At Turin, the demand for the Scriptures had been singularly encouraging, and a Colporteur, employed in the neighbourhood, sold, in about two months, nearly 500 copies, the people manifesting great eagerness to possess themselves of the Sacred Volume; when the bishop of the diocese interfered, and the Colporteur was arrested, his copies taken from him, and, after some judicial routine, he was ordered to return to his place of residence until the Minister of the Interior, at Turin, should pronounce a judgment concerning what he had been doing.

A Circular of the Archbishop of Saluzzo, addressed to his clergy, warned them of the danger to be apprehended from the versions and labours of Bible Societies, and reminded them of the prohibitions of the Council of Trent, and of several different Popes,* after this, the Government of Turin took measures to prevent the public sale of the Holy Scriptures throughout the kingdom.

Opposition
of the
Romanist
priesthood.

Mr. Graydon, however, was not deterred from paying a second visit to Lombardy. He was granted six months' leave to reside in Milan, (the city being still in a state of siege,) and several cases of books were allowed to pass the Custom House; but his petition for a bookseller's licence was refused, nor was he permitted in any way to advertise a sale. His personal efforts to circulate the Scriptures being thus prevented, he was happy to avail himself of the services of a number of persons, who quickly found a sale for his books at a considerable profit to themselves; and thus, before Mr. Graydon left the city, a large part of his stock had been disposed of; and the Society had great reason to rejoice in the fact, that Mr. Graydon's two visits to Italy had resulted in the circulation, principally by sale, of at least 12,000 volumes of the Sacred Scriptures.

Second
visit of
Lieutenant
Graydon
to Lom-
bardy.

In Tuscany and the Papal States, through the mysterious dispensations of Divine Providence, a darker spectacle was presented, of blighted prospects and suspended hope. The political revolutions which took place in those countries, again

* For extract from this Circular, see Report for 1850.

EUROPE. gave ascendancy to that Church, which has ever shown itself averse to the free circulation of the Scriptures. Four thousand copies of the Italian Testament had been printed, and were in course of binding at Rome, when that city became invested by the French. These books were placed in the custody of the American Consul, who very kindly undertook the charge of them. On the Pope's return, they were, after much correspondence, given up to the authorities, but not until their full cost had been paid by the Papal Government.

**Letter of
the Pope.**

In the December of 1849, Pope Pius IX., from his temporary retreat in the Neapolitan dominions, had addressed an Encyclical Letter to the Archbishops and Bishops of Italy, in which, confirming his former acts, and treading in the footsteps of his predecessors, he reiterated his condemnation of Bible Societies,* and went far to represent the Bible itself, translated into the vulgar tongue, and without comments, as almost as much to be dreaded as profane works and lying journals.

**Seizure of
Scriptures
at Flo-
rence.**

After such fulminations from the highest authority in the Romish Church, it is not surprising, that the officials of the restored Tuscan Government were instigated to adopt prompt measures to stay the work that was commencing with so much promise in that territory. Three thousand copies of Martini's New Testament, just printed at Florence, though the translation of one of their own Archbishops, were quickly seized and locked up; the presses, in which other editions were in progress, were forcibly stopped, the paper and even the type carried off; the printers subjected to a civil process; and the British officer, who had distinguished himself by his zeal in promoting this and similar objects of benevolence, was, with his family, banished the country at a few days' notice. Measures were taken to obtain redress, but without success.

Could the Society regret the steps that had been taken to improve these openings, while they existed, in the Italian dominions, and to provide for future supplies? Surely not: for though considerable expense was incurred, and more copies of the Scriptures were printed than were at the time available, yet a goodly number found their way into the hands of the people;

* For an extract of this document, see Report for 1850.

and the avidity with which they were received and bought by all classes, left the Society full of confidence that the obstruction would be but temporary, and that the wave of Biblical truth would yet, by God's favour, spread over and fertilize the plains of Italy.

That this confidence was not altogether illusory, subsequent events hastened to show.

It may be here remarked, that the attention of Lieutenant Graydon being now chiefly directed to Italy, his proceedings in connection with Switzerland necessarily became more limited : he was no longer at liberty to pursue the course formerly adopted by him, in extensively visiting cities and fairs, and personally superintending the sale of the Scriptures. Still his issues, from eleven dépôts under his charge in Switzerland, amounted, in the year ending March 31, 1851, to above 6000 copies.

The Italian-Swiss Committee at Geneva dropped, at this time, that part of their title which related to Italy ; it having been considered better that their labours should, for a time at least, be restricted to the Swiss Cantons. Under their auspices, might now be seen, in some of the least frequented parts of that romantic and beautiful country, the Bible Colporteur, when the snow permitted, getting up into the highest summit of the mountains, or penetrating into the valleys ; sometimes, with the precious charge on his back, climbing on his hands and knees over the peaks, and along deep and frightful precipices. It was the love of the Bible, that prompted to these arduous and self-denying endeavours to disseminate it. Nor was the labour lost. Many a dreary dwelling was cheered, many a desolate heart comforted, and many an humble believer filled with unspeakable joy. The Geneva Committee disposed of 3594 copies of the Scriptures, from November 1848 to the end of December 1850.

The work of the Society in Italy, during the year under review, was chiefly confined to the Northern parts of it—Piedmont and Lombardy. At Milan, the authorities (more especially the military authorities, for Lombardy was then under martial law,) allowed the introduction of the Scriptures ; and 8914 copies were disposed of, principally through the

EUROPE.

CHAP. III.
1829-54.SECT. I.
CENTRAL.Switzer-
land.
1851.Colportage
in the
Swiss
Cantons.

Piedmont.

EUROPE. medium of the booksellers, who obtained for them a very rapid sale; which, however, Lieutenant Graydon had no doubt, would have been much larger, could permission have been gained publicly to advertise his books.

**CHAP. III.
1829-54.**

SECT. I.

CENTRAL.

Italy.

1851.

The light in which the work was viewed by the ecclesiastical authorities, may be gathered from a document issued by the Archbishop of Milan, and seven of his Bishops.* It was quite in accordance with other documents, already alluded to, put forth by the Romish hierarchy, and by the Pope himself; and to it, may be confidently referred those who have any doubt, as to whether the chief hindrance to the free circulation of the Holy Scriptures comes from Rome. The restrictions imposed on the reading of the Bible amount to a practical prohibition of it; whilst it is conceded that the principal fear arises from the book being used in the vulgar tongue, the only form in which it is intelligible to the people.

In the face of such opposition, it was no small thing to be able to speak of 11,251 copies of the Scriptures, disposed of in Lombardy, and the Sardinian territories, during the year.

1851.

In October 1851, Lieutenant Graydon, whose services, hitherto, had been acknowledged only by a periodical gratuity, was, on the recommendation of several of the Society's warm friends in Italy, enrolled as a regular Agent; his attention being still chiefly directed to Switzerland and Northern Italy.

**Labours of
Major-
General
Beckwith.**

It is but justice, here, to advert to the persevering and distinguished efforts of Major-General Beckwith, to supply the inhabitants of the Vaudois Valleys with the Sacred Scriptures. For many years he lived chiefly among them, devoting himself to this and other objects for their good. At his instance, editions of the New Testament, or portions of the Bible, were printed in Italian and Piedmontese; and during this year he remitted above £95, for Italian and Piedmontese Scriptures, circulated by him among the Waldensian Churches; and a fresh edition of 2500 copies of Genesis and Luke, was ordered to be printed and placed at his disposal.

1852.

In the course of the summer of 1852, Mr. Graydon visited Bergamo, Brescia, Verona, Vicenza, and Venice. He then

* This document is given at length in the Report for 1851.

proceeded to Milan, where he took measures for continuing the sale of the Scriptures; and afterwards to Genoa, Nice, Turin, Chambery; at which last place, his operations were cut short by the interference of the police, though he himself suffered no personal inconvenience. It is a gratifying fact, that his total issues in Lombardy now amounted to 15,000 copies, while those in the kingdom of Sardinia had reached to 12,000 copies, of which 7000 had been sold from the dépôt at Turin.

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EUROPE.
—
CHAP. III.
1829-54.

—
SECT. I.
CENTRAL.

—
Italy.
1852.

After completing his visit to Italy, Mr. Graydon proceeded to resume his work in Switzerland, of which he gives the following account:—

“The distribution, both by sale and gift, of the Bible and Testament, has increased nearly twofold over what it was in 1851. I will begin by informing you, that, whilst I was making a tour, with 1500 copies in my travelling van, and, finally, was enabled to disseminate them all; my dépôt-keeper at St. Gall succeeded in meeting with a most zealous Colporteur, and sent him from house to house in the immediate districts of that town itself, and along the Swiss side of the Lake of Constance, and of the Rhine, at its issue from the lake. In the course of six weeks he found purchasers for above 300 copies, amongst both Protestants and Romanists. The dépôt at St. Gall is under the gratuitous charge of an humble but Christian man, who has disseminated nearly 600 copies in the course of the past year. The dépôt at Neuchatel has been, however, the most prosperous of all: the person in charge of it has succeeded in establishing in that Canton a dozen small dépôts, through which she has disseminated, in the course of the past year, 1400 and more copies. She is of humble birth and profession, and, with her aged parents, works for her daily maintenance. They have had charge of a dépôt during the last seven years, and have disseminated more than 7000 copies in that time; yet never would they hear of any other recompence or remuneration, than the satisfaction and joy of labouring in their own little corner of the Lord’s great vineyard. The dépôt at Geneva is also most serviceable, from its position in the market thoroughfare, and the occupation of the two sisters, who have gratuitously taken charge of it during five or six years: they have had much success vouchsafed to their devotedness.

Dépôts for
the sale of
Scriptures.

St. Gall.

Neuchatel.

“As in former years, the dépôt at the Gibbon Hotel, in Lausanne, has marvellously prospered, especially when the increasing success of the Lausanne Bible Society is taken into consideration; but, indeed, all my little dépôts have had, during the past year, a measure of increase in their success, excepting in Lugano and Coire. But the most remarkable feature in the work of dissemination last year respects Lucerne, which is the centre of Swiss Papistry. The civil power refused me permission, in

Lausanne.

Lucerne.

EUROPE. October, to open a sale in the great fair : I was therefore obliged to confide 450 copies, that I had prepared for it, to the dépôt that I have had there ever since 1848. The person in charge of it was exhorted to try and make it known. He did so. By the end of the following month he had to write to me, ‘earnestly entreating for another supply of at least 500 copies of Kistemaker’s Testament !’

**—
CHAP. III.
1829-54.**

**—
SECT. I.
CENTRAL.**

**—
Switzer-
land.
1854.**

“It frequently occurs to me how providential it was, that in 1845, just two or three years preceding the great changes and contests amongst the inhabitants, the Committee in Earl Street determined on trying to do something *extra* for Switzerland. Since then, it has pleased the Lord to givea goodly success to that determination, by the sale, or distribution otherwise, of almost 60,000 copies of Bibles and Testaments, to say nothing of the sales and distributions made by the old Cantonal Societies. The sales last year amounted to more than 8000 copies.

Total of issues in Italy and Switzerland. The issues of Lieutenant Graydon, during the Jubilee year, ending March 1854, amounted to 15,936 copies. Of these, 8073 copies were circulated in Lombardy and Piedmont; making the total number which had passed through his hands, for the benefit of these parts of Italy, since 1848, now to amount to upwards of 35,000 copies. His issues in Switzerland during the year were 7863 copies; bringing up the total number dispensed by him, from the commencement of his work in that country, to 67,863 copies.

The work in Italy had been carried on, as in previous years, in the face of many hindrances: some of these had to be encountered in introducing the Scriptures through the regular authorized channels into the country; others were found to attend on every attempt to bring them into circulation. The result, as given above, was, however, on the whole, very gratifying, and afforded much cause for praise to God.

Mr. Graydon mentions the following interesting circumstances, as connected with the issues of the year :—

“The sales in the dépôt at Turin have nearly doubled in the course of the last year. Many copies also have been colported throughout almost the whole land : the persons who colported them have everywhere been very well received, and but for the marvellous state of ignorance of reading, in which a large portion of the people have been brought up, the Society would have found it difficult to meet the demand.

“The far-famed parishes of the Waldensian Church, fifteen in number, are well supplied with Bibles, and every possible care is being constantly taken, that they should continue to be supplied, according to both their wants, and means to procure copies.

"Savoy also possesses now an amply supplied dépôt of Bibles. For the fifth time has the Society's Agent had the privilege of getting copies in a regular way into that poverty-stricken country."

A fresh "Pastoral" * was put forth this year by the Archbishop of Milan; but these missives had been too often repeated to be productive of any great result. They indicated, however, in no indecisive manner, the reality and success of the work opposed, and thus became an encouraging motive to increased diligence and hope.

The Jubilee year afforded no special opportunities for exercising the benevolence of the Society, either on behalf of Italy or Switzerland; but the events of the war with Russia, then raging, led to an unexpected and very gratifying opening for the distribution of the Scriptures among the Sardinian troops, who, towards the end of the campaign, were brought into the scene of action. Several thousand copies were introduced among them, while on shipboard, or when serving in the Crimea; and in Piedmont itself the circulation considerably advanced: but these, and other gratifying events, land us in a period of the Society's history, beyond the limits assigned to the present narrative.

EUROPE.

—
CHAP. III.
1829-54.

—
SECT. I.
CENTRAL.

—
Italy.
1854.

Distribu-
tion of
Scriptures
to the
Sardinian
troops in
the Crimea.

* See copy of it in Report for 1854.

SECTION II.

NORTHERN EUROPE.

1829—1854.

Denmark.—Copenhagen Bible Society.—Visit of Dr. Henderson.—Agencies at Christiania and Bergen.—Sweden—Visits of Hon. Mr. Shore and Dr. Paterson.—Distribution of Scriptures at Skara and Carlstadt.—Colportage at Stockholm.—Patronage of the King of Sweden.—Summary of Bible circulation in Sweden.—Russian Protestant Bible Society—Prince Lieven, Patron.—Labours of Rev. R. Knill at St. Petersburgh.—Siberia—Efforts of Rev. Messrs. Swan and Stallybrass.—Mission interdicted.—Mantchou version of New Testament.—Finland.—Rev. Mr. Ellerby's Agency at St. Petersburgh.—Odessa—Efforts of Mr. Melville.—Karaite Jews in the Crimea.—Review of Operations in Russia by Mr. Ellerby.

EUROPE. IT now remains for us to review the later operations of the Society in the Northern part of Europe.

CHAP. III.
—
1829-54.

SECT. II.
—
NORTHERN.

Denmark.

Copenha-
gen Bible
Society re-
laxes in its
co-opera-
tion.

Friendly
communi-
cations
kept up by
individuals.

DENMARK.—The Danish Society at Copenhagen, and the Sleswick-Holstein Bible Society, continued, throughout the whole of this period, to send regularly a report of their proceedings, accompanied from time to time with communications expressive of friendly regard; and, on occasion of the Society's Jubilee, a respectful congratulatory memorial, signed by the President and principal officers of the Danish Society, was formally transmitted; but, after 1830, for reasons already assigned, springing out of the Apocrypha controversy, direct co-operation between the Societies had in a great measure ceased.

The Rev. Mr. Röntgen, however, a Moravian Clergyman of Christiansfeld, kept up an active correspondence with the Society, and received constant supplies of the Scriptures up to the year 1851; when he removed to Königsberg, and was suc-

ceeded by the Rev. Mr. Wied, also a minister of the Moravian Church, on whom the office of corresponding with the Society then devolved.

Mr. Reiche, an advocate of Sleswick, also kept up a distinct and active agency, being from time to time furnished with considerable supplies, which he lost no opportunity of bringing into circulation. The work of this Agency was suspended in 1849, at which period Mr. Reiche, owing to the changes and troubles of the times, was driven away from his post.

Denmark was visited by Dr. Henderson in the year 1843, though without any particular result, as regarded a renewal of any intimate relations between the two Societies; but a visit made to Copenhagen, since the period at which this history closes, by Mr. Knolleke, Assistant Foreign Secretary of the British and Foreign Society, has opened the prospect of a renewed co-operation, without violence to any of those principles and regulations, which tended for so long a time to keep the two Societies apart.

NORWAY.—In 1831, the Hon. C. J. Shore (now Lord Teignmouth) paid a visit to Sweden and Norway, a very interesting account of which is inserted in the Society's Report for 1832. In Norway, he found the cause of the Bible Society by no means prospering. The Norwegian Bible Society in Christiania had, indeed, just completed an edition of 10,000 Testaments; but its Committee chiefly confined themselves to meeting demands when communicated to them. In Bergen there was no Society; and in Drontheim the Society had become almost extinct. Still the Bible, and especially the New Testament separately, were much needed; while no obstacle to a complete distribution of the Scriptures, arising either from the inability or unwillingness of the people, existed. Mr. Shore drew attention to the desirableness of printing the Scriptures in the countries themselves—a measure afterwards extensively acted upon in both the above-named countries.

In the following year, Dr. Paterson was encouraged to follow in the steps of Mr. Shore, with a view of putting into execution some of the suggestions and recommendations of the latter gentleman. In Christiania, Dr. Paterson met with a most

EUROPE.

CHAP. III.
1829-54.SECT. II.
NORTHERNDenmark.
1843.Visit of
Dr. Hen-
derson.

Norway.

Visit of
Hon. C. J.
Shore,
1831;and of Dr.
Paterson,
1832.

EUROPE. friendly reception, and he found in the Norwegian Society a growing disposition to more exertion. He succeeded in reforming or establishing Agencies, in direct connection with the Society in London, at Christiania, Drontheim, Bergen, Stavanger, and Christiansand. At Christiania, he made arrangements for printing successive editions of Bibles and Testaments, as they might be wanted.

Agencies established. The several Agencies thus constituted, have persevered in their labours, with more or less activity, up to the present time.

An interesting review of the Bible Society's work in Norway was furnished, at the period of the Jubilee, by the Agency at Christiania, from which the following extracts are taken:—

“ Our country has had the happiness of partaking in your bounty: for a number of years your helping hand has been extended to us, and has given the Holy Bible even to the inhabitants of the far north. For though the Norwegian Bible Society was established in 1816, still from the first moment of its existence it was so powerfully supported by the British and Foreign Bible Society, that the operations of the latter in this country may justly be said to have commenced from the same period. Its direct and independent activity, however, did not take place before the latter end of 1828, when, in consequence of the encouragement given by the Secretary, a few private individuals united for the purpose of aiding in the circulation of the Holy Scriptures, partly by sale, and, where necessary, gratuitous distribution. Up to the year 1832, they had received from the Society in London, 1000 copies of the Bible, and 3089 of the New Testament; and of these they had, up to the same date, distributed 951 copies of the Bible, and 2985 of the New Testament. In the month of June of that year, Dr. Paterson came out, and formed the present Agency, together with branches in Christiansand, Stavanger, Bergen, and Drontheim. The Society in London has successively authorized the printing of thirteen editions of the New Testament, each consisting of 5000 copies, altogether 65,000. Of the Bible, during the same period, four editions, of 5000 each, have been printed. Since the year 1828, the British and Foreign Bible Society, through its Agencies, has distributed in Norway,

**Review of
Scripture
circulation
in Norway.**

12,951 copies of the Bible, and 42,885 copies of the New Testament; in all, 55,836 copies. The Norwegian Bible Society has, since 1816, distributed 4500 copies of the Bible, and 49,000 copies of the New Testament, or, in all, 53,500 copies. The two conjointly have circulated 17,451 Bibles, and 91,885 New Testaments; in all, 109,336 copies."

EUROPE.

CHAP. III.
1829-54.SECT. II.
NORTHERN.Norway.
1845.

"By the census of 1845, Norway contained 1,328,000 inhabitants, or 275,000 families: since then, it is estimated that an increase of 10 per cent. has taken place in the population, which will give 302,500 families, consisting of 1,460,800 individuals; showing that about one-third of the estimated number of families in the country, possess a copy of the Holy Scriptures, or, as it is assumed, there is one copy among thirteen individuals. These facts prove that a large field is still open in Norway, for the exercise of the pious and benevolent labours of the Society."*

SWEDEN.—The operations of the Society in Sweden, during the period now under review, assume a magnitude and interest demanding a somewhat more extended notice, than has been given to the countries we have just quitted.

Sweden.

The visit of the Hon. Mr. Shore, in the year 1831, was the means of drawing the attention of the Society to Sweden, as well as Norway. His report of the Bible Societies in Sweden was favourable: he found them, on the whole, in an active and efficient state. Still, it appeared, there were numerous cases in which the assistance of the British Society was desirable, especially among those who, through poverty, were unable to purchase the Scriptures, whether at the full, or the reduced prices.

The representations of Mr. Shore led to the application to Dr. Paterson, to undertake that journey to the above countries, to which we have already alluded. This Mission, which, from the position taken by the Societies in these Northern kingdoms in regard to the Apocrypha, was of a rather delicate nature, was carefully prepared for by previous correspondence; and as at Christiania, so at Stockholm, Dr. Paterson met with a most cordial reception. The object of his visit seemed

* Measures have since been adopted, with a view to the still more efficient working of these several Agencies.

EUROPE. to be well understood and appreciated, and he found no difficulty in establishing a distinct Agency there, on a respectable and most satisfactory footing. He likewise succeeded in procuring the friendly countenance and co-operation of the bishops of the principal dioceses, into which the kingdom of

**CHAP. III
1829-54.**

**SECT. II.
NORTHERN**

**Sweden.
1831.**

**Agency
established
at Stock-
holm.**

Sweden is divided; while from the Swedish Bible Society, and especially from its honoured and noble President, Count Rosenblad, he received all the encouragement which the regulations under which they acted allowed, and which those who had the cause of the Society at heart might be expected to render. Mr. Keyser, one of the officers of the Swedish Society, with the concurrence of all parties, became a member, with several other gentlemen, of the new and separate Agency, in which, from that time, he took a very lively interest, acting for many years, and until his death, as its Secretary. When the Rev. Mr. Scott, who was for some time Wesleyan Missionary and Minister at Stockholm, and also an active member of the Agency, returned into this country, the principal duties of the Agency, as well as the whole of the correspondence, devolved on Mr. Keyser, whose zeal and devotedness in the cause was perseveringly maintained to the last. It is to the Agency thus established and constituted, that the subsequent history of the Society's work in Sweden chiefly relates.

1832. Before Dr. Paterson left Stockholm, he made arrangements there, as at Christiania, for bringing out successive editions of the Scriptures, as they might be wanted, by the employment of stereotype plates and otherwise; and the order and efficiency with which the work of the Agency has been ever since conducted, may be taken as evidence of the wisdom and care employed in constructing its basis, and establishing the regulations for its future guidance.

The Agency thus happily established, was soon found in active operation. Nor was it left without an immediate field and call for its labours; for, in the single diocese of Westerås, a return was made of above 10,000 families without the word of God in their possession; a large proportion of whom were represented as too poor to give any thing towards the purchase of a copy. This was stated to be especially the case among

the poor but interesting Dalecarlians,* many of whom knew not what it was to see bread, and the remainder, instead of threshing and grinding their rye, as in other more favoured parts, cut off the whole ears, and cast them together into the mill, making the produce, chaff and all, into food. These urgent necessities led, in some cases, to gratuitous distributions; but generally, some return was obtained, which, in some years, amounted to 70 per cent. on the original cost of the books not issued gratuitously.

By the close of the year 1834, the Agency had circulated 38,857 Bibles and Testaments, and had printed for the Society 11,000 Bibles and 45,000 New Testaments, including two or three editions, of 5000 each, for the benefit of Finland.

In the following year, 1835, an important application was made from the diocese of Skara, where much distress had prevailed in consequence of the cholera and murrain. After a careful investigation, it was found that 12,295 households gave notice of their want of the Holy Scriptures, and their desire to possess them. The stock on hand would not allow of so large a demand being met at once; but 2000 Bibles and 3000 Testaments were immediately voted, and most joyfully and gratefully received. Measures also were taken to expedite a further supply: a new fount of standing types for the whole Bible was ordered, and in the mean time, an edition of 1000 Bibles, and 10,000 Testaments, was struck off.

While these works were in progress, the inquiry into the state of the different dioceses was diligently carried forward. In 1836, the diocese of Wexio presented 15,000 families as destitute, and a communication was received from the Bishop of Carlstadt, intimating that 12,000 families in that diocese had made known their destitution, and desire to have the Sacred Scriptures.

The distributions made in consequence of these representations, appear to have been attended with the most beneficial results, and the expressions of gratitude for the aid rendered, were most abundant and gratifying.

The Agency was, at the same time, employed in extending the Society's benevolent assistance to Finland, where, at that period, symptoms of a revival of religion had begun to show

EUROPE.

CHAP. III.
1829-54.SECT. II.
NORTHERNSweden.
1834.Distribution in dio-
ceses of
Skara
Carlstadt,
&c.

Sweden

* Of whom an affecting incident is narrated, p. 331.

EUROPE. themselves, accompanied with an unusual desire, on the part of the people, to obtain and study the word of God.

**—
CHAP. III.
1829-54.**

**—
SECT. II.
NORTHERN**

**Sweden.
1838.**

But while so many parts of Sweden were availing themselves of the proffered aid of the Society, there were two dioceses which declined to do so, though, in one of them, 8000 families were represented, not only as destitute, but as earnestly desirous of the word of life. The obstruction, it seems, arose from the Apocrypha question. Could the Society have seen it right to yield that point, the door, it was believed, would have been immediately opened; but the Agency very properly stood firm.

By the close of 1838, that is, in six years, upwards of 100,000 copies of the Scriptures had passed into circulation, through the medium of this Agency.

**Appli-
cation of
the Arch-
bishop of
Sweden.**

In 1840, Archbishop Wingård, formerly Bishop of Gothenburg, but now raised to be Archbishop of Sweden, writing from Upsala, after expressing his gratitude for the distribution of Bibles and Testaments, which he had been assisted to effect in his former diocese, requested to be favoured with a similar exercise of the Society's bounty, in regard to the populous diocese of Upsala. At the same time he offered, in the name of the Swedish Church, the thanks of that Church for what the Society, through its Agency, had been enabled to accomplish.

As an illustration of the manner in which the people in general prized the efforts made on their behalf, the following extract is given from a letter of one of the correspondents of the Agency:—

**Eagerness
of the poor
for the
Scriptures.**

"Every Sunday I am assailed with inquiries for Bibles; and the poor people, with tears of joy, utter their expressions of blessing on the noble Society that extends its liberality so bountifully to them. The desire for the word of life is indeed very great among them, and they consider the Sacred Volume as the greatest treasure which they can possess. The report of your distributions here has reached several adjoining parishes, where there is a great want, and also a great desire to obtain the Bibles; and many individuals have applied to me for copies under the same favourable conditions as I furnish them here; but I have not ventured to make any promise, as, in fact, the 300 Bibles which you have engaged to send me will scarcely suffice for our own wants. Oh, how much do I wish that it were in my power to describe the anxiety of the poor people to possess the Scriptures! If you can do any thing in their behalf with the respected Bible Society, let me earnestly entreat you, in the name of

Him whose will it is that the whole earth shall be filled with His knowledge, to represent the destitute condition in which they are." EUROPE.

Soon after the period above referred to, that is, about the years 1842, 1843, the attention of the Agency became directed to the subject of colportage. The experiment was new, and required to be made with caution. In the first instance, a Colporteur was sent to the country bordering upon Norway; and two devoted and zealous seamen, who had been engaged, at the expense of the American Seamen's Society, for the shipping at Stockholm and Gothenburg, were afterwards employed by the Agency, and with no inconsiderable success. One of them especially, of the name of Nilson, continued for several years to labour with much advantage, and with the prospect of still wider usefulness, when his labours were suspended, and he himself banished the kingdom, in consequence of his having adopted the sentiments of the Baptists.

The following extracts from Nilson's journals, may show how he was accustomed to carry on his work, and the kind of results which followed.

In 1847 he writes:—

"In spite of the times of scarcity, in several places approaching to famine, among the country people, the sales of the Holy Scriptures have not been less than during the seven preceding years, in which I had the privilege of distributing the holy word. In the course of last year I have worked—in this occupation so richly blessed to my heart—not only among seamen on board the vessels in our harbours, as in former years, but have also made several excursions into the country. During the months of February and March, I made a journey into the counties of Elfsborg and Halland, in order to sell Bibles. A poor cottager and his wife confessed that, chiefly by the reading of a Bible, which the pastor of the congregation had given to them on account of the Bible Society at Gothenburg, they had come to a living faith in the Lord Jesus. The daughter of a shoemaker had received a New Testament. The girl now read on Sundays to her parents in the New Testament. The consequence was, that they found pleasure in the word of God, and the father, who had formerly led a disorderly life, especially by drinking, not only discontinued this conduct, but in every respect bears evidence of the power of the Lord's grace to renew the heart of man.

"In a village where there are several water-mills, I heard some facts related by persons who had themselves experienced the grace of God. A miller's man had, three years before, when I travelled that road, bought a Bible of me. Shortly before, he had been miraculously saved from fall-

CHAP. III.
1829-54.

SECT. II.
NORTHERN

Sweden.
1842.

Colportage
adopted in
Sweden.

Instances
of happy
result.

EUROPE. ing into the stream, and being crushed by the wheel of the mill. This accident had awakened him to anxiety concerning his soul. He commenced reading his new Bible, with earnest prayer to the Saviour for the guidance and consolation of His Spirit. This was vouchsafed to him; and after some time the miller's man, whom we call John, was a cheerful confessor of the name of Jesus, both by word and deed. - But persecution

— CHAP. III.

1829-54.

— SECT. II.

NORTHERN

— Sweden.

1844.

The two youthful converts at the mill.

came: his master and mistress, and his former comrades, together with those who frequented the mill, appeared, as it were, incensed by hell, and united, as they said, to put a stop to John's Bible-reading. But the Lord strengthened and upheld His servant in this trial; and after some time the miller's son, Anders, a young man of twenty years, wild and impious, was also gained for the Saviour. Anders was John's assistant, or, more properly, his superior in the mill. They had formerly been the best friends in the world; but Anders tried now, with all his power, by threats, violence, calumny, artifices, and enticements, to carry his former companion back again to his previous mode of life, but in vain. One day, when John was at the forge, and Anders found himself alone in the mill, he took John's Bible with the purpose of casting it into the stream; but, as if by mere accident, he opened the book, and now he read the words of the Saviour, Matt. xxiv. 41, 'Two (women) shall be grinding at the mill, the one shall be taken, and the other left.' These words touched his heart, and were like a thunder-clap to his conscience. Trembling, he laid the Bible in its place in the mill-chamber, and was from that very hour an altered man. Some time afterwards, Anders was heard to confess that Jesus Christ had pardoned even his sins. With glad cheerfulness and amicable confidence these two men have hitherto, in one mind, walked together; and in spite of the persecution raised by the enemies of the Gospel, many persons in that village, and still more from the neighbouring districts, have united with these two youths, encouraged by them to follow the Saviour."

Again, in 1850 he writes:—

"To a poor old sailor, living some miles from town, I presented a Bible on behalf of the Society some years since. Three weeks ago, being on a journey in the country, I passed the night with some Christian friends in his neighbourhood, and had the pleasure to meet in the evening, among other followers of Jesus and His word, this old son of the ocean. It was truly affecting to hear the grey-haired sailor relating, tears of joy rolling down his furrowed cheeks, what the Lord had lately done for his soul. 'I did,' he said, 'lead a very sinful life in all my time until twelve years ago, when I was obliged to quit the service at sea on account of old age and sickness. Before my leaving the sea, I had earnestly thought of mending my life; but I was thoroughly ignorant of the right way, thinking that by my own strength I might lay aside sin, and that God, for the sake of my prayers and my piety, would accept me in His grace. But because I did not know my own heart, nor the merit of Jesus Christ, my improvement was but of my own works, which by degrees died away;

The aged sailor.

it commenced anew, and soon vanished again. When I came home, I renewed my efforts at recovery, more in real earnest, dreading a fast-approaching death. It was then, you, on the recommendation of some Christian friends, made me a present of the word of life. This has ever since, as all these friends well know, been my polar star, which, praised be the grace of the Lord, has led my poor soul to cast its anchor upon the fast and unshaken rock—the death of Jesus Christ for my sins. The Bible,' he added, 'is now my only treasure, my compass, my chart; and I am sure it will not mislead me, nor cheat my calculation, but guide me to the eternal harbour.'

In 1844, the Rev. George Scott, who had then returned to this country, brought under the attention of the Society, the desirableness of printing a diamond edition of the Swedish New Testament, in Roman characters: 10,000 copies were accordingly printed at the Oxford University press, which met with so great acceptance, that, in the following year, another edition of 10,000 was printed; and to these were added an edition of 20,000 copies, of the whole Bible, in the same portable size, in pearl type. The sale was accomplished at the Society's fixed prices, and the circulation extended through many parts of the country. These editions were, throughout, received with great satisfaction, and mostly among the higher classes.

In 1847, the Swedish Bible Society lost its venerable President, Count Rosenblad. He died at the age of eighty-nine. He had been, from the first, a warm and active promoter of the Society, and maintained a friendly correspondence with the noble President of the British and Foreign Bible Society, even after the relation between the two Societies had become, in consequence of the Apocrypha question, less intimate. To the influence of the venerable Count it may probably be, in no small degree, attributed, that the operations of the British Agency in Sweden, ever received from the friends of the Swedish Society, not only no opposition, but rather encouragement; so that between the two parties an harmonious action was maintained, and both had to rejoice in considerable success.

The Swedish Bible Society has continued to enjoy the patronage of the King, who generally, along with other members of the royal household, attends its Anniversaries, and, on one

EUROPE.

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CHAP. III.
1829-54.—
SECT. II.
NORTHERN—
Sweden.
1844.Swedish
Bible in
Roman
character.Death of
Count Ro-
senblad.Patronage
of the King
of Sweden.

EUROPE. occasion at least, if not oftener, his four sons were present with him.

CHAP. III.

1829-54.

SECT. II.

NORTHERN.

Sweden.

1854.

The Agency at Stockholm, during the following years, exhibited unabated activity; and has proved, on the whole, one of the most prosperous and satisfactory of the Society's Foreign Agencies. Its affairs have been conducted with much regularity and diligence, and the valuable Reports which it has furnished from year to year, have abounded in interesting incidents and information. Among not the least important and interesting of its transmitted documents, is the following statement, drawn up and forwarded on occasion of the Jubilee of the Society, containing a summary view of the entire Bible work, as carried on in that country from the commencement of it, in 1812, down to the year 1854.

Review
of Script-
ture circu-
lation in
Sweden.

Previous
prevalence
of infi-
delity.

"At the commencement of the present century, and at the period of the establishment of the British and Foreign Bible Society, namely, in the year 1804, the religious condition of this, as well as of other countries, was at a very low ebb, and in many places, partly owing to the system of philosophy prevalent at the time, and partly to the political aspect of affairs in Europe, such a thing as religion had all but ceased to exist. This manifested itself by a continually-increasing general neglect of the reading of the Sacred Scriptures, which proceeded, in part, from the contempt entertained for them by those in whose possession they might be; and in part, also, from the comparative scarcity of the Bible among the mass of the people. The fact, also, that at that period the Bible was a tolerably dear book, which every one could not afford to buy, no doubt greatly contributed towards producing such a result; and, in addition to this, the opinion prevailed with many of the teachers of religion, that there was no occasion for the Scriptures to be placed in the hands of the common people, where they might do more harm than good; not to mention other representations, whose source one might be much more inclined to trace to Rome than to a Protestant country. In short, at the period of unbelief referred to, the Lord of the Church was wholly placed in the background,—He, of whom the Apostle John says, 'In Him was life, and the

life was the light of men.' The source of the word was not acknowledged, and therefore not the word itself: 'men loved darkness rather than light.'

EUROPE.

CHAP. III.
1829-54.SECT. II.
NORTHERNSweden.
1854.Visit of Dr.
Paterson.Evange-
lical So-
ciety
formed.

"It was under such circumstances, that a man who will ever be dear to us, namely, Dr. Paterson, came to this country, a few years after the formation of the British and Foreign Bible Society, for the purpose of making himself acquainted with the state of matters then existing, so as to be able to decide on the possibility, or otherwise, of establishing a Society for the circulation of the Scriptures. What difficulties he encountered, will be sufficiently known from the older records of the Society. In the mean time he succeeded so far as, by way of commencement, to form the Evangelical Society, whose more immediate object it indeed was to publish Religious Tracts; but which, being encouraged thereto by the liberal assistance of the British and Foreign Bible Society, at a very early date began to print, from standing types, in the first place, the New Testament, and afterwards the entire Bible, which were then put into circulation; the Apocryphal Books, it should be stated, being excluded from the Bible. The first edition appeared in the year 1812, and was received by numbers with the liveliest joy. At the same time, there were persons who entertained a different opinion on the subject, especially those who were desirous of waiting for the improved translation, which had been in vain looked for since the year 1793, but which to this hour has not yet made its appearance.

"At the Anniversary Meeting of the above-named Evangelical Society, in the same year, namely, 1812, an esteemed speaker gave a detailed account of all the editions of the Scriptures printed in Sweden, from the time of the introduction of the Reformation to the year 1811, from which it appeared as highly probable, that the number of copies existing in the country at that time, could not be more than about 101,600; and that, taking the average of the poorer classes, only one in every eighty-one, could be considered as the possessor of a Bible. 'The word of the Lord was precious in those days: there was no open vision' (1 Sam. iii. 1). But the days had begun to dawn of which the Prophet speaks, when he says, 'Behold, the

State of
Scripture
circulation
in 1812.

EUROPE. days come, saith the Lord God, that I will send a famine in
— III. the land ; not a famine of bread, nor a thirst for water, but of
1829-54. hearing the words of the Lord' (Amos viii. 11). ‘He who
—
SECT. II. worketh both to will and to do of His own good pleasure,’
NORTHERN gave with the food, also the hunger after it.

Sweden. “ Of what has, since that time, been accomplished, the yearly
1854. accounts forwarded to London will have furnished ample de-
 tails : suffice it here to say, that during the intervening period,
 about 1,220,000 copies of the Sacred Scriptures have been put
 into circulation, chiefly in this country, but partly also in
 Finland, through the instrumentality of the Swedish Bible
 Society, established in the year 1814, and of the Agency of
 the British and Foreign Bible Society. Of this number,
 Amount of about 276,000 consisted of whole Bibles, and among these,
 circulation, were not less than 123,000 without the Apocrypha, issued
 1826.
 from the dépôt of the British and Foreign Bible Society ;
 which fact sufficiently proves, that the gloomy forebodings, ex-
 pressed in a former communication by some of our friends,
 with regard to the circulation of the Bible, unaccompanied by
 these Apocryphal books, were without foundation ; and that
 by following such a course ‘the liberty of conscience has not
 been interfered with.’

“ How much the British and Foreign Bible Society, in the
 exercise of its benevolence, has, during a period of somewhat
 more than forty years, contributed towards promoting so ex-
 tensive a distribution of the Holy Scriptures in our country,
 is clearly shown from the fact, that the sums of money voted
 by it, up to the year 1826, in aid of the various Bible So-
 cieties formed in Sweden, amounted to £10,000 sterling ; and that,
 since that period, nearly 300,000 rix-dollars banco, or
 £25,000 sterling, have been expended for its account in the
 circulation of the word of God by the Agency in this city, ex-
 clusive of the value of the large numbers of Bibles and New
 Testaments printed in London, and thence forwarded to the
 different Bible Societies in the country, before the establish-
 ment of the Agency.—Can this have been a work of man ? As-
 surely not ! ‘ It is the Lord’s doing ; it is marvellous in our
 eyes’ (Ps. cxviii. 23).

“ Whereas, forty years ago, only one person in eighty-one,

could be the possessor of the Sacred Volume, now, although the population has since increased by more than a million, for every third person, there has been provided the New Testament, and for every twelfth, or thirteenth, a copy of the entire Bible. From this, however, as was done in the calculation for the period preceding the year 1811, a reasonable deduction must be made for all the copies which, in the interval, have been either worn out or lost; and it must moreover be remarked, that in certain of the National Schools, the Sacred Volume is in more common use than in others; both which facts lead us to the conclusion, that we must certainly not reckon upon finding the Scriptures among the greater proportion of the inhabitants, or in every habitation of those belonging to the wealthier classes, much less in every cottage of the poor. There is, consequently—and it accords with all the reports which have been received—a considerable portion of the population of our country still without the possession of the Scriptures; and considering that the number of households is increasing at the rate of 20,000 annually, and that thus, in reference only to the supply of these, nearly three times the number of entire Bibles distributed in the course of the last few years would be requisite; it will be clearly seen, how distant we as yet are, from attaining to the accomplishment of the wish, of seeing a Bible in the possession of each family in our land. Further, taking one or the other province by itself, and comparing the increase of the population, or of the new households from year to year, with the number of copies of the Sacred Scriptures which, during the same period, have been distributed there, it must be confessed that such a comparison is often very saddening; more especially when it cannot be taken for granted, that the Sacred Volume previously existed there; which certainly would not, in the majority of instances, have been the case.

“ While it must be acknowledged, that in comparison with former times, the desire after the word of Life has considerably increased, we are only thereby the more surely led to the positive conviction, that much, very much, still remains to be accomplished in our country, before the precious word of God will be accessible everywhere, and before every one will

EUROPE.

CHAP. III.
1829-54.SECT. II.
NORTHERNSweden.
1854.Proportion
of Scrip-
tures to the
population.

EUROPE. be able to read it. Let not, therefore, your respected Society
CHAP. III. grow weary in scattering abroad the precious seed in the land
 1829-54. of its neighbours, Sweden, in full assurance of the blessing
SECT. II. which the Lord has promised to the propagation of His word.
NORTHERN And oh, that all in our land, who have been endowed with
Sweden. means and abilities for the work, would, with renewed zeal,
 1854. seize every opportunity that may present itself, for the fur-
 therance of this good cause, and thereby hasten forward the
 approach of the wished-for period, when no one shall be found
 unprovided with a Bible.

“Now unto Him that is able to do exceeding abundantly,
 above all that we ask or think, according to the power that
 worketh in us, unto Him be glory in the Church by Jesus
 Christ, throughout all ages, world without end. Amen.”

Death of Mr. Keyser. The death of Mr. Keyser, the Society’s old and valued cor-
 respondent at Stockholm, and for many years the active and
 devoted Secretary of the Agency there, induced the Society
 to make arrangements, in the summer of 1853, for a visit to
 that country by the Society’s Assistant Foreign Secretary, Mr.
Visit of Mr. Knolleke. Knolleke. The reception and hospitable entertainment given
 to him, as the representative of the Society, not only by the
 surviving members of the Agency, but by many respectable
 and influential friends, including especially Count Snoilsky,
 the Treasurer of the Swedish Bible Society, was very grati-
 fying. After much conference, Mr. Knolleke succeeded in
 re-organizing the Agency, and placing it on a satisfactory
 basis.

Agency at Stockholm re-organized. The Rev. Mr. Rohtlieb, Minister of the German Church
 in Stockholm, accepted the office formerly held by Mr.
 Keyser; and the zeal and devotedness with which he entered
 on his work, and the character of his subsequent corre-
 spondence, give every promise that the affairs of this im-
 portant Agency will be carried on with no diminished ability
 or energy.

Mr. Knolleke had it in charge, among other objects, to
 make inquiries respecting supplying the students of the prin-
 cipal Universities in Sweden and Norway with copies of
 the Scriptures, as a Jubilee present. The breaking out
 of the cholera prevented his visiting the latter country, as

he had intended ; but in Sweden, the subject was taken up with much cordiality. The Archbishop of Upsala, and other authorities, manifested a lively interest in the undertaking, and the result was a grant of Scriptures from the Jubilee Fund, as a present to the students in the University of Upsala.

EUROPE.

CHAP. III.
1829-54.SECT. II.
NORTHERNSweden.
1854.

The Society had much pleasure in sanctioning arrangements, proposed by their friends at Stockholm, for an extensive supply of the Scriptures to the Swedish army and navy ; to which important measure the authorities kindly yielded their assent, and the Agency were empowered to print an edition of 12,000 Testaments, for this express purpose.*

RUSSIA.—Mention has already been made of the formation of a Protestant Bible Society, under the Presidency of Prince Lieven, for supplying the Protestants of Russia with the Scriptures. Before Dr. Paterson left St. Petersburg, he had the pleasure of communicating the sanction of the Emperor to the establishment of the Society ; and also, that it had 20,000 copies of the Scriptures ready for distribution, besides 13,000 rubles in the bank.

Russia.

Protestant
Bible So-
ciety under
Prince
Lieven.
1828.

At the same time, Dr. Paterson informed the Society of an affecting letter, which he had received from Archbishop Tengström, detailing the circumstances of a dreadful fire which had taken place at Abo, and which had consumed nearly 900 of the 1000 houses, of which the city is composed. Eleven thousand inhabitants were left without house or home. The Archbishop writes :—“ It grieves me to the heart to inform you, that all the Bibles and Testaments, and other property, including the stereotype plates for the Bible, belonging to the Finnish Bible Society, have become a prey to the flames, to the amount of 7000 rubles ; and thus Finland has at once been deprived, and that for many years to come, of all access to that light and comfort which the Bible alone can afford.” The assistance which Dr. Paterson proposed, was a grant of 500 Swedish, and 2000 Finnish Testaments. The former were cheerfully granted ; and, in consequence of there being none of

Destructive
fire at Abo.

* The later reports of the Agency, show it to be in a state of undiminished activity.

EUROPE. the latter in the possession of the Society, an edition of 5000 copies was printed for that purpose.

CHAP. III.

1829-54.

SECT. II.
NORTHERN

Russia.
1829.

But little was heard of the Protestant Bible Society at St. Petersburg, till about four years after its establishment, namely, in the year 1832; up to which time, it had issued 11,837 copies of the Scriptures, in ten different languages.

The Dorpatian Bible Society, connected with the Protestant Society at St. Petersburg, and subject to its regulations, showed at this time considerable revival. In one parish, no fewer than 1274 persons enrolled themselves as members, and seven Branch Societies were formed in connection with it. There being also a considerable field for exertion among the German-speaking part of the population, 500 Bibles, and 1000 Testaments, were placed at the disposal of Professor Sartorius, who kindly offered his services, and to whom, henceforward, were consigned occasional supplies for the above purpose.

**Zeal of the
Dorpat-
ians.**

**Distribu-
tion by the
Protestant
Bible So-
ciety.**

The Protestant Bible Society at St. Petersburg, has continued in its course quietly, and without interruption. It only issues its Reports once in two, three, or four years. The interesting details of its proceedings which thus reached this country, will be found embodied, from time to time, in this Society's publications; affording pleasing indication of the good spirit and perseverance with which the work was conducted, as well as numerous proofs of its acceptance and usefulness. Its fifth Report, published in 1844, shows its issues in the preceding four years, together with those of its Auxiliaries, to have been 45,115, and, from its commencement, 132,664 volumes. In the same period, it had printed new editions in the German, Livonian, Reval-Estonian, Dorpat-Estonian, Lithuanian, &c.

In 1848, the total issues of this Society had increased to 209,219 copies, and in 1854 to above 250,000. Thus was it honoured to take no inconsiderable share in such biblical labours, as were still permitted within the range of the Russian empire.

Having thus glanced at the native operations carried on in Russia, during the period under review, we now proceed to notice, more particularly, those directly conducted and supported, for the benefit of that vast empire, by the British Society and its Agents.

The direct Agency of the British and Foreign Bible Society in Russia, may be said to have originated with the Rev. Mr. Knill, the gentleman already referred to as minister of an English and American congregation in St. Petersburgh. His correspondence with the Society commenced about the year 1828, when he was entrusted with a number of copies for distribution. His work and success soon becoming much greater than he had expected, he thought it well, after a time, to associate with himself a few other friends, both to audit his accounts, and to advise and assist in his general operations.

Thus was established an Agency, which has ever since continued, and which has not only supplemented the efforts of the Protestant Bible Society, but has also accomplished much which that Society might not have felt at liberty to attempt.

The circumstances which led to Mr. Knill's entering on the work of Bible distribution at St. Petersburgh, are too interesting to be passed over without notice. At the time the great Russian Bible Society was suspended, a considerable stock of Bibles and Testaments were on hand. Those that were ready for issuing, were allowed to be sold at fixed prices. Few, however, were called for, and the books were already perishing in the damp rooms, in which they had been stowed away. In July 1828, (as related by him in an Address at the Public Meeting in London, May 1834,) Mr. Knill obtained a few of these books from the warehouse where they had lain concealed, for the purpose of sending them to a young Lutheran, who had been singularly induced to seek the spiritual benefit of the inhabitants of a small island, called Hog Land, in the Baltic. Mr. Knill shall now speak for himself:—

"It happened one day, when I was packing up the boxes, for my young friend, with some medicines, his clothes, and fifteen Bibles; just as I was putting the Bibles into the box, a peasant called at my house on business. As she passed, I said to her, 'Can you read?' 'Yes,' said she, 'in my own language.' 'What is that!' 'The Finnish.' 'Finnish!' said I, 'here is a Finnish Bible: read it.' She received it, read it, and returned the book. 'Have you a Bible?' No, I never had one; I never had enough to buy one.' 'How much money have you now?' 'Only one ruble.' 'Well, give me that, and I will give you this Bible.' She looked at me with distrust, not thinking I would let her have it for that sum. 'I mean what I say,'

CHAP. III.
1829-54.

SECT. II.
NORTHERN

Russia.
1829.

Occasion
and origin
of Mr.
Knill's
operations.

Finnish
Bible for a
ruble.

EUROPE. said I: ‘if you give me that ruble, I will give you this book.’ She gave me the ruble, and I returned her the book; and, oh! if you had seen with what joy she received it! She pressed it to her bosom, while tears gushed from her eyes; and she seemed to feel in her heart that she had got a treasure, the lump of life, to direct her through this wilderness to heaven. I then said, ‘Go, tell your neighbours, if any of them wish to receive a Bible, they shall have one for a ruble.’ She went to the hay-market, held up her book, and exclaimed, ‘See! see!’ ‘What is it?’ ‘The Bible!’ ‘Where did you get it?’ ‘I got it from the foreign priest.’ ‘What did it cost?’ ‘A ruble.’ ‘A ruble! no, that’s impossible! you couldn’t get that for a ruble?’ ‘Yes, I did; and the man told me, that if any of you wished to have one at the same price, you might.’ They took the book from her, gave her two rubles, and said, ‘Now, if you can go and bring us two Bibles for that, you shall have your book again; if not, we will keep it for your having deceived us.’ She came to me, looking very sorrowful, fearing that I should not let her have the books; but I gave her them, and said, ‘Tell your neighbours it is true; they may have as many Bibles as they will bring rubles.’ She went, the tidings circulated, and what was the consequence? In six weeks time I sold 800 copies. Some persons came sixty versts to procure them, and were at my house by daybreak, that they might not lose the precious opportunity. I was, however, in some measure, taken by surprise. Certainly I was not prepared to furnish 800 Bibles, and therefore did not know what to do. I had given my word to supply the people, and as they poured in, ten or twenty at a time, I felt at a loss. I said to my wife, ‘What shall I do? Our Master is faithful: I have given my word to the people, and if I fail I shall lose my character.’ She replied, ‘It is God’s work: go forward.’”

The following beautiful instance of the effect of reading the Scriptures, and one that fell under Mr. Knill’s own knowledge, is given in one of his earlier letters, in which is contained an account of his distribution of the first 1800 copies.

“When the young person first came to us, she seemed to take great delight in reading, and we were gratified to see how diligently she improved every spare moment for this purpose; but the first time she discovered any emotion respecting it, was one evening when reading the history of Cornelius. She came to my wife with an anxious, inquiring look, and said, ‘Please to explain this to me: Cornelius fasted, prayed to God alway, and gave much alms to the people, yet he was commanded to send for Peter. How is this? What could he do more? Is any thing more required of us than to pray, give alms, and keep the fast?’ Mrs. Knill answered, ‘If something more had not been necessary, the angel would not have commanded it. Proceed with the narrative, and mark what Peter said.’ She proceeded; and when she had read these words ‘To Him give all the prophets witness, that through His name whoso-

Effect of
Scripture
reading.

ever believeth in Him shall receive remission of sins,' the poor young creature was overwhelmed : she burst into a flood of tears, and exclaimed, 'Now I see it! now I see it! It is by believing in the Lord Jesus Christ that we receive the forgiveness of sins ;' and from that day her delight in the word of God, her diligence in business, and her love to the souls of her relatives, made her very highly esteemed by those about her."

In the following year he writes (1829):—

"I rejoice to tell you that the cause continues to prosper, and 700 copies more (chiefly Russ Testaments) have been drawn out of the warehouses, and put into the hands of men. Many of these, having been purchased by people returning to their native villages, are carried 600, and sometimes even 1200 miles into the interior."

This brought up the total of the distribution to 2500 copies; and he says, "I think that not 20 out of the 2500 have been given gratis, but almost all have been sold at a reduced price."

Besides seeking for, and obtaining assistance from other quarters, he applied again to the Society; and 1000 Testaments in German, Finnish, and Russ, were in consequence placed at his disposal. From this time he associated two or three friends with himself, for the purposes above stated, and thus the Agency might henceforth be regarded as virtually formed.

EUROPE.

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CHAP. III.
1829-54.

—
SECT. II.
NORTHERN

—
Russia.
1829.

Progress
of distri-
bution.

A grant of 2000 Testaments was subsequently made in September; and at the close of November, he sent information that they were all gone: 2000 Russ, 1000 German, and 1000 Finnish, were then ordered for his use. The lamentable want of the Finnish Testaments, appears from the following passage in one of his letters:—"Last week two of my friends travelled into Finland, about as far as from London to Exeter and back again. They took with them 160 New Testaments, which they purchased of me at a reduced price, every copy of which they gave to poor families who could read, but who never possessed a copy of the Sacred Volume in their lives. They stopped at one place containing 1000 souls, yet only one New Testament could be found among them all!"

One extract more may be here given:—"In settling his books for the year, the following statement appeared:—'Brought into circulation 8568 Bibles, Testaments, and Psalters, at a cost price of 18,361 rubles. 3000 New Testaments, out of this number, were furnished by the British

EUROPE. and Foreign Bible Society at two separate grants; and many of the other New Testaments were purchased with the money arising from the sale, at low prices, of the books given by the Society."

**CHAP. III.
1-29-54.
SECT. II.
NORTHERN**

**Russia.
1830.**

**Further
distri-
bution by
Mr. Knill.**

Mr. Knill continued to furnish, from time to time, the most satisfactory details of his operations. In 1830, besides the most strenuous exertions in his own immediate vicinity, he established small dépôts at Karass, Astrachan, Selinginsk, Tiflis, Shushi, and in Finland; and put into circulation, within the twelvemonth, nearly 8000 volumes; that is, 4000 Russ, 1000 Finnish, 725 German, 974 various, 1000 Russian Psalters, and 260 Bibles. He was further supplied with 100 Hebrew Testaments, 200 Hebrew Psalters, 2500 German Testaments, and 2000 Russ Testaments, on the usual terms; and the Committee, having taken into consideration the services rendered to the Society by him during the preceding two years, and the expenses which his exertions had necessarily incurred, presented him with the sum of £100.

The distributions of Mr. Knill, in 1831, were not quite so numerous as in some preceding years: the issues of the year amounted, however, to 5823 Testaments, making his total issues 22,000; a total which could not but inspire lively thanksgiving, when the suspension of the Russian Bible Society's proceedings was borne in mind. One cause of the diminished circulation was the prevalence of the cholera. Mr. Knill's own family was visited by it, and two of his children were cut off.

In 1832, Mr. Knill issued, in various directions, about 4000 copies of the Scriptures, principally New Testaments; and during the remainder of his stay at St. Petersburgh, which was till towards the close of 1833, he continued his active exertions in promoting the Society's object. On his return to this country, a sum of £100 was placed at his disposal, for the purchase of Russian and Sclavonian Testaments. His direct labours on behalf of Russia now ceased, as he did not return again to St. Petersburgh. The work, however, did not cease, but was actively carried on by others. Through his instrumentality alone, about 30,000 copies were left in the hands of the people.

About this time, grants of Scriptures began to be made to EUROPE. Dr. Haas, of Moscow, a gentleman animated by the spirit of a Howard. Every Monday, he was accustomed to go to the prison, to administer bodily and spiritual help. He was always present when the exiles left for Siberia, and every one that could read was supplied with the Scriptures, if not totally averse to it. The gratitude that some of these unhappy persons expressed was truly affecting: they felt their deep obligation to him who did every thing he could to ameliorate their condition. In 1833, Dr. Haas received 200 copies for distribution among Poles going into exile.

CHAP. III.
1829-54.

SECT. II.
NORTHERN

Russia.
1833.

Dr. Haas'
efforts at
Moscow.

The friends who took up the labours of Mr. Knill after his departure, were actuated by a kindred spirit. The Rev. J. C. Brown succeeded Mr. Knill in charge of the congregation at St. Petersburgh; and he, with several members of the congregation, continued to receive and distribute the Scriptures with much zeal and discrimination. Mr. Mirrieles, one of their number, gives an interesting account of 1500 copies being distributed to the exiles in Siberia, and other distant parts of the Russian empire; and Mr. Brown states, "that in a letter from Siberia he found, that the brethren there had had an opportunity of sending a few Russian Testaments, 500 versts beyond their station at Khodon, to a village where, even among the Russians, the book was utterly unknown, even by name."

Mr. Knill
succeeded
at St. Pe-
tersburgh
by Rev.
Mr. Brown
1834.

Scriptures
for exiles in
Siberia.

The distribution of these zealous friends amounted, in 1837, to 7474 copies, of which 1251 were distributed to the exiles; and while this increased circulation was going on, measures were taken to carry it out to a much greater extent, especially in Finland, where above 100,000 families were reported as destitute of the Sacred Volume, and in other Russian provinces where Protestant families were found. One of the correspondents at St. Petersburgh relates the following interesting anecdote:—

" You have already heard of the way in which the Rev. R. Knill first attempted to recommence the sale of the Sacred Scriptures here, by telling a Finnish milkwoman that she and any of her countrymen might have as many as they pleased at one ruble each. Of the seed sown on that occasion little was known, till two of our friends, making a short tour in Finland, passed through the village of Halleroa, calling at every house, and leaving one or other of their books. When they had nearly completed

Finland.
Incidents
of Bible
distribu-
tion.

EUROPE. their visits, they were interrupted by a person, who, running towards them, called out, ‘ You have missed my house : you must come back.’ They returned to his dwelling, and began to unpack their books. The man stood beside them until they had opened their parcel, and he had received from them one of their books. It happened to be a Finnish hymn-book. He no sooner saw what it was, than he exclaimed, ‘ Wife ! Wife ! Look !’ and both of them began to sing with much feeling the hymns contained in the book. Filled with astonishment, my friends proceeded to inquire the reason of all this, and how they had been brought to take such a deep interest in religious matters. ‘ I will soon tell you that,’ replied the man. ‘ About four years ago we were at the hay-market, in St. Petersburgh : a milkwoman came to the market, and holding up a large book, called out to some of her acquaintance, ‘ See, I have got this for one ruble !’ My wife purchased either it or another at the same price, and brought it home. My wife and I began to read it : we got deeply interested, sat up all night, read and wept, and read and wept, and read on. I was formerly a great drunkard, but I have never tasted spirits since ; and see how comfortable we are.’ My friends found that their children could read both the Russ and the Finnish, and were also agreeably surprised to find an article of luxury, not always to be found in a peasant’s cottage, in the form of a small bookcase for the children’s books.

“ Another friend visited them about three years since, and found things still in the same state—the pious peasant happy and contented, and teaching his children to remember their Creator in the days of their youth ; and proving that wisdom’s ways are ways of pleasantness, and that the fear of the Lord is the beginning of wisdom.”

Siberian Mission. We now turn to notice some measures taken in regard to Siberia, and the Mission established there for the benefit of the Mongolian Tartars.

The following information was furnished respecting this country by the Rev. Richard Knill :—

Results,
among the
Mongolian
Tartars.
Results, among the Mongolian Tartars.

“ Our Siberian Mission is as near to China as England is to Wales, which makes the relative importance of the Mission unspeakably great ; the Mongolian language being spoken, and the same idolatry being practised, by multitudes on both sides of the frontier, *i.e.* both in China and Russia. It has pleased God, in His boundless mercy, to visit the Mission during the last twelvemonth in a manner unknown before.

“ Mr. Swan says, in a letter—‘ A few weeks after we reached Khodon, one or two of our young men began to show tokens of impressions, which encouraged us to hope that a higher power than ours was at work upon their hearts. This hope was soon confirmed, and we have several more serious inquirers. All of them are young, except two : the one, the teacher, who was five years in Mr. Stallybrass’s employment, and the other my former copyist. Both of these now give us satisfactory evidence of a change of heart ; and we are led with wonder and gratitude to exclaim,

What hath God wrought! They are truly like new-born babes, thirsting for the sincere milk of the word, that they may grow thereby; and they are growing. Before the hay-harvest, one or more of these youths came to Mr. Stallybrass, or myself, almost every evening, with their New Testaments in their hands, asking us to explain certain passages; and they have now a little text-book, which they carry in their bosom, in which they have written passages which have particularly struck them. It is delightful to mark their progress, and to witness how a beam of sacred pleasure lights up their features, when some new view of Divine truth breaks upon them, some new point from which they can contemplate the love of the Redeemer. Last Lord's-day morning, at our usual Mongolian service, I requested one of them to read the third chapter of St. John's Gospel. When he came to the words, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but," &c., his voice faltered, and with difficulty he read a little further: but when he came to the words, "This is the condemnation, that light is come into the world, but men loved darkness rather than light, because their deeds were evil," his feelings completely overcame him, and his voice was drowned with sobs and tears. I finished the chapter, and preached to the people. It was a little congregation, but I trust the Lord was in the midst of us; and that is better than a large congregation where His presence is not felt."

The printing of the Mongolian Scriptures—a work which had been carrying on, for some years, by the Missionaries at Khodon,—had in 1838 advanced to the end of the historical books; and to these, in the following year, those of the Hagiographa were added, and also a second edition of the Pentateuch; after which the translators proceeded with a revision of the New Testament, an edition of which had been printed by the Russian Bible Society. Mr. Swan communicated the following gratifying intelligence respecting the distributions of these Scriptures:—

"Portions of the Scriptures are put into circulation among the people, as soon, almost, as they leave the press. This very day I have received a letter from one of our native converts, who is now on a journey among his countrymen, distributing copies of the Scriptures. He left us a few weeks ago, with upwards of 200 copies of various books. He had reached the farthest point of his journey, about 250 miles distant from this place, only a few days, when the whole of his stock was disposed of, and many applicants had gone away disappointed, having come too late to receive a share. To use his own expression, he felt like a man who had gone out with half a bushel of seed-corn to sow a field of ten acres with. May a rich blessing accompany this good seed, and may it yet produce a hundred fold!"

EUROPE.

—
CHAP. III.
1829-54.

—
SECT. II.
NORTHERN

—
Russia.
1839.

—
Siberia.

Mongolian
version by
Messrs.
Swan and
Stally-
brass.

Distribu-
tion by na-
tive con-
verts.

EUROPE. “Since writing the above, the Buriat convert referred to has returned from his tour, and brings a very gratifying report of the reception he met with, and of the eager desire of many to obtain copies of the Scriptures. This we think matter of especial thanksgiving to God, because the districts where our friend was dispensing the truth, are in the immediate neighbourhood of the Mongolians beyond the frontier, whom many of the copies of the Scriptures thus distributed may eventually reach. You are aware that we can have no direct intercourse with the subjects of the Chinese empire, but, nevertheless, the Mongolian Scriptures find their way to many of those who understand the language in that land of darkness; and we have been repeatedly told that the books are well understood, are much sought after, and, we may hope, not read in vain.”

Siberian mission brought to a close.

It is grievous to say, that within the twelvemonth after the above letter was written, the Mission in Siberia was, by order of the Russian authorities, broken up: not, however, before the Missionaries, Messrs. Swan and Stallybrass, had been enabled to complete the printing of the entire Old Testament. The New Testament, which was almost ready for the press, they were compelled to bring over with them to this country, where it was afterwards printed, at the expense of the Society, by the above-named Missionaries. The Old Testament, which they were obliged to leave behind them, was not allowed to be circulated; but it was afterwards removed to St. Petersburg, and ultimately brought over to this country. This version will have again to be referred to, in connection with China, whither some supplies have, from time to time, been forwarded.

It may not be unsuitable to introduce here, some account of the measures taken in regard to another of the languages of China, the Mantchou, as these measures, though having a principal relation to China, were directed within the limits of the Russian Empire, and partly by Russians themselves. The attention of the Society was, in 1833, drawn by Mr. Swan, while at St. Petersburg, on his way to Siberia, to a manuscript translation of almost the entire Old Testament in the Mantchou, which had been made at Pekin, and had recently been brought to St. Petersburg. So important did Mr. Swan, and other friends in that city, deem it to obtain a copy of this manuscript, that, though every arrangement had been made by Mr. Swan to leave St. Petersburg for his station in Siberia, it was determined to take upon

Mantchou version of the Old Testament.

themselves the responsibility of acting in the matter, as time did not allow of replies being waited for from England. Their measures were entirely approved, and Mr. Swan's services were employed in copying the manuscript, which, when completed, was transmitted to this country. The report on the merits of the version was very satisfactory. Nothing, however, has since been determined upon, with respect to the printing of this work.

The Society had long possessed the New Testament in the Mantchou; and several years ago, an edition of St. Matthew was printed, under the superintendence of Mr. Lipoffzoff the translator, with types belonging to the Society, which were then lying in St. Petersburgh. A few copies of this Gospel were despatched to different places, whence, it was hoped, they could be put in circulation; and one of these copies came into Mr. Gutzlaff's hands in his first or second visit to China. The greater part of the remainder were destroyed in that awful flood, which occurred in St. Petersburgh in the winter of 1824. The attention of the Society having been drawn to this language, it appeared very desirable to obtain the aid of some one, to enable them to proceed in printing the New Testament, and, should the occasion require it, of the Old also. Mr. George Borrow, of Norwich, offered himself to their notice, as having made himself master, to a certain extent, of the Mantchou; and he was sent to St. Petersburgh in 1834, where peculiar facilities existed for obtaining further knowledge of the language. Mr. Borrow succeeded in carrying through the press, much to the satisfaction of the Society, an edition of 1000 copies of the New Testament, in which undertaking he received much valuable aid from Mr. Lipoffzoff, the original translator of the work, who rendered his services gratuitously. Mr. Borrow applied to the Russian Government for permission to go himself to distribute the book; this, however, was not granted, and the whole impression was brought over to this country, whence, as opportunities have offered, copies have been sent to China.

Reports concerning the wants of Finland being still received, and the offers of supply being very favourably regarded by the ecclesiastical authorities in Finland, the Society engaged,

EUROPE.

CHAP. III.
1829-54.SECT. II.
NORTHERNRussia.
1840.Mantchou
New Testa-
ment,carried
through
the press
by Mr.
Borrow.

EUROPE. in 1838, to provide for the printing of 25,000 Finnish Testaments ; which work was conducted under the eye of the Archbishop of Finland, who with great kindness, and much labour, personally revised the sheets as they passed through the press.

**CHAP. III.
1829-54.**

**SECT. II.
NORTHERN
Russia.
1840.**

Finland. When the edition was completed, which was in 1840, 5000 copies were placed at the disposal of the Agency, for the benefit of Finns residing in Russia ; and 20,000 were confided to the Archbishop, who carefully drew up regulations for their judicious distribution.

Among other affecting proofs afforded of the urgent need there was for such a supply, one may be selected from the letters of the Agency at this period.

**Affecting
need of
the Scrip-
tures.**

"A gentleman and lady, on their return from St. Petersburg, passed a village nearly in the middle of their way, when they were told that a kind gentleman from Russia, about two years before, made a present of a Finnish New Testament to an old woman, which was the only copy that was ever seen in all that neighbourhood, and that people come from more than thirty versts (twenty miles) to the old woman to read in the New Testament. If such is the case in the more inhabited part of Finland, not far from the capital (Helsingfors) and other towns, what may we expect from the more remote parts, where the population is thinly spread ? The distribution of these 25,000 copies will, therefore, stand as a monument of the generosity of the English ; when heard or spoken of now, people can scarcely be made to believe it ; for such disinterested generosity, it seems, was never known here."

The Agency were immediately authorized to undertake a new edition of 25,000 copies.

**Rev. Mr.
Ellerby,
Agent at
St. Peters-
burgh.**

The Rev. Mr. Brown, who, after Mr. Knill's return to this country, had corresponded with the Society on behalf of the Agency, was, in 1840, succeeded by the Rev. T. S. Ellerby, who entered with equal devotedness into the proceedings of the Agency, and henceforth continued to render it very effective service.

**Distribu-
tion by the
Archbishop
of Abo.**

The Archbishop of Abo having given a very full and satisfactory account of the distribution of the 20,000 Finnish Testaments entrusted to him, one-half of which were circulated in the diocese of Abo, and the other half in the diocese of Borgå ; and having shown, by careful computation, that there were still above 30,000 families quite destitute, who could afford to pay nothing, besides about an equal number that could afford to pay something ; instructions were issued, in 1842, for another

edition, of 25,000, of the Finnish Testament to be put to press. Supplies were also furnished, from time to time, of the Swedish Scriptures for Swedish families in Finland, thousands of which were found in the same destitute condition.

Five thousand copies of the Reval-Estonian New Testament were ordered to press in 1841, in consequence of the appeal and request contained in the following letters:—

"I enclose you a letter," writes Mr. Ellerby, "from Pastor Kettler, of Jörden, in Estonia, that on its statements I, in common with the other members of the Bible Agency in this city, may find an appeal to your Committee on behalf of the poor Estonians. In no part of the Russian empire does there seem such an eager desire to possess the word of God. The people are indeed hungering for the bread of life. At present I have on hand nearly a dozen letters similar to the one, a copy of which I enclose, from pastors at Pernau, Weisenstein, Röthel, Surgel, St. John's, and other parts of Estonia, all craving an immediate supply of New Testaments. I have already, within a few months, through the kind assistance of the North-American Bible Society, supplied 1100 copies, and yet the demands increase, and with greater urgency of appeal."

"It is only to-day," writes Pastor Kettler, "that I am able to announce to you the safe arrival of the 100 copies of the Reval-Estonian New Testament you had the kindness to send me. Through some inadvertence, the books had lain several weeks in Reval; and it was only on last Saturday that they arrived here, very well packed, and in the best order. I immediately, on the following day, Sunday, announced their arrival to my flock; and, as soon as service was over, the Estonians came, like a flood, to my house, to purchase the holy book of books at the price so much reduced. In the course of an hour, the 100 copies of the New Testament were all sold, and had I had several hundred more, they would all have gone off on one and the same day, the demand for the holy word of God here is so very great; but, alas! the scarcity of New Testaments is also so great, that only the least number of families are in possession of it. My flock at Jörden is composed of about 7500 individuals, male and female, forming some 1200 families. Among this number, very few are unable to read. The most—yes, I might almost say that nearly all—can read. But the poverty of the Estonian country-people being extreme, very few are able to buy the New Testament, which in Reval costs $2\frac{1}{2}$ rix-dollars, and, consequently, is to them a dear book. When, therefore, through your kindness, I was put in possession of those 100 copies, which I could sell at a price easily to be obtained of the poorest, the poor, impelled by a ravenous hungering after the precious word of God they so much longed for, flocked unto me, and many parted with the last copeek, that they might obtain the Holy Gospel of the Lord. But only 100 families of the 1200, could at this time be provided with the Sacred Scriptures; and a great number had to be sent away unsupplied, after

EUROPE.

CHAP. III.
1829-54.SECT. II.
NORTHERNRussia.
1841.Reval-
Estonia.Earnest
appeal for
Scriptures.Letter of
Pastor
Kettler.

EUROPE. my stock of New Testaments was exhausted. It was with deep concern they retired; and they begged of me, with tears, that I would communicate their request to the kind and friendly gentleman, who, for the love of Christ, is willing to furnish them with Bibles at such a cheap price, to send again, as soon as possible, another supply of those fine New Testaments. I promised the poor people to write to you in St. Petersburg by next post, thanking you, in the heartiest and sincerest manner, for the 100 copies already received, and, at the same time, urgently imploring a fresh supply of books. I could easily sell here 1000 copies of the New Testament; but I fear that, considering the many and considerable sacrifices you make for the distribution of the Sacred Scriptures, this number for my single parish might appear too great. I therefore take the liberty to request 400 or 500 of the Reval-Estonian New Testament, if you can supply me with so many.

South of Russia. This application was cheerfully complied with.
Shortly before this time, interesting letters had been received from a gentleman in the south of Russia, who, availing himself of such leisure as he was able to command, had been industriously employed in circulating the Scriptures among the numerous German colonists, Jews and others, found in that part of the empire. In the course of three years, he had distributed above 7500 copies, in German, Hebrew, and other languages, supplied by the Society, in conjunction with the American Bible Society. Mr. Melville, of Odessa, for that is the name of the gentleman, will be found henceforward taking a prominent part in the work of the Society in that part of Russia: indeed, he became afterwards more fully engaged in the service of the Society, though never formally appointed as one of its Agents.

Efforts of Mr. Melville, of Odessa.

Crimea.

Writing from Odessa, in November 1841, he says:—

“I am just returned from the Crimea, where I have been for nearly two months. From having gone thither at the time of vintage, I did not get on so rapidly as I had expected. As I went to them with the word of God, I would not leave till I should give them an opportunity of receiving it; and I am happy to say I disposed of all I had taken with me. In the Crimea the stranger in general is only welcomed for his money; and in general only those who have money to spend are their visitors: but I went to give them a more valuable treasure, and was not rejected.”

He gives the following notice of the Karaites, and other Jews, whom he met with in the Crimea:—

Karaite Jews.

“There are in Kozloff about 800 families of Karaites. They are poor, but industrious: many are respectable. They do not suffer their poor to

go about begging, but supply them weekly with the means of subsistence. Nor are their children left to grow up in ignorance. The children of the poor, and the orphans, are educated at the expense of the community. When I was there, seventy-one individuals, old and young, were upon the poor's list: forty-one of them were children being educated at the public expense. Knowing their poverty, and seeing their efforts for the good of their community; before leaving, for the benefit of orphans, I made them a present of twenty-five Pentateuchs, for which they were very thankful; and in the Synagogue, on Saturday, the 20th September (O.S.), a special prayer was read for the blessing of God upon the labours of the Society. From a deep sense of the blessing conferred on them by the abundant supplies they have received, this prayer is appointed to be read in the Synagogue every Saturday for one year. At Bachisary there are about 375 families of Karaites: they have not so many poor, but the community is much poorer than that of Kozloff. I gave them ten copies of the Pentateuch for the benefit of their orphans, of which they were likewise very glad, and other five copies I gave to poor families. The wants of this people are not yet supplied. During the past two months I have distributed thirty-five Testaments, Hebrew, and German and Hebrew, among Jews and Karaites; and with some of the parties who have received the books, I have had many interesting conversations. There are individuals among the Jews who have left off the study of the Talmud; nor do they allow their children to be taught it. They are studying the Old Testament more attentively than hitherto they have done, and ought to have yet a large supply sent them. They (both Jews and Karaites) say, that they are waiting for the signs of the Messiah's appearing."

In the year 1842, the St. Petersburg Agency were able to report, that 40,000 poor families in Finland had received, through the hands of the Society, a copy of the New Testament. A distribution had also commenced of the Reval-Estonian New Testament, ordered to be printed in the preceding year, and Mr. Melville's issues had then risen to 12,356 copies.

Nor was the work of the Society carried on only in the more distant provinces, as is evident from the fact, that the Agency, in 1843, issued from the dépôt at St. Petersburg 25,297 copies, besides 2000 on account of the American Bible Society. A large number of these were, doubtless, retained in the central parts of the empire.

Mr. Melville, in the course of his journeys through Southern Russia, came into contact with the people of almost as many nations, as were congregated at Jerusalem on the day

EUROPE.

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CHAP. III.
1829-54.

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SECT. II.
NORTHERN.

—
Russia.
1842.

—
Crimea.

Special
prayer in
their syna-
gogue.

EUROPE. of Pentecost; and, by means of the Scriptures which the Society consigned to him for distribution, was enabled to speak to them, in their own tongues, of the wonderful works of God.

**CHAP. III.
1829-54.** Many of them were amazed, and some doubted, saying one to another, "What meaneth this?" Jews, Turks, Tartars, Armenians, Georgians, &c. &c., were all benefited by his labours.

**SECT. II.
NORTHERN**

**Russia.
1846.**

Crimea.

As a specimen of the nature and extent of these labours, we may quote the following account from one of his letters of a somewhat later date, 1846:—

**Journey of
Mr. Mel-
ville.**

"Before leaving Odessa, I sent out boxes to different parts to wait my arrival. From here I went by the steamer to Yalta, on the south coast of the Crimea, and took with me a good supply of Scriptures for the Tartars. I took up my quarters at different places along the coast, between Alupka and Alushta, and visited the Tartar villages all around, at the same time supplying foreigners who live on the estates, as I passed. From Alushta to Sudak there is no cart-road along the coast, but the way can be made on horseback. I had never gone by this road, and as there are large Tartar villages between these places, in natural fortresses or beautiful retired villages, seldom visited by the traveller, I was the more anxious to go by this route, to see what state this interesting people are in, in these sequestered spots. For this purpose, I engaged an old Tartar of ninety-six, but as active and lively as a youth of nineteen, to go with me to Sudak with two horses. Having put my books in bags, I slung them over the horses, and set out, staying as long at each village we came to as duty required. How kindly these poor people received me, how well they treated me, and how thankfully they received at my hands the words of eternal life! May the Sun of Righteousness dispel the darkness of their minds, and enlighten their hearts with the light of salvation, that they may learn from the gospel of our Saviour, that Jesus of Nazareth is the sinner's best friend, and the only Saviour of ruined man. My old companion was of great service to me in these villages, in all of which he was well known and respected. I only wish I could speak to the hearts of this people in their own language. This is a very rugged road, and not for the giddy-headed nor the faint-hearted; but the valleys in these passes are for me scenes of deep interest, where one might cautiously labour to great advantage.

"From Sudak I passed over the mountains to Old Krim, which is chiefly inhabited by Armenians, who were friendly. I passed one night among them, and went on to Theodosia: there I bought a quantity of Slavonic Bibles for the Molokans in the Molotchna. From Theodosia I went by land to Kertch, where I stopped ten days, well occupied among Tartars, Jews, and others. During my stay there, Prince Woronzow came from the Caucasus, on his way to Sebastopol to meet the Emperor. He rested twenty-four hours, during which time I had the pleasure of speak-

ing with him twice. He was very kind, and opened the way for my taking a trip with the steamer along the west coast of the Caucasus. As the field of labour here is so very large and important, I do not think of going over to the Caucasus, as formerly invited. There are yet many important villages, and even districts, to be visited in South Russia, and no part is yet supplied with the Scriptures; and how can I leave it till another come to relieve me!"

After detailing a robbery committed upon him at the inn, by which he lost his portmanteau, he proceeds:—

"From Kertch I went to Berdyansk by a sailing vessel, as there has been no steamer on the sea of Azof the past summer. In Berdyansk I stayed a few days, but could not do much, though I had plenty of Scriptures. It is a growing place, but there is little of the fear of God in it. From thence I went to the German Colonies to the north of Marianopol. I passed through a number of the villages, and a great interest was excited for the circulation of the Scriptures. There are about thirty villages in that quarter; and in some of them there are considerable revivals: I hope great good is being done through the circulation of the Scriptures among them. From thence I went to the Menonite Colonies on the Molotchna, where likewise much good is being done. From thence I visited the Molokans, and passed two pleasing days among them. From the Molotchna I went to the Menonite Colonies in the government of Ekatерinoslof, and made arrangements with the Elders of the Church for carrying on the work without my having to visit them so often. From thence I had to return to the Lutheran Colonies in the Molotchna, as Probst Jäll was in Odessa when I was there, and I had Bible business to settle with him.

"From the Molotchna I took my journey homewards. I stayed six days at Cherson, where much was done among the Jews. The Jews there are becoming a very interesting people for me: they beg for Testaments, and are not ashamed to use them openly. May the Lord Jesus speedily make Himself known unto them as the true Messiah of Israel—their Saviour and ours! Though I had intended to stay some time at Nicolaf, the weather, which had been all along beautiful, was threatening a change, and gave signs of the near approach of winter, for which I was not prepared; wherefore I left my books with a friend, and came home eight days ago."

Again:—

"The Bible Society has put in circulation a large number of Scriptures, in whole and in parts, among the Greeks. These, I believe, have been chiefly circulated in Greece Proper; but there are a great many Greeks scattered over the south of Russia, who are in a state of deep ignorance, and, as far as I have been able to learn, are almost without the Scriptures. They do not desire the Sacred Scriptures, nor are they willing to pay for them; but should the Society give a grant of a few hundred Testaments

EUROPE.

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CHAP. III.

1829-54.

—

SECT. II.

NORTHERN

—

Russia.

1846.

—

Crimea.

German colonies.

EUROPE. in Modern Greek, for gratuitous distribution, I think good might be done. I would go about among them, visit the schools, and try to introduce the Testament as a school-book, to which I believe there would be no objection."

CHAP. III.

1829-54.

—

SECT. II.

NORTHERN

—

Russia.

1847.

The following interesting notice of the general result of the labours of the St. Petersburg Agency, is given in their Report for 1846:—

"The total number of Scriptures distributed throughout the Russian empire by your Agency, from the year 1828 until the present time, has been 191,896 copies. These Scriptures have been in various languages and dialects—Sclavonic, Modern Russ, German, Polish, Livonian, Reval-Estonian, Dorpat-Estonian, Finnish, Hebrew, Armenian, Modern Greek, Ancient Greek, Turkish, Tartar, Mongolian, Samogitian, Calmuc, Karelian, Georgian, Moldavian, &c. Through the generous support rendered by your Society to a few English residents in this city, who have gratuitously undertaken the distribution of the Sacred Word, has this interesting result been accomplished. The seed of Divine Truth has been sown in many a portion of the Russian empire scarcely known to our countrymen at home, and among people exceedingly diverse in language, modes of life, and degree of civilization. In this way, where no living preacher could uplift his voice, has the Gospel been preached as a witness; and we cannot tell, until the disclosures of eternity be given us, what has been the effect upon individual souls of this distribution, far and wide, of nearly 200,000 copies of God's Truth. Who may say what abundant peace and consolation, to the afflicted and the sorrowful, and those ready to perish, the copies have imparted? who may say how great the harvest, which shall spring up of eternal life?"

1847.

Death of
Archbishop
Melartin
of Abo.

In the following year, the cause of the Bible sustained a heavy loss, in the death of His Eminence Dr. Melartin, the Archbishop of Finland. His Eminence for many years took a deep interest in the work of Scripture distribution, and was most judicious and indefatigable in co-operating with the Agency, in the great work of furnishing every family in the entire province with a copy of the New Testament. Under his auspices were distributed in Finland, no fewer than

52,000 copies ; thus supplying the wants of the 50,422 families, reported in 1841 as entirely destitute.* His Eminence often, in his letters, expressed his deep and earnest gratitude to the British and Foreign Bible Society, for the generous aid afforded by it to his poor Finns. But whilst he thankfully received this aid, he was also most liberal and active in organizing and sustaining Auxiliary Bible Associations throughout Finland. His position gave him influence, and his heart was fully in the work, so that he secured the effective co-operation of his clergy. For several years he was thus enabled, in addition to the above distribution of Testaments, to bring out and distribute successive editions, of 5000 copies each, of the entire volume of the word of God. He died full of years and good works.

In 1848, Mr. Melville of Odessa, whose services had been rendered for several years in connection with, and through the medium of the Society's friends at St. Petersburg, visited this country ; when an arrangement was made with him, whereby his correspondence and operations were afterwards to be conducted directly in connection with Earl Street, and a suitable remuneration for his valuable aid in prosecuting the Society's work was agreed upon ; still, however, without his becoming a formal Agent of the Society, as his plans of usefulness, which he did not think it right to relinquish, embraced more than could be comprised within the simple object of the Society.

In the course of his communication with the Society, on this occasion, he gave the following interesting account of his former labours, as well as of the urgent need existing for their continuance :—

"I went to the south of Russia about eleven years ago, at which time there was little demand for Scriptures in any language, and very few indeed there were in possession of them. Supporting myself by tuition, I kept one Colporteur, and sometimes two, going about the city with the Scriptures ; and they met with greater success than I had anticipated. During the summer, I made a short tour at times to the surrounding villages and towns, and was in many places well received. Thus the work went on and prospered, till it became too much for my unassisted

EUROPE.

CHAP. III.
1829-54.SECT. II.
NORTHERNRussia.
1848.

Mr. Melville in direct correspondence with the Society.

How his labours originated.

* 20,000 were supplied in 1841, 20,000 in 1843, and the rest subsequently.

EUROPE. efforts, when the friends at St. Petersburgh kindly lent me assistance. By the blessing of God, the work has continued to prosper without interruption; and the demand thus created now requires greater efforts and more means, or pecuniary assistance, than I have at my disposal. The demand created among the mixed multitudes along the south must be supplied by your Society, if supplied at all; and besides these, there are large and populous regions lying around, not yet visited, whose inhabitants do not possess, nor do they care for, the word of God: they too, surely have a claim upon Christian sympathy.

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CHAP. III.
1829-54.
—
SECT. II.
NORTHERN
—
Russia.
1848.

“The work of Scripture distribution, among the many millions in that vast and powerful empire, is just beginning; and what is a powerful nation, without the salutary influences of the Gospel of Christ upon the hearts of the people? The higher classes of the nation in general know the French and German languages, and very many know the English too, in which languages they can have the Bible; but what is there for the poor—for the mass of the people? Our Russian Testaments are already distributed, and we cannot, for the present, obtain another edition. The only substitute we have for it, at all suitable for the poor, are two small volumes of Scripture extracts, printed by the Government in the modern language. These small volumes state, clearly, man's lost and ruined condition by nature, and his redemption by faith in Christ; and are printed, I believe, without any human addition to the words of Scripture.”

Scriptures imported free of duty.

Mr. Melville, when at St. Petersburgh, on his way back to the south of Russia, petitioned the Government to be allowed to bring into Odessa a large quantity of the Scriptures, free of the accustomed heavy duties. Shortly after his arrival at Odessa, he received notice of his petition having been very graciously granted; and thus encouraged by this act of generosity on the part of the Imperial Government, and furnished with the requisite supplies from the Society, he resumed his work.

He soon had to report, that the greater part of the Scriptures entrusted to him, were distributed in the German, Greek, Jewish, and Tartar villages. Several German pastors kindly put their hand to the work, keeping small dépôts, and rendering their accounts to Mr. Melville, when he went round among them. There were also private individuals, both among the Greeks and Tartars, who took an interest in the distribution of the Scriptures. The Turkish Scriptures were being distributed by a congregation on the Azof, who were surrounded by Tartars, and the Jews were supplied at some of the large fairs held in the district.

Passing over several intermediate years;—in 1853, we find Mr. Melville still continuing his enterprising efforts to promote the circulation of the Scriptures, in regions but little accessible to labours of this kind. During the preceding year he had visited the Crimea, and the German colonies found along the shores of the Sea of Azof; he had also gone into Georgia, where he spent a considerable part of the winter, and whence he was able to touch upon the borders of Persia. His success, considering the peculiar difficulties with which he has had to contend, had been such as to afford much cause for thankfulness. His issues during the year amounted to 7672 Bibles and Testaments, in eight different languages.

Early in the following year, he had the pleasure to report, that he had received permission from the Emperor, for the further introduction of 20,000 copies of the Scriptures, *duty free*, into Odessa: considerable supplies, in several languages, were therefore immediately directed to be forwarded.

It was also his privilege, this year, to communicate much interesting information, respecting his labours for the Society in Georgia and Circassia, as well as in the southern parts of Russia.

On his return from his visit to the Caucasus, he thus wrote:—

“The Caucasus is a most interesting country, of vast extent, and inhabited by people all in want of the Bible, and many everywhere willing to receive it. The Society has in readiness the Scriptures most required; viz. the Arabic, Persian, Turkish, and Armenian; and I shall be glad when I can add the Georgian also.

“The Arabic Bible will be everywhere well received by the learned of the Mullahs, whether Persians, Turks, or the learned in Dagestan; in which part of the country the Arabic is the only studied language; and I believe a pretty large number of Scriptures could be profitably circulated there.

“The Persian is spoken and read by all who can read, from Derbent to the southern frontier along the Caspian, and by all the Tartars in the interior, as far westward as Shemacha, Shusha, and Ararat. In those parts many of the princes, chiefs, and also of the Mullahs, were friendly, and even offered

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CHAP. III.
1829-54.SECT. II.
NORTHERNRussia.
1853.

Georgia.

Mr. Mel-
ville's visit
to the
Caucasus.

EUROPE. their assistance to send the Bible to their friends and acquaintances on the Steppes. In Tiflis there are about 300 Persian merchants, where they have a mosque and a school.

SECT. II. "The Turkish Scriptures can be circulated among the Turks and Tartars, from the mountains of the Caucasus to the southern frontier, and from Elizabethpol to the Black Sea, and among the Circassians at all the forts along the coast, where access can be had. The Turkish is the only written language known by the inhabitants, along the coast of Circassia and the Black Sea."

"The Georgians have long felt the need of the Bible; but whether from the want of means, or the want of zeal, it still remains a wished-for thing. When I went to Tiflis, last autumn, the most influential of the Georgians came to me, and asked whether the British and Foreign Bible Society would come to their aid. I said I believed, if the way were cleared for their doing so, the Committee would be willing to afford them the required assistance. The Prince is much interested in the work."

In consequence of the information received as above, Mr. Melville was empowered to get an edition of the Georgian New Testament printed, provided the requisite permission should be obtained from the proper authorities; but this work, and the operations of this devoted friend generally, were suspended by the breaking out of the war.

Distribu-
tion in
Northern
Russia.

We now return to the Agency at St. Petersburg.

In 1848, the Agency were authorized to print an edition of 25,000 copies of the Finnish Testament, and to receive a further supply of 15,000 Swedish Testaments from Stockholm, for the benefit of Swedish families resident in Finland. The reasons for this large grant are furnished in the Agency's Report for the year. From their statement it appeared, that, besides the 50,000 destitute Finnish families already referred to, who required, and had received, an entirely gratuitous distribution; there were, in 1841, above 30,000 families, who could only afford to pay a small sum in return. To meet the wants of this class, about 13,000 had already been provided: thus above 17,000 were required for them alone. Some, also, were needed for others, who, though

unprovided, were able to pay for them themselves. In the EUROPE.
 Swedish language, 9000 copies were solicited for as many
 extremely poor families, who were unable to pay even a small
 sum; and 6000, for families who were considered able to pay a
 reduced price.

Besides the above, 9000 copies, in various languages, were sent this year, direct from the Society to the Agency at St. Petersburg, on which, through the generosity of the Emperor, the duties were remitted, and a saving was effected to the Society to the amount of £300. Arrangements were also made with the Finnish Society at Abo, by which the 15,000 Swedish Scriptures above referred to were admitted duty free.

In the Baltic provinces of Livonia and Esthonia, the work commenced by the Society, and afterwards carried on in part by the American Bible Society, now began "to bear excellent fruit." The spiritual energies of both pastors and people were aroused, and the importance of strenuous and sustained efforts, in the work of Scripture distribution, was more fully perceived. A large proportion of the parishes where these distributions were made, became now connected with Auxiliary Societies.

Through the active measures adopted by the Agency, the distribution in Finland, in 1851, amounted to 40,000 volumes; making the total issues, which the Agency had been the honoured instrument of effecting, in ten years, 121,000 copies.

Pleasing testimony is borne to the increased love of the Scriptures, manifested by many of the peasantry; and in Lapland, a very remarkable religious revival is said to have taken place, as one of the results of the free circulation of the writings of inspired truth. The Finnish clergy, it is also stated, especially the younger portion of them, were aroused to more abundant labours; and notwithstanding so many thousands of the Scriptures were distributed gratis, the sale of them was incomparably larger than before.

"In a country like Finland," writes Mr. Ellerby, "of great extent, yet thinly peopled, it is difficult to observe the immediate results of Scripture distribution. Probably some of the happiest consequences will for ever remain unknown—at least in this world. One instance may be mentioned, to show that the labour has not been in vain in the Lord. A pious lady had occasion, one winter, to undertake a journey from Tamerfors to Sordawala, the farthest town in the east of Finland. It was a journey undertaken for

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CHAP. III.
1829-54.

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SECT. II.
NORTHERN

—
Russia.
1848.

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Baltic
Provinces.

General
effect of
the spread of
the Scrip-
tures.

Religious
revival in
Lapland.

The more
earnest
spirit of
the clergy.

EUROPE.

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CHAP. III.
1829-34.—
SECT. II.
NORTHERN—
Russia.
1852.The lamp
of Missions
lighted in
Finland.Summary
of Scrip-
ture circu-
lation by
the
Agency,
1854.

benevolent purposes ; and she was agreeably surprised, at the various stages where she halted, sometimes in the midst of immense forests, far from any town or village, to meet with Christian peasants, who had come from distant places, and were awaiting her arrival. Her route lay over frozen lakes, through dense forests, and from one isolated place to another ; and yet, at some of her night quarters, she found an assemblage of about 200 persons. She had taken with her some Swedish Missionary magazines, and translating the intelligence they contained into Finnish, she was enabled to inform them of the good effects of Missionary labours in heathen lands. They had never before heard any such tidings ; and so great an interest did these Missionary reports excite among these very poor people, that they collected among themselves no less than 140 silver rubles for the Missionary Society in Stockholm. Owing to their isolated condition, and other circumstances, they thought themselves the only believers in our Lord Jesus Christ in that part of Finland, a small and scattered flock. They had received ‘the truth as it is in Jesus’ from their ancestors ; and not being able to hear the preaching of the Gospel, they had kept up their faith by reading the Scriptures, and some religious tracts which they had bought in the nearest towns.

In 1852, the Agency issued 21,332 copies of the Scriptures : their total direct issue now reached 329,599 copies, in twenty different languages. They were also, this year, authorized to put to press a new edition of 20,000 of the Lettish Testament.

In prospect of the Society’s Jubilee, in 1853, Mr. Ellerby drew up and forwarded a very interesting review of the Agency’s labours, in the twelve years during which he had taken the active superintendence of it, containing also notices of the work at large, some extracts from which will not inappropriately close this part of the history. Before another year had passed over, the outbreak of the war had driven away Mr. Ellerby from his post, and, in a great degree, suspended the operations of the Agency ; not, however, entirely ; for one valued member of it (A. Mirrieles, Esq.), being permitted to remain in St. Petersburg, not only took charge of the stock of Scriptures in hand, but succeeded, also, in continuing a considerable circulation. His efforts were attended with some circumstances of peculiar interest, among which may be mentioned, that of having supplied the Empress of Russia with 500 copies, for distribution among sick and wounded soldiers in the Crimea.*

* Measures were adopted in this country for the supply of the Russian prisoners of war, which are noticed in connection with the distribution to the army and navy. See p. 268 of the present volume.

We now proceed to lay before the reader the compendious review of the Bible operations of the Agency, in the various provinces of Russia, prepared by Mr. Ellerby. Its deeply interesting character will be accepted as an apology for its length.

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NORTHERNRussia.
1854.

Finland.

Total of
previous
editions of
the Scrip-
tures.

“FINLAND.”—Efforts had been made in this country, from the period of the Reformation, to disseminate the volume of saving truth among the people. An edition of the Bible in folio, the first entire edition of the Bible in the Finnish language, had been published as early as the year 1642; a second edition in quarto, in the year 1685; a third edition in quarto, of 4500 copies, in the year 1758; and a fourth edition, also in quarto, of 9000 copies, in the year 1776. It is supposed, that the total number of copies comprised in these four editions, did not exceed 20,000. These were all that were published, during the long period of 134 years.

“A new era however commenced in Finland in 1812. On the 24th of March of that year, Dr. Paterson succeeded, after great and indefatigable labour, in establishing the Finnish Bible Society in Abo; which was afterwards sustained by affiliated Branches in Borgå, Helsingfors, Kuopio, Uleöborg, Björneborg, Wasa, and Wiborg; and which is now receiving the co-operation of Auxiliaries in almost every town in Finland.

Societies
formed in
1812.

“During the years 1812 to 1819, inclusive, the Society in Abo was aided by several grants from the British and Foreign Bible Society, amounting to £3050. This money was expended in printing Finnish Scriptures, in the purchase of Swedish Scriptures, in the preparation of stereotype plates, and in the formation of Auxiliary Societies. In the course of these years, the Abo Society was enabled, partly by its own efforts in raising funds, and partly by a grant of 5000 rubles banco, from His Majesty the Emperor, and a loan of 30,000 rubles banco, from the Imperial Treasury, to publish four editions, amounting to 52,750 copies.

Circulation
in 1819.

“From these statements it will be seen, that from 1642 to 1776, there had been published four editions, amounting to 20,000; from 1812 to 1822, there had been published four editions, amounting to 52,750; total, 72,750 copies. The inadequacy

EUROPE. of this supply, coupled with the destructive agencies which had been at work during the course of two centuries, will in a great measure account for the destitution of the Sacred Volume, as shown by a statement of the Archbishop of Abo, in 1839 ; who computed that, of 130,000 or 140,000 families in the diocese, not more than one-half were at that time in possession of a copy of the New Testament.

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NORTHERN
Russia.
1854
Finland.

“Here, then,” proceeds the document before us, “was our ground of appeal to your Society. We made our statement, urged our plea, and at once secured the sympathy and aid of your Committee. Twelve years have since elapsed, and edition after edition of the Finnish New Testament has, at the cost and in the name of the British and Foreign Bible Society, been prepared and distributed in Finland. We have also, during this period, with the sanction of your Committee, provided supplies of the Finnish Testament for the various Finnish Colonies in Russia and Sweden.

“In the meanwhile, we had not been unmindful of the wants of the great number of Swedish families, living in different parts of Finland. Like their Finnish neighbours, they had increased since 1841, and hence we were authorized by your Committee to furnish 9000 very poor families, each with a copy gratuitously of the Swedish Testament, and 6000 families with copies at two-thirds of the cost price. Our issues, therefore, on behalf of your Society, during these years, have been 111,000 Finnish Testaments, 10,000 Finnish Testaments and Psalms, 15,000 Swedish Testaments: total, 136,000.

“All this time, the Finnish Bible Society in Abo was doing all it could accomplish. The impulse originally given to it by your Society continued to operate efficiently; so much so, that, from its formation to the present time, it has, on its own account, provided and disseminated 110,500 copies of the Finnish Scriptures, of which 10,255 copies have been distributed gratuitously.

Total of
issues in
1854.

“In Finland, therefore, directly or indirectly, you have put into circulation, during the progress of the term of years which you are about to commemorate with a Jubilee, the very large number of 246,500 copies of the Divine word, whose sacred and saving truths are for ‘the healing of the nations.’

" You will naturally ask,—But what is the spiritual fruit produced, during so many years, by the distribution in Finland of these 246,500 copies of the word? Indeed we ourselves proposed this very question, to one of our esteemed friends in Finland, and his reply was, in substance, as follows: " The inward work of the Lord is generally hid, and that is the most precious; but you may tell the Committee, that in Finland the fruit of the seed which has been sown, has been the same as they have witnessed all over the world. The eyes of the blind have been opened, the lame have learned to walk, and many hearts have been turned to the Lord. Finland had largely participated in the great spiritual apostacy, that occurred throughout Europe during the last century. Its inhabitants had drunk deeply of the cup of infidelity; in fact, thirty years ago, the Gospel was not preached at all in Finland, save in some remote corner where an aged pastor was yet alive to the truth. Hence, when a revival of religion began in Germany, through the establishment, in 1817, of Bible Societies, the report was received here with great suspicion; and any one professing the new doctrines, as Evangelical truth was denominated, was branded and derided as an enthusiast. At that time, Bibles were so scarce that they could hardly be procured at any price. No sooner, however, had the generous enterprise of the British and Foreign Bible Society commenced, than the people were surprised to see edition after edition of the New Testament provided for their use, and on terms within their reach. The matter excited the greatest interest, and many a precious soul began to feel, for the first time, a craving desire to possess and to read the Holy Scriptures. A powerful effect was produced on the minds of the poor, who in this country have so few mental resources. What they read was new to them, and they read on with avidity: many were the hearts which the spirit of the Lord opened, and numerous were the examples even of whole congregations, who sat under the teaching of an infidel pastor, coming to the light of the Gospel, and finding the rock of salvation. At length a few students of theology, at the University of Helsingfors, received the doctrines of the Gospel. This was in the year 1838, and was the date of the commencement of a great spiritual revival, which continued for ten years

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1829-54.—
SECT. II.
NORTHERNRussia.
1854.

Finland.

Retrospect
of former
years.Infidelity
rise.Scriptures
scarce.Awaken-
ing con-
sequent on
the spread
of the
Scriptures.The stu-
dents of
Helsingfors
University.

EUROPE. with unabated vigour, and which, though now apparently in a state of subsidence, has produced, and is producing, the most precious results. The ample supplies of the Scriptures met with ready distribution. A great change for the better took place among the pastors: many of them became men who lived, and held, and proclaimed the truth as it is in Jesus. The Gospel of Salvation, therefore, is now more than ever preached in all its clearness, force and fulness; and the fruit thereof is both manifest and abundant. It is in Finland, as in other countries; the same word produces the same results. Numerous are the individual instances which have come to my own knowledge, of benefits derived from reading of the word; but I abstain from mentioning them, lest I should unduly swell out your Report to the Committee. Suffice it to say, that the British and Foreign Bible Society has been eminently blessed, in the great work it has been doing in Finland. Let it not withhold its hand, nor grow weary in well-doing; but amid encouragement and disappointment, still go on in its labours, looking to the divine promises, and remembering that the work is the Lord's."

Lapland. "LAPLAND," proceeds Mr. Ellerby, "remote and inhospitable though it be, has been reached and benefited by the operations of your Society. In our last annual Report, we informed your Committee of the great revival of religion which was then in progress, and which our informant distinctly ascribed to the blessed result of Scripture distribution. We had to convey to you the intelligence, that the grain of mustard-seed had quietly and silently operated in that bleak region of the north, and had become a thick and shady tree; that the Laplanders, in whom spiritual darkness, covetousness, theft, sensuality, and drunkenness had reigned, had so felt the power of divine truth, that of their own accord, they had confessed and abjured their all-prevailing vices, had been brought to feel themselves spiritually poor, and had become willing to part even with the treasures their covetousness had laid up, in order to buy the Scriptures. Your Agency has since then received additional intelligence, by letters from various trustworthy individuals; among whom we may mention Bishop Fabricius, who has visited the places where these remarkable events have transpired; from Pastor

Testimony
of Bishop
Fabricius
and others,

Fellin, who has lived many years among the Laplanders, and from Pastor Liljeblad, who is now among them, and has written us from their very midst; and who says, ‘though the work is now at a stand, its fruits are apparent in individuals, as well as the general state of the people. To describe this great work of the Lord, would be to relate the change wrought in each individual, which is an impossibility. Suffice it to say, that the results are most astonishing. Brandy-selling or drinking, with its consequences, is banished; stealing and defrauding are no more heard of; the love of God, domestic worship, and the careful education of the children, generally prevail. In places where before there was neither Bible nor Testament, the Holy Scriptures are now to be found. Even the wandering tribes take with them, on their peregrinations, copies of the quarto Bible, for which they pay a fair sum per copy. Much inquiry also is now made for copies of the New Testament with the Psalms, and with parallel passages. Here in Tornea Lapland, the Lapponian language is not used in religious services; for the people all understand Finnish. In Norwegian Lapland, the New Testament of Stockfleth, printed at Christiania, is circulated; but even there, the people prefer the Finnish translation, as they understand the language better.’

“Another correspondent writes, that ‘as the Finlanders push up more and more to the north, and make new settlements, it is probable, that ere long all the wandering tribes of Laplanders in Russia will disappear, either identifying themselves with the Finnish nation, or emigrating to Norway, on the borders of the Polar Sea.’ By the last official statistics, it appears that the whole nation of Laplanders consists of 5000 in Norway, 4000 in Sweden, 2000 in Russia, dwelling on the great isthmus situated between Kandalak and the bay of Kola; total, 11,000.

“We give these details, not only as interesting in themselves, but as sustaining a resolution to which we have come, that it would be unnecessary and unadvisable to undertake the printing of a new edition of the Lapponian Testament and Psalms. We have access to the Laplanders by means of the Finnish Testament and Psalms recently published, which they seem to understand as well, or better, than the

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NORTHERNRussia.
1854.

Lapland.

regarding
the change
wrought in
Lapland.

EUROPE. Scriptures printed in their own native language. We shall endeavour to sustain and deepen the religious impressions, now so happily and extensively prevalent among them, by using every available opportunity of supplying them with copies of the pure word of God.

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CHAP. III.
1829-54.**

**—
SECT. II.
NORTHERN**

**—
Russia.
1854.**

**—
Baltic Pro-
vinces.**

**Reval-
Esthonia.**

**Testimony
of Coun-
sellor von
Schwebbs.**

**Retrospect
of the pre-
vious half-
century.**

“ Your Committee are aware that the work of Scripture distribution, now carried on by us in the Baltic provinces, is on behalf of the American Bible Society. But your Society commenced that work, and hence will naturally inquire what have been the results? We cannot do better than present them to your notice, as they have been described to us by our honoured and devoted friend, Counsellor of State, F. von Schwebbs, of Reval. He writes:—

“ Half a century ago, as I well recollect, the state of things in reference to the word of God, appeared worse in this land of my birth, than at the time of Elijah in Israel. There was scarcely a single pulpit in the whole of Esthonia, from which the good tidings of the free grace of God in Christ, was proclaimed in purity and living power. With but few exceptions, there was no observance of the Sabbath, as the holy day of God. The preacher only thought of a regular Sabbath service, and he occupied himself during the week with an exercise on some moral subject, which he read on the Sabbath to a small congregation in the Church. On fast-day, however, the Churches were in some parts well attended by the nobility belonging to the parish; for after the so-called ‘ penitential sermon’ in the forenoon, the parishioners were invited to dinner at the pastor’s, and regaled in the evening with music and dancing. If it happened that an individual pastor had the courage to come out with greater seriousness, the scorners thought nothing of coming into the Church and making game of him there whilst preaching. The word of God was not only ‘ precious in the land,’ as in the time of Elijah, but it was even cast away as superfluous. In the families of the nobility, and of the citizen class, who are here of German origin, there were certainly Bibles to be found, but they were valued only in a few houses; “ For,” said a preacher of note to a man of distinction who sought after the truth, “ the Bible you know is only for the common people, not for the educated.”

"Nor were the poor, the common people themselves, who are here of the Estonian nation, and who, until 1816, were in a state of serfdom, better provided for. The New Testament in the Estonian language, was not printed until 1715, and then only a few copies, although the Reformation had extended to our parts as early as 1523. Small editions also were printed in 1729, 1740, and 1790. In 1739, the complete Estonian Bible was first published, chiefly at the cost of the pious General von Bohn, whose lady afterwards distributed the whole of the copies in two parishes, which now stand far behind others in the cause of Scripture distribution. A second edition of the entire Bible was printed in 1770, and was paid for out of the book-printing fund established by that faithful witness of Christ, Eberhard Gutzlaff. Up to that time, therefore, the number of Scriptures distributed among the Estonians could not be great. And it was calculated in 1813, that among a population of 400,000 souls in Esthonia, half Livonia, and the province of Oesel, only 3400 copies had been circulated: hence the assumption of the British and Foreign Bible Society, that, in the year 1813, only nine copies of the word of God were to be found among 1000 souls in this country, was certainly a favourable one. It was the same here as in Livonia, where the editions already printed, were but partially even distributed among the people. A considerable portion of an edition of the Lettish Testament, printed in 1730, was, for want of sale, used as waste paper; and of the edition of the Lettish Bible, printed in Leipzig in 1794, above 3000 copies lay untouched so late as 1816.

"Thus matters stood in my native country, when God, in 1812, sent among us the venerable Dr. John Paterson, as the Agent of the British and Foreign Bible Society. It is to him that the Estonian Bible Society, established on the 4th July 1813, owes its existence. Its first funds were supplied by the British and Foreign Bible Society, in a sum of 5000 rubles, to which they added, in 1815, the further sum of 3044 rubles, for the printing of an edition of the Estonian Bible. These two amounts were found insufficient, and hence an edition of the Estonian Testament only was published in 1816. However, on the 14th August, of that year, Dr.

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NORTHERNRussia.
1854.Reval-
Esthonia.Scant pro-
portion of
Scriptures
to the pop-
ulation.Effect of
Dr. Pater-
son's ope-
rations.

EUROPE. Paterson announced, in Reval, the munificent gift of the British and Foreign Bible Society of £1000 sterling, for the purpose of preparing an edition of the Bible, and, if possible, also of the New Testament from stereotype plates. Dr. Paterson, at the same time, insisted upon, and caused a careful revision of the entire Estonian Bible, purifying it from errors of translation, and from passages rendered ambiguous by misprints or philosophical misrenderings. This was undertaken and effected, by native pastors of experience and learning. The good Doctor himself, however, though personally unacquainted with the language, entered so minutely into the details of the revision, that he was able to detect certain ‘misinterpretations, and arbitrary alterations,’ which had been introduced during the revision, and thus to secure a more faithful translation of the original. The fruit of these labours was the Estonian Bible, printed in St. Petersburgh in 1822, and the Estonian stereotype Testament, printed likewise in St. Petersburgh in 1825.

“But the ground on which this seed fell, was as yet very little prepared for its reception. The higher classes were indifferent; the poor people, though less prone to unbelief, were ignorant; and the clergy were lukewarm, both in proclaiming the Gospel, and disseminating the Scriptures. In 1824, six only, of our forty-six country parishes, had formed themselves into Auxiliaries of the Bible Society in Reval; and only one, even of these, went vigorously to work in distributing the Sacred Volume. Matters continued in this languid state until 1841: hence what was effected, up to that period, scarcely deserves mention.

Amount of Scriptures issued. “Since then, however, the work has been carried on much more efficiently; and during the last eleven years, 31,000 copies of the Scriptures have been put into circulation in Estonia itself, and 2350 copies beyond the limits of the province, making a total of 33,350 copies. We have been enabled to effect this result, chiefly by the generous help of the American Bible Society, which has supplied us with Estonian Testaments, and also German Scriptures for sale at very reduced prices, or for gratuitous distribution when necessary. By means of these cheap and abundant supplies, a much more

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CHAP. III.
1829-54.**

**—
SECT. II.
NORTHERN**

**—
Russia.
1854.**

**—
Esthonia.**

**Revision of
Estonian
Bible.**

lively interest in the work was created throughout the whole EUROPE.
country ; so much so, that the receipts of the Estonian Bible
Society rose, from 235 rubles in 1843, to 2338 rubles in
1851.

“ And then as to the spiritual results, which have sprung from this work of the Lord, and more especially the distribution of 33,350 copies since 1841 ; this increased spread of the Sacred Volume is, I think, a manifest proof of the increased zeal and activity of the Estonian clergy of the present day, as compared with those of former days. Indeed, the precious promise that the word shall not return void, but shall accomplish all God’s pleasure, and perform that whereunto it is sent, has been eminently fulfilled among us. Many souls, even of the clergy, have been awakened from death unto life. For this result we are indebted, under God, to the increased distribution of the Scriptures, and to the efforts and influence of an eminent man, a statesman like unto the prophet Daniel, whom God, in His grace, made use of for pouring incalculable good upon my native land. This man was Prince Carl Lieven, now resting in bliss from his labours. He was made Curator of the Dorpat University in 1817, Minister of Public Instruction in 1828, and, to the day of his death, was President of the Protestant Bible Society in Russia. To this man, who had bowed his knees much before the Lord, and had wrestled as a true Israel with God, the Dorpat University owes its being drawn out of the bog of rationalism, and placed on the living Rock, which is Christ. Since then it has continued to supply my poor country, formerly desolated by infidelity, with teachers and preachers of the pure Gospel.”

“ We have thus, in substance,” resumes Mr. Ellerby, “ quoted from Counsellor von Schwebbs himself : we briefly give you the heads of his remaining intelligence. He tells us that, throughout Estonia, the attendance on the Divine ordinance of public worship is comparatively very good ; that not only are there now Sabbath services, but week-day meetings for the reading and exposition of the Sacred Volume ; that a Missionary spirit has been excited ; and that the friends of Christian Missions regularly meet for prayer and praise, and the hearing of Missionary intelligence ; that nearly every German family in town

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Reval-
Estonia.

Spiritual
results.

Efforts of
Prince Carl
Lieven.

EUROPE. and country is now in possession of a copy of the Scriptures; **CHAP. III.** that the precious volume of God's word is found now in more than half of the peasants' houses in Esthonia; that active love

SECT. II. to Christ finds employment in deeds of Christian benevolence, **NORTHERN**

Russia.
1854.

in the care of the poor, the instruction of the young, the visitation of the sick and dying, and in efforts to put down the baneful use of spirituous liquors, and to direct the drinkers thereof to the living waters of the Gospel, even the waters of eternal life.

Livonia.

"LIVONIA is, to your Agency, almost a '*terra incognita*,' so far as regards the precise details of past and present Scripture distribution. We had hoped to receive an accurate statement from thence, as well as from other parts, but as yet it has not reached us. We believe, however, that from 1814 to the present time, about 70,000 copies of the Scriptures have been distributed through the efforts of the Riga Bible Society, of which number your Agency (chiefly on behalf of the American Bible Society) have, since 1841, supplied upwards of 20,000 copies.

Moscow.

"MOSCOW, the ancient metropolis of the empire, has been the sphere of considerable Scripture circulation for some years past, in which your Agency have been co-workers with the Protestant Bible Society of St. Petersburgh.

"The progress of this Association was, and is, much hindered by local circumstances and obstructions; such as the scattered state of the Protestant population, the isolation of the members, the great extent of the city, and the immense distances from point to point: hence the existing want of Scriptures among the Protestants, is with difficulty ascertained and supplied.

"With a view to extend the sphere of their operations beyond Moscow itself, the Committee of that Society, in the year 1846, sent circulars to the pastors of the towns in the interior of Russia, where there are Churches of the Lutheran Confession, offering them supplies of Scriptures, partly for sale and partly for gratuitous distribution; urging them, at the same time, to do their best among their flocks to create an interest in the dissemination of the word of God, and to induce willing friends to aid in the support of so good a cause. Answers to

this appeal were received from pastors in Tiflis, Tamboff, Nishnei-Novogorod, and Orenburg; who, at their request, were furnished with Scriptures, which in due time were put into circulation, and year by year fresh supplies have been forwarded.

" It was also particularly cheering to our brethren in Moscow, to have been enabled, in the year 1849, still further to extend their operations, namely, to the criminals and other Protestant inhabitants settled in so distant a region as Eastern Siberia. This was done through the instrumentality of Pastor Butzke, of Irkutsk, who was appointed there in 1849, and who, since then, has been labouring with great success in that country. His field of operations is most extensive, and in all his excursions, he is careful to supply copies of the Scriptures wherever he finds destitution. He has to travel over the governments of Irkutsk, Yenniseisk, Yakutsk, and Ochotsk. Some of these governments he visits once a year, others at intervals of two to four years, for the purpose of administering spiritual instruction and consolation to all the members of the Protestant faith, of whatever nation, whom he may find scattered throughout the several towns and villages. Notwithstanding, however, all his efforts, he has been unable to make the personal acquaintance of all the persons settled in those parts, or to ascertain whether or not they were in possession of the Scriptures ; and hence he has established dépôts in different parts of these governments, under the charge of trustworthy individuals. Thus, in his absence, the good and important work of Scripture distribution in Eastern Siberia is continually going forward. In his last Report, dated the beginning of 1852, he mentions six different languages, in which he had furnished copies of the word of God. He speaks also, in terms of gratitude, of the divine grace and fruitfulness which have been apparent, not only in the joy evinced when the Scriptures have been received, but also in the blessed effects that have followed. Many are found, particularly among the exiles, who, though cut off from all Church communion, owe not only all their right evangelical knowledge to the use they have made of the word of God, but have learnt to value this word as a rich source of spiritual consolation amid their out-

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CHAP. III.
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1854.Labours of
Pastor
Butzke
in Siberia.

EUROPE. ward tribulations, yea, even as the only source of their enjoyment of the righteousness, peace, and joy of the Holy Ghost.

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1845.

“ We must mention, however, that our Agency has sent to Moscow, from the year 1840 to the close of 1852, no less than 14,417 copies of the Scriptures in various languages, of which we despatched to our old and valued friend, Pastor Dittrich, 3957 copies; some to another English friend; but the greater part of them to Dr. Haas, a devout physician, and a government inspector of the prisons and hospitals, who has distributed gratuitously, in behalf of the Society, since 1840, upwards of 8000 of these copies of the Divine word, to prisoners and exiles, on their way through Moscow to Siberia.

“ In the year 1835, the eight great Evangelical Communities of German colonists, who settled in the last century, during the reign of Catherine II., on the other side of the Volga (called the meadow side), in the government of Saratoff, formed themselves, under the direction of their respective pastors, into a Bible Association, denominated the Trans-Volga Auxiliary of the Moscow Section. This Association has been exceedingly active in the work, and had distributed, from 1835 to the end of 1849, 8110 copies of the Sacred Volume. Every year they have sent contributions to the Head Committee in St. Petersburg for the general purposes of the Bible Society, as also special sums for the gratuitous distribution of the Scriptures among recruits and criminals. Some years ago, several parishes separated from the General Auxiliary, and constituted themselves into independent Associations. In consequence of this unhappy schism, and of the bad harvests for several years successively, the operations of the Trans-Volga Auxiliary were lamentably impeded and crippled. Happily, however, in 1851, the Association organized itself afresh; the parishes which had been dissevered, again connected themselves with it; and now there is every reason to hope, that, with the Divine blessing, this important Association will again go on prosperously.

“ Of the 8110 copies distributed by this Society, we have furnished 2295 copies; and have besides, during the years 1841 to 1852, sent *direct* to various pastors on the Volga an additional number of 9805; so that the total issues in those parts have been 17,915 copies of the Scriptures.

Trans-
Volga
Auxiliary.

“It is from ST. PETERSBURGH, that your Agency have directed the various operations which have thus passed under review. Nor have we been unmindful of our own home sphere. In this city alone, from 1840 to 1852, we have distributed no less than 30,106 copies of the Scriptures. Of late years, our issues have been increased, through the activity displayed by the St. Petersburgh Section of the Protestant Bible Society; which is formed on the same model, and for the same purposes, as the Moscow Auxiliary of that Society, and which, since 1847, we have supplied with 11,527 copies of the word of God, in various languages.

“The supply of Scriptures to the exiles, prisoners, and discharged soldiers, commenced in 1828, has been continued without interruption until the present time, and the entire number of copies of the word of God thus distributed, has been 24,910.

“The total issues of your Agency, since the commencement of its operations, will be found, we think, when our distributions for the past year are examined and certified, to have been 329,599 copies of the Scriptures, in upwards of twenty of the languages of the earth.”

We here terminate our review of the Society’s operations in the Central and Northern parts of Europe—operations calling forth and intermingling with a large amount of kindred effort, generously and cheerfully dedicated to the same sacred cause. In the South of Europe, to which we shall next proceed, though the work has not been carried forward on so large a scale, still it will be found to present features of much interest.

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